THE

HISTORY

OF

Four-footed Beasts,

SERPENTS,

AND'

INSECTS.

HISTORY

Four-footed Beasts

AND

SERPENTS:

Describing at Large

Their True and Lively Figure, their several Names, Conditions, Kinds, Virtues (both Natural and Medicinal) Countries of their Breed, their Love and Hatred to Mankind, and the wonderful work of God in their Creation, Preservation, and Destruction.

Interwoven with curious variety of Historical Narrations out of Scriptures, Fathers, Philosophers, Physicians, and Poets: Illustrated with divers Hieroglypnicks and Emblems, & e. both pleasant and profitable for Students in all Faculties and Professions.

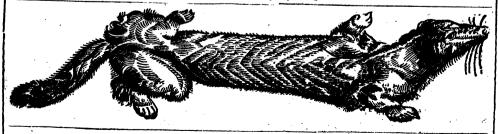
Collected out of the Writings of CONRADUS GESNER and other Authors,

By EDWARD TOPSEL.

Whereunto is now Added,

The Theater of Insects; or, Lesser living Creatures: As Bees, Flies, Caterpillars, Spiders, Worms, &c. A most Elaborate Work: By T. MUFFET, Dr. of Physick.

The whole Revised, Corrected, and Inlarged with the Addition of Two useful Physical Tables, by J. R. M.D.



LONDON:

Printed by E. Cores, for G. Sambridge at the Bible on Ludgate-hill, T. Williams at the Bible in Little-Britain, and T. Fohnson, at the Key in Pauls Church yard. M DC LVIII.

TO THE RIGHT HONOURABLE

THE

Lord Marquesse

OF

DORCHESTER.

Earl of KINGSTONE,

Vicount NEWARKE, &c.

My very Noble Lord,

Our Lordship well knows that Honour attends upon Virtue, as the shadow doth upon the substance; there is such a magnetick force in Goodness, that it draws the hearts of men after it. The world observes that Your Honour is a great Lover of the works of Learned Writers, which is an infallible argument of an excellent mind residing in You. Wherefore I here humbly offer unto Your

Noble Patronage the most Famous and Incomparable History of CONRADUS GESNER, a great Philosopher and Physitian, who by his vast expences, and indefatigable pains, Collected and Digested into two Volums, what ever he found scattered here and there in almost infinite Authors, concerning Fourfooted-Beasts and Serpents, adding also what he could possibly attain to by his com experience, and correspondence held with other famous Scholars every where. After him Mr. Edward Topsel a Learned Divine, Revised and Augmented the same History; as it is not altogether so difficult to add something to what is first begun, and to build upon such a foundation which was before so artificially laid. He hath deserved well of our English Nation in so doing; and the more, that he doth mith fo much modesty attribute the praise of the whole work to the Master-workman to whom it was chiefly due. The same Gesner, after Mr. Edward Wotton had begun, undertook to compose the History of Insects; which as it is a business of more curiosity and difficulty to write exactly of; so all things considered, they ferve as much to fet forth the Wifdom and Power of God as the greatest Creatures he hath made, and are as beneficial to Mankind, not only for dainty Food, but for the many Physical uses that arise from them. John Baptist fed upon Locusts and

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wilde Honey, and we read that our Saviour eat a piece of a Honey comb. Thele little Insects are not so contemptible as the World generally thinks they are, for they can do as much by their multitudes, as the other can by their magnitude, when as one Hornet shall be able suddenly to kill a Horse, and Gnats, Ants and Waste to bid resistance to Bears, Lions and Elephants, and to depopulate whole Countries. The Frogs, Locusts, and Lice, were none of the least Judgements in the Land of Egypt. Mr. Thomas Pennius, another Physitian, lighting his Candle by the former lights, succeeded them in this great undertaking. But all these vigilant and painful Men never could bring it to perfection, being every one of them prevented by death. And indeed, things of deep search, and high concernment are very seldom begun and ended by the same persons. Hippocrates gives the reason for it, that Art is long, Life Shore, Experience difficult, occasion precipitate. Judgement uncertain. I may fay farther, which he also comprehends in the close of that Aphorism, that all must perform their several offices: which is not often done, but ingenious men frequently labour under the want of means, and find [mall encouragement to proceed in their great designs, especially in this latter age of the World. Gesner makes a sad complaint in behalf of himself, and Topsel doth the like, and so do all the rest who spent their Estates, and wasted their Spirits for the common good. Which is sufficient proof to convince many rich men of blindness and ingratitude, and confirms that truth the Poet speaks;

> Haud facilè emerguunt, quorum virtutibus obstat Res angusta domi

Good and well meaning men cannot proceed, Virtue is crushe by want, opprest by need.

After the death of the forementioned four Worthies of their times, Mr. Thomas Muffet a noted English Physitian undertook the same task, and compleated it; whose Encomium is excellently well penned by the late Honourable Doctor of Physick Sir Theodore Mayerne, in his Epistle to Dostor William Paddy of samous mes mary, premised to this Book; Wherein to his own immortal praise, he hath so Anatomically diffected many of the chiefest Infects, even to admiration, that he hath let the World understand by it, that be was a deep Philosopher, and a most accurate searcher into the secrets of Nature, and worthy of those places of Honour he enjoyed in Great Princes Courts. This large History is not, nor could possibly be the production of one Age; both able Divines, and Physitians contributed what they had. and employed their Talents, and greatest studies, for many years in their severall generations, to bring it forth; whereby it may appear bor necessary this Work is for the fouls and bodies of Men, to teach them to know the Wifdom and Omnipotence of God in the Creation of these Creatures, and Goodness to bestow them upon Man, both for profit and delight; and though many of them be Dangerous and Venomous, yet they were not so when God first made them. For the Wiseman faith, That God made not death, neither takes he pleasure in the destruction of the living, for he created all things that they mighe have their being, and the Generations of the World were healthful, and there was no poison of destruction in them, no Kingdom of death upon the earth, but ungodly

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men by their wicked works and words, called it to them. This Book will plentifully furnish us with Remedies against most of these inconveniences, which is no small occasion to put us in mind how much we stand obliged to the memories of the learned Authours of it; who spared no cost nor pains that they might prove beneficial to the then present, and to succeeding Ages. And the same reason is very strong in behalf of those who now have been at this vast charge to Reprint and to perfect the same, that it never should be lost by time or casualties, which consume all things; and to supply the whole Work with a double Physical Index, to ease the Readers labour, that he might not wander up and down, and lose himself in this great wilderness of Beafts and Insects, searching after that he stands in need of but may in an instant be provided with all those known remedies these several Creatures can afford him. Should such a Fabrique as this decay and come to ruine, the dammage were unspeakable and irreparable; the Mausolean Sepulchre, the Colosfus of Rhodes, or the Pyramids of Egypt might sooner be renewed and built again. Wherefore Men are bound in conscience, by the Laws of God, of Nature, and of Nations, to confider of the great Expence and Pains now taken in it, and to promote the Work to the best advantage of the present undertakers for the publick good, who have now brought it to this perfection, that they may fay of it, what Ovid did of his Metamorphosis;

> Jamque opus exegi, quod nec Jovis ira, nec ignis, Nec poterit ferrum, nec edax abolere vetustas.

The Work is ended, which can envies fume, Nor Sword, nor Fire, nor wasting time consume.

Never was there so compleate a History of the Creatures as this is since the daies of Solomon, who writ the story of Beasts and Creeping things: and indeed it requires a Kingly Treasure and Understanding to accomplish it. And Petrus Gillius writes, that in former Ages, all the Histories of Creatures were compiled by Kings, or Dedicated to them; who are best able to bear the charge of it, and most fit be honoured with it. What would the World now give for that Book of Solomons, which by the negligence of ungrateful men and length of time is utterly lost? How highly then ought we to esteem of this History of Gesner and Musfet, which is inferiour to none but that? For what Aristotle set forth upon this subject at the appointment of Alexander the Great, and for which he received from him 490 Talents as a Kingly reward, is all comprehended in this, with the addition of many hundreds more that have travelled in the same way. Orpheus, whom the Poets so much magnifie for drawing the Beasts after him, could do no more with all his melodious harmony, then these famous and ingenious Men have done. And because I cannot but think, what the Poets fancied concerning him, was but an Hieroglyphical representation (according to the dim light they had) of all the Creatures coming to Noah into the Ark, this History seems to me to be like another Ark of Noah, wherein the several kinds of beasts are once again met together, for their better preservation in the understanding of Man, & however there were multitudes of Birds in the Ark which are not here (it may be because Aldrovandus and others have written

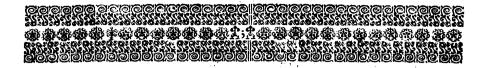
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written largely to that purpose) yet here are abundance of Insects that never were in Noahe Ark, and whereof we never had, or we can find extant, any compleate History untill this was made: which is like to another Paradise, where the Beasts. as they were brought to Adam, are again described by their Natures and named in most Languages; which serves to make some reparation for the great loss of that excellent knowledge of the Creature, which our first Parents brought upon their posterity when they fell from God. We read in the 10th of the Acts, that when a veffel was let down from heaven wherein there were all manner of Fourfooted-Beafts and Creeping things, that St. Peter wondered at it: who then can choose but admire to fee fo many living Creatures that Nature hath divided and scattered in Woods, Mountains and Vallies, over the face of the whole earth, to come all together to a general muster, and to ast their several parts in order upon the same Theater? I confess there are many Men so barbarous, that they make no account of this kind of learning, but think all charge and pains fruitless that is imployed this way : shew. ing themselves herein more unreasonable and brutish then the irrational Beasts. For next unto Man are these Creatures rankt in dignity, and they were ordained by God to live upon the same earth, and to be Fellow-commoners with Man: having all the Plants and Vegetables appointed them for their food as well as Man had: and have obtained one priviledge beyond us, in that they were created before Man was; and ever fince they are obnoxious to the same casualties, and have the same coming into the World, and going out that we have; For that which befals the Sons of Men befals Beasts, even one thing befals them both, as the one dyeth, so dyeth the other; so that Man hath no preeminence above the Beasts. All go unto one place, all are of the dust, and all return to dust again: Eccles. 3. 19, 20. And the Prophet David doubts not to compare Man being in honour, and having no understanding, unto the Beasts that perish. As for Minerals, they are yet another degree below Beafts, all the Gold, Jewels, and Diamonds in the World, are not comparable to any one of the meanest Creatures that hath within it the breath of life. God hath bountifully bestowed them all on Man, whom he bath advanced above them all, for food, and raiment, and other necessary uses; also for his pleasure and recreation: and so long as we use them with Sobriety and Thankfulness, we shall finde an infinite benefit and advantage by them; but when we prove ungratefull unto God, they become fo many Instruments of his vengeance against sinners, to make up that fourfold Judgement, with the Sword, Famine, and Pestilence, the Prophet threatens the Jews with. I fear to be tedious, therefore I befeech Your Honour to accept this History in good part from him who humbly prayeth for Your Lordships temporal and eternal happines, and who is

Your Honours most affectionately

humble Servant

JOHN ROVVLAND.



To the Reverend and Right Worshipful RICHARD NEILE, D. of Divinity,

Dean of Westminster, Master of the Savoy, and Clerk of the King his most Excellent Mai ties Closet: all felicity Temporal, Spiritual, and Eternal.



HE Library of English Books, and Caralogue of Writers, (Right Worthy and Learned DEAN, my most respected PATRON) have grown to the height, not only of a just number, but almost innumerable : and no marvel for God himfelf hath in all ages preferved Learning in the next place to Life; for as Life is the Ministerial Governor and Mover in this World, so is Learning the Ministerial Governor and Mover in Life: As an Interpreter in a strange Countrey is necessary for a Traveller that is ignorant of Languages

(or else he should perish,) so is Knowledge and Learning to us poor Pilgrims in this our Perigrination, out of Paradise unto Paradise; whereby confused BABBLS tongues are again reduced to their fignificant Dialects, not in the builders of BABBL to further and finish an earthly Tower, but in the builders of JERUSALRM, to bring them all to their own Countrey which they feek, and to the defired rest of souls. Litera obstetrices artium, quarum beneficio ab interiin vindicantur. As Life is different and divers, according to the Spirit wherein it is feated, and by which it is nourished as with a current; fo also is Learning, according to the tast, use, and practise of Rules. Canons, and Authors, from whom as from a Fountain it taketh both beginning and encrease: even as the spirit of a Serpent is much quicker then the spirit of an Ox a and the Learning of Aristotle and Pliny more lively and lightfome then the knowledge of other obscure Philosophers, unworthy to be named, which either through Envy or Non-proficiencie durft never write. Si sum hac exceptione detur (apientia, ut illam inclusam teneam, nec enuntiem, rejiciam. Nullius boni fine focio jucunda est poffesio. And therefore I fay with Petrus Blefen : Scientiarum generosa possessio in plures dispersa, non perditur, & diffributa per parces, minorationis detrimentum non fentit : fed co diuturnius perpetuata senescit, quo publicata facundius se diffundit.

The greatest men stored with all helps of Learning, Nature and Fortune, were the first Writers, who as they did excell other men in Possessions and Worldly dignity, so they manifested their Virtues and Worth in the edition of excellent parts of knowledge, either for the delight or profit of the World, according to the Poets

profession:

Aut prodesse volunt, aut delectare Poeta, Aut simul & jucunda & idonea dicere vita. Omne tulit punctum, qui miscuit utile dulci, Lettorem delettando, pariterque monendo.

Yet now of late daies this cuftom hath been almost discontinued to the infinite prejudice of facred inviolable Learning and Science, for Turpis Jape fama datur minoribus, (as Aufsnim wrote in his time) for indeed the reason is pregnant:

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Hand facile emergunt, quoium virtutibus obstat Res angusta domi .-

But yet the great Rector and Chancellor of all the Academies in the World Fesus Christ, in whom are hid all the treasures of swisdom and knowledge, the Master of that Colledge wherein he was but a Servant or Steward, that was learned in all the learning of the Egyptians, (I mean Mofes) the first writer, the first Author, the first commender of knowledge, and the first ordainer of a lawful Common-wealth, and Ruler of Church and State, hath not left our age without some monuments of great Princes, Earls, Lords, Knights, for the ornament and honour of Learning, who for general and particular causes and benefits have added their Names to the society of Writers, and divulged their works in Print, which are likely to be remembred till the Worlds end. Such are our most Temperate, Just, Wife, and Learned King and Soveraign. The Right Noble, and Honourable Earl of Surry, long ago departed out of this earthly Horizon. The now living Earls of Dorfet, Northampton, Salibury; and many Knights, Sir Philip Sidney, Sir George Moore, Sir Richard Bartlet, Sir Francis Haftings, and others. But of Aarons, and such as sit at the Helme of the Church, or are worthily advanced for their knowledge in Learning and State, I mean both Bishops and Doctors, almost innumerable, of all whom I can fay no more, if I were worthy to fay any thing, then apply unto them particularly that which was faid of one of the greatest Scholars and Divines that ever England had:

> Dic obsero sancta Posteritas, nec enim mibi fas est dicere : tantum De tantis tacitum, aut tantos audire juvabit.

Then why should I presume, being every way the least and meanest of all other, uow the third time to publish any part of my conceived studies for the age present and succeeding, and fo to have my Name inrolled amongst the benefactors and Authors of Learning:

Qua fugiamus habet, seris venit usus ab annu.

Alas Sir, I have never abounded in any thing, except want and labour, and I thank God that one of these hath been prepared to feed the other, therefore I will not stand upon any mans objections, who like Horses as it is in the Fable being led empty, well fed, and without burden, do scorn the laden Asse, adding misery to his load, till his back was broke. and then was all laid upon the pampred disdainful Horse : even so these proud displeasing spirits are eased by the labors of us that bear the burnhens, and if they content not themselves with ease, but will also sit in the seat of the scornful, let them remember, that when our backs be broak, they must take up the carriage. But pardon me (I beieech you) if by way of Preface I open my heart unto your Worship, who is better able then ten thousand of the Momus's, and more charitably generous in receiving such gifts with the right hand (as these are) although they were given with the left; for seeing I have chosen you the Patron of this Work, I will briefly declare and open my mind unto you concerning the whole Volum, sparing any other praises of your demerits then those which by Martial are ascribed to Regulus, which I will without flattery or fear of the envious thus apply unto you:

> Cum sit Sophia par fama & cura deorum, Ingenio pietas nec minor ipfa tuo. Ignorat meritis dare munera, qui tibi librum Et qui maratur [Neille] Thura dari.

[SSS.Trinitatis]

So then leaving these perorations, I will endevor to prove unto you that this Work which I now publish and divulge unto the world, under the Patronage of your Name, is Divine, and necessary for all men to know; True, and therefore without flander or suspicious The Epifile Dedicatory.

scandall to be received; and that no man ought rather to publish this unto the World. then a Divine or Preacher. For the first, that the knowledge of Beasts, like as the knowledge of the other creatures and works of God, is Divine, I fee no cause why any man should doubt thereof, seeing that at the first they were created and brought to man as we may read Gen. 1. 24, 25. and all by the Lord himself, so that their Life and Creation is Divine in respect of their Maker, their naming Divine, in respect that Adam out of the plenty of his own divine wisdom, gave them their several appellations, as it were out of & fountain of Prophetic, foreshewing the nature of every kind in one elegant and significant denomination, which to the great loffe of all his children was taken away, loft and confounded at Babel. When I affirm that the knowledge of Beafts is Divine, I do mean not other then the right and perfect description of their Names, Figures, and Natures, and this is in the Creator himself most Divine, and therefore such as is the Fountain, such are the streams iffuing from the same into the minds of men. Now it is most clear in Genesis how the Holy Ghost remembreth the creation of all living creatures, and the Fourfooted next before the creation of Man, as though they alone were appointed the Ushers, going immediately before the race of Men. And therefore all the Divines observe both in the Hebrew, in the Greek and Latin, that they were created of three feveral forts or kinds. The first Jumentum, as Oxen, Horse, Affes and such like, Quia hominum juvamenta. The second, Reptile, quia hominum medicina. The third, Bestia, i. à vastando, for that they were wilde and depopulators of other their affociates, rifing also against Man, after that by his fall he had loft his first image and integrity. Now were it not a knowledge D.vine, why should the holy Scriptures relate it, and divide the kinds : Yea, why should all holy Men take examples from the natures of Beaft, Birds, &c. and apply them to heavenly things, except by the ordinance of God they were both allowed and commanded fo to doc and therefore in admiration of them the Prophet David cryeth our, Quam magnifica funt opera tha Dominel omnia in sapientia fecisti. The old Manichees among other blasphemics accused the creation of hurtful, venomous, ravening, and destroying Beasts, affirming them to be made by an evil God, and also they acculed the creation of Mice and other unprofitable creatures, because their dulness was no kinder to the Lord, but like cruel and covetous Mifers, made no account of those Beasts, which brought not profit to their purse. You know (Right Learned Dean) how that grave Father answered that calumny, first affirming that the same thing which seemed idle to Men, was profitable to God; and the same that appeared ugly to them, was beautiful to him, Qui omnibus utitur ad gubernationem universi. He therefore wisely compareth a fool that knows not the use of the creatures in this world, to one ignorant that cometh into the workhouse of a cunning Man, viewing a number of strange tools, and having no cunning but in an Aze or a Rake, thinketh, that all those rare inventions of a wife workman are idle toiestand whilst thus he thinketh, wandring to and iro, not looking to his feet, suddenly falleth into some furnace in the same Work-house, or chance to take up some sharp tool whereby he is wounded, then he also thinketh that the fame are hurtful and dangerous. Quorum camen usum quia novit artifex, insipientiam ejus irridet, & verba inepta non curans officinam suam constanter exercet. But we that are ashamed to deny the use of instruments in the shops of rare Artifans, but rather admire their invention, yet are not afraid to condemn in Gods storchouse fundry of his creatures, which are rare inventions, although through folly we be wounded or harmed by them, and therefore he concludeth that all Beafts are either utilia, and against them we date not speak; or perniciosa, whereby we are terrified that we should not love this perilous life, or elfe they are superflue, which to affirm were most ridiculous: for as in a great house all things are not for use, but some for ornament, so is it in this World, the inferiour Palace of God. Thus far Anftin.

Therefore I will conclude this first part, that not only the knowledge of the profitable creature is divine, and was first of all taughe by God, bue also of the huttful : For a mife Man, faith Solomon, feeth the Plague (by the tevelation of God) and hideth himself from it. And John Baptift, Quis wes docuit ab ira ventura fugere : Thefe things have I principally laboured in this Tregtlie, to frew unto Men what Boatts are their triends, and what their enemies, which to truff, and which avoid, in which to find nourishment, and which to thun as poilon. Another thing that perswadeth me in the necessary use of this History, that it was divine, was the preservation of all creatures living, which are ingendred by copulation (except Fishes) in the Ark of Noah, unto whom it pleased the Creator at that time to infuse an instinct, and bring them home to man as to a fold: surely it was for that a man



Billi. Juel.

might gain out of them much Divine knowledge, such as is imprinted in them By hater, as a type or spatk of that great wildom whereby they were created. In Mice and Surpethe a foreknowledge of things to come, in the Ant and Pilmire a providence against old agen in the Beat the love of young sin the Lion his stately pace, in the Cock and Sheepichange of weather; as S. Basil in his Hexameron, Bitam in Brutis quidem future sensus of present with non additi simus, sed de fusuro saculo omne studium habemus.

For this cause there were of beasts in holy Scripture three holy uses, one for Sacrifice.

another in Vision, and athird for Reproof and Instruction.

In Sacrifices were the clean beafts, which Men were bound first to know, and then to offer, for it is unreasonable that those things should be facred at the Lords altar, which are refused worthily at private mens Tables. Now although we have no use of Sacrificing of Beafts, Nam ficut bruta pro peceatis immelabantur, it a jam vitia pro corporibus, yet we have use of clean Beafts for food and nourishment, and therefore for the inriching of the minds and tables of men, it is necessary to know not only the liberty that we have to eat, but also the quality and nutriment of the Beast we eat, not for any Religion, but for health and corporal necessary. This point is also opened in this story, and the other of Sacrifice, wherein I have not omitted to speak of the Divine use of every Beast, both among the

Ferrs and among the prophane Gentiles.

Now for the iccond holy use of Beasts in Visions, the Prophet Daniels Visions, and Exchiels, and S. Johns in the Revelation do testific of them, whereby the most Divines have observed how great Princes and Kingdoms after they have shaken off the practise of Tustice and Picty, turn Tyrants and ravening Beasts. For so Man being in honour under-Itandeth not, but becometh like the Beasts that perish, and so as Dienysius saith by Visions of Beafts, Infima reducuntur pur media in suprema. Now there were as S. Augustine faith, three kinds of visions, Sensibiles, intellectuales, & imaginaria : the first were most pregnant, because to the understanding and conceiving, a Man never lok his senses, and therefore God did suddenly create savage Beasts both of natural and extraordinary shapes, whereby he shewed to his servants the Prophets, the ruine or uprising of beastly States and Kingdoms. And not only thus, but also in heaven (as St. Fohn faith) there are 4 Beafts ful of eyes before the throne of Godsboth which must needs magnifie the knowledge of these Quadrupedes; for seeing God hath used them as Sacraments or Mysteries to contain his will, (nononly in monitrous treble-headed, or seven-horned shapes, bur alfo) in pure, ordinary, natural limbs and members; how shall we be able to ghesse at the meaning in the secret, that do not understand the revealed . And what use can we make of the invisible part of that Sacrament, where we know not the meaning of the visible? Doth the Lord compare the Devil to a Lion; evill Judges to Bears; false Prophets to Wolves, secret and crafty persecutors to Foxes; open enemies in hostility to wilde Boars, Heretickes and falle Preachers to Scorpions, good men to the Fowles of heaven. and Martyrs to Sheep, and yet we have no knowledge of the natures of Lions, Wolves, Bears, Foxes, wilde Boars, or Scorpions ? Surely when Solomon faith to the fluggard, Go to the Pifmire, he willeth him to learn the nature of the Pifmire, and then according thereto reform his manners: And so all the World are bid to learn the natures of all Beafts, for there is alway formething to be learned in them, according to this faying of St. Bafil, A deo nibil non providum in natura rebus eft, neque quicquam pertinentis ad le cura expers, & fi ipfas animalium partes consideraveris, inventes quod ineque superfluum quid conditor opposuit, neque necessaria detraxit. Then it being clear that every Beaft is a natural Vision, which we ought to see and understand, for the more clear apprehension of the invisible Majesty of God, I will conclude that I have not omitted this part of theuse of Beasts, but have collected, expressed, and declared, what the Writers of all ages have herein observed.

Now the third and last holy use that is made of Beasts in Scripture, is for Reproof and Instruction, so the Lord in #6.38, & 39. mentioneth the Lion, the Raven, the wilde Goats, the Hinds, the Hinds Calves, the wilde Asses, the Unicorn, the Ostrich, the Stork, the puissant Horse, the Hawke, the Eagle, the Vulture, the Whale, and the Dragon, that is, the Fowles, Fishes, Serpents, and Four-stooted Beasts: All which he reckoneth as known things to #66, and discourseth of as strange things in their natures as any we have inserted for truth in our History, as may appear to any man whatsoever, that will look studiously into them.

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Shall I add hereunto how Moses, and all the Prophets, St. John Baptist, our most bleffed Saviour, St. Panl, and all the Writers since his time (both ancient and later) have made profession of this part of Divinity; so that he was an unskilful Divine and not apt to teach, which could not at his singers speak of these things: for (saith our Saviour) If I tell you earthly things and ye believe not, how shall ye believe when I tell you beavenly

things ?

Solemen, as it is witnessed in holy Scripture, wrote of Plants, of Birds, of Fishes and Beafts, and even then when he stood in good favour with God, therefore it is an exercise of the highest Wisdom to travel in, and the Noblest minds to study in: for in it as I will thew you (with your good patience, for I have no other Preface) there is both the knowledge of God and Man. If any man object, Multa multi de mufca, de apicula, de vermicule, pauca de Deo : I will answer with the words of Theodorus Gaza, Permulta enim de Deo is tractat, qui doctrina rerum conditarum exquisitifima, conditorem ipsum declarat, neque mufca, neque vermiculus omittendus est ubi de mira folertia agitur. Whereunto St. Aultin agreeth when he faith, Majestatem divinam aque in formica membris atque magno jamento tranante fluvium. And for the knowledge of man, many and most excellent rules for publick and private affaires, both for preferving a good conscience, and avoiding an evill danger, are gathered from Beasts: It were too long to run over all, let me (I beseech you) be bold to reckon a few which descend from Nature onr common parent, and therefore are neither frained, counterfeit, inconstant, or decenful; but free, full of power to perswade, true, having the seal of the Highest for their evidence; constant and never altred in any age; faithful, such as have been tryed at fire and touch-stone.

Were not this a good perswasion against murder, to see all Beasts so to maintain their natures, that they kill not their own kind? Who is so unnatural and unthankful to his Parents, but by reading how the young Storkes and Wood-peekers do in their parents old age feed and nourish them, will not repent, amend his folly, and be more natural? What man is so void of compassion, that hearing the bounty of the Bone-breaker Bird to the young Eagles, will not become more liberal? Where is there such a sluggard and drone, that considereth the labours, pains, and travels of the Emmet, little Bee, Field-mouse, Squirrel, and such other that will not learn for shame to be more industrious, and set his singers to work? Why should any man living fall to do evill against his Conscience, or at the temptation of the Devill, seeing a Lion will never yeeld? Mori sit, vinci nessis, and seeing the little Wren doth sight with an Eagle, contending for Soveraingty? Would it not make all men to reverence a good King set over them by God, seeing the Bees seek out their King is the lose himself, and by a most sagacious smelling sense, never cease till he be found out, and then bear him upon their bodies if he be not able to slie, but if he die they all forsake him? And what King is not invited to elemency, and dehorted from tyranny, seeing the

King of Bees hath a fting, but never useth the same?

How great is the love & faithfulness of Dogs, the meekness of Elephants, the modesty or shamefastness of the adulterous Lioness, the neatness and politure of the Cat and Peacock the justice of the Bee, which gathereth from all flowers that which serveth their turn, and yet destroyeth not the flower; the care of the Nightingale to make her voice pleasant the chastity of a Turtle, the canonical voice and watchfulness of a Cock, and to conclude, the utility of a Sheep? All these and ten thonsand more I could recite, to shew what the knowledge of the nature of brutish creatures doth work or teach the minds of men , but I will conclude this part with the words of S. Ferom against Fovinian. Ad Herodem dicitur propter malitiam, Ite & dicite vulpi huic, Enik. 13. ad Scribas & Phuvifaet genimina viperarum, Mat. 23. ad libidino os equi hinmentes in proximorum fuminas, Jet. 5. de voluptuofo, Nolise mittere margaritas vestras ante porcos. De impudentibus, neque sanctum date canibus, Mat. 7. de infidelibus, Ephesi cum bestiu pugnavs in similitudine hominum. And thus far S. Ferom. Whereby we may boldly aver by way of induction, that wherein the knowledge of God, the knowledge of Man, the precepts of Virtue, the means to avoid evill are to be learned, that Science is Divine and ought of all men to be inquired and fought after: and fuch have I manifested in this History following:

Now again the necessity of this History is to be preferred before the Chronicks and Records of all ages made by Men, because the events and accidents of the time past, are peradventure such things as shall never again come in use; but this sheweth that Chronicle which was made by God himself, every living Beast being a word, every Kind.



being a sentence, and all of themetogether a large History Containing admirable k nowledge and learning, which was, which is, which shall continue, (if not for ever) wee to the Worlds end. In the rate of the control of the same some control of T. of the world of the same some control of the

Membranis intes positis delere licebit Quod non edideria

The second thing in this discourse which I have promised to affirm, is the truth of the History of Creatures, for the mark of a good Writer is to follow truth and not deceivable Fables. And in this kind I have passed the straightest passage, because the relation of most things in this Book are taken out of Heathen writers, fuch as peradventure are many times superstitionally credulous, and have added of their own very many rash inventions, without reason, authority, or probability, as if they had been hired to sell such Fables; For, Non bene conducte vendunt perjuria teftes. I would not have the Reader of these Histories to imagine that I have inferred or related all that ever is faid of thefe Beafts, but ordy to much as is faid by many, For in the month of two or three witnesses standeth every wind: and if at any time I have fet down a fingle Testimony, it was because the matter was clear and needeth not farther probation, or else I have laid it upon the Author with special words, not giving the Reader any warrant from me to believe it.

Besides, I have taken regard to imitate the best Writers, which was easie for me touth, because Gesner relateth every mans opinion (like a common place or Distinary, as he professes, and if at any time he seemed obscure, I turing to the Books which I had at hand to glusse their meaning, putting in that which he had list out of many good. Authors; and leaving out many magical devises. Now although I have used no small diligence or care in collecting thosethings which were most essential to every Beast, most true without exception, and most evident by the Testimony of many good Authors; yet I have delivered in this Treatife many strange and rare things, not as Fictions, but Miracles of nature, for wisemen to behold and observe to their singular comfort, if they love the power, glory, and praise of their maker, not withholding their consent to the things expressed, because they intreat of living things made by God himself. Si ergo quarimus quis fecerit, Deut eff: Si per qued, dixit, Fiat, & fatta funt : Si quare fiat, quia bonus eft. Nec enim autor eft excellentior Deo, nec ars efficacior Dei verbo, nec causa melior, quam ut bonum crearetur a Deo beno, and this Plate faid was the only cause of the worlds creation, at a Dee bono opera

Now I do in a fort challenge a consent unto the probability of these things to wise and learned men, although no belief. For Fides, is credere invifibilia, but confensus is a cleaving or yeelding to a relation untill the manifestation of another truth; and when any man shall justly reprove any thing I have written for false and erroneous, I will not stick to release the Readers consent, but make satisfact on for usurpation. But for the rude and vulgar fort (who being utterly ignorant of the operation of Learning, do presently condemn all ftrange things web are not ingraven in the palms of their own hands, or evident in their own herds and flocks) I care not, for my ears have heard some of them speak against the History of Sampson, where he tied fire-brands to the tails of Foxes, and many of them against the miracles of Christ. I may remember you (R.W.) of a Countrey tale of an old Masse-Priest in the daies of Henry the eight, who reading in English after the translation of the Bible, the miracles of the five Loaves and two Filhes, and when he came to the verse that reckoneth the number of the ghests or eaters of the banquet, he paused a little, and at last faid, they were about five hundred: The Glark, that was a little wifer, whispered into the Pricits ears that it was five thousand, but the Pricit turned back and replyed with indignation, Hold your peace firrah, we shall never make them believe they were five

Such Priests, such People, such persons I shall draw upon my back, and although I do not challenge a power of not erring, yet because I speak of the power of God, that is unlimitable, I will be bold to aver that for truth in the Book of Creatures (although first observed by Heathen men) which is not contrary to the book of Scriptures.

Loftly, that it is the proper office of a Preacher or Divine to fet forth these works of God, I think no wiseman will make question, for so did Moses, and David, and Selemon,

. The Epifle Dadicatory.

and Christ, and S. Paul, and S. Fehm, and S. Frency, S. Gregory, S. Bafil, S. Auften, S. Ferom, S. Bornardan his warrations or Sermons upon the Canticles, and of latter daies Ilidora. The Monks of Melluen, Geminianus, and to conclude, that ornament of our time Feronimus Zanchius. For how shall we be able to speak the whole Counsel of God unto his people, if we read unto them but one of his books, when he hath another in the world. which we never fludy past the title or outside; although the great God have made them an Epistle Dedicatory to the whole race of Mankind?

This is my indevour and pains in this Brook, that I might profit and delight the Reader, whereinro he may look on the Holiest daies, (not omitting prayer and the publick service of God) and passe away the Sabbaths in heavenly meditations upon earthly creatures. I have followed D. Gefner as neer as I could, I do profess him my Author in most of my Stories, yet I have gathered up that which he let fall, and added many Pictures and Stories as may appear by Conference of both together. In the names of the Beafts, and the Phyfick I have not swarved from him at all. He was a Protestant Physician, (a rare thing to finds any Religion in a Physician) although St. Luke a Physician were a writer of the Gospell. His praises therefore shall remain, and all living Creatures shall witnesse for him at the last day. This my labor whatsoever it be, I consecrate to the benefit of all our English Nation under your Name and Patronage, a publick Professor, a learned and rewerend Divine, a famous Preacher, observed in Court and Countrey, if you will vouchfafe to allow of my Labors, I stand not upon others, and if it have your commendation, it shall incourage me to proceed to t' residue, wherein I fear no impediment but ability to carry out the charge, my case so standing that I have not any accesse of maintenance, but by voluntary benevolence for perfold pains, receiving no more but a laborious wages, and but for you, that had also been taken from me: Therefore I conclude with the words of St. Gregory to Leontine, Et nos bona qua de vobis multipliciter pradicantur addiscentes, afidne pro gloria veftra incolumitate omnipotentem valeamus Dominum deprecari.

Your Chaplain in the Church of

Sr. Botolph Aldersgate,

Edward Topsel:

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An Alphabetical Table of all the Creatures described in this First Volum.

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THE HISTORY

Four-Footed Beafts.

The ANTALOPE.



HE Antalope called in Latin Calopus, and of the Grecians Analopos, or Aptolos: of this beaft there is no mention made among the Ancient Writers, except Suidus, and the Epiftle of Alexander to Aristotle, inter-Writers, except Suidus, and the Epittle of Alexander to Ariffole, interpreted by Cornelium Nepotium. They are bred in India and Spria, neer the Countrey of River Euphrates, and delight much to drink of the cold water thereof: Their breed, body is like the body of a Roe, and they have horns growing forth of the crown of their head, which are very long and sharp; so that Alexander affirmed they pierced through the shields of his Souldiers, and fought with them very irefully: at which time his company slew as he travelled to India, eight thousand five hundred and fifty; which great slaughter may be the occasion why they are so raire, and seldom seen to this day, because thereby the breeders and means of their continuance (which consisted in their multitude) were weakeed and destroyed. Their horns are great and made like a saw and they with them can cut adjuder the branches

Their horns are great and made like a faw, and they with them can cut asunder the branches of Ofier or small trees, whereby it cometh to passe that many times their necks are taken in the twists of the falling boughs, whereat the Peast with repining cry, bewrayeth himself to the Hunters, and so is taken. The virtues of this Beast is unknown, and therefore Suides saith, an Antalepe is but good in part.



Cicers. Cladian. Martial. Herace. Of the name.

The fmall ufe of Apes.

aughter.

Qualities of Apes.

* Varinus. Doc:bility of Apcs.

by Aprs.

N Are called in Latin Simia, and sometimes Simius and Simiolus; of the Greek word Simos A (vix.) fignifying the flatnesse of the Nostrils; for so are an Apes: and called of the Hebrews Koph, and plurally Kophion; as it is by S. Jerom translated, I King. 10. 22. From whence it may be probably conjectured, came the Latin words Cepi and Cepbt, for Apes that have tails. Sometimes they are called of the Hebrews Boglab, and of the Chaldees Kokin. The Italians Samada Majonio, and Bernecia, and a Munkey Gatto Maimone. The ancient Grecians Pithecos and the later Mimon, and Ark lizanes, by reason of his imitation. The Moors Bugia, the Spaniards Mona, or Ximio, the French Singe, the Germanes Aff, the Flemish Simme or Schimmekell, the Illyrians Opieze, and generally they are held for a lubtill, ironicall, ridiculous and unprofitable Beaft, whose flesh is not good for meat, as a sheep, neither his back for burden, as an Asses; nor yet commodious to keep a house, like a Dog; but of the Grecians termed Gelotopoios, made for laughter.

* Anschafu the Philotopher, being at a banquet wherein divers Jesters were brought in to make them merry, yet never laughed, among the residue; at length was brought in an Ape, at Apermade for the light whereof he laughed heartily; and being demanded the cause why he laughed not before, answered, that men do but faign merriments, whereas Apes are naturally made for that purpose. Moreover Apes are much given to imitation and derision, and they are called Cercoper, because of their wicked wasts, deceits, impostures and flatteries: wherefore of the Poets it is faigned, that there were two brethren most wicked fellows, that were turned into Apes, and from their feat or habitation came the the Pubecusan Islands, which Virgil calleth Inarime : for Asime was an old Hethunan word for an Ape, and those Islands being the seats of the * Giants (who being by God overthrown for their wickedness) in derission of them, Apes were planted in their rooms. Apes have been taught to leap, fing, drive Wagons, reigning and whipping the horses very artificially, and are very capable of all humane actions, having an excellent memory either to flew love to his friends, or hateful revenge to them that have harmed him, but the faying is good, that the threatning of a Huns received flatterer, and the anger of an Ape, are both alike regarded. It delighteth much in the company of Dogs and young Children, yet it will itrangle young Children if they be not well looked unto. A certain Ape seeing a Woman washing her Child in a bason of warm water, observed her diligently, and getting into the house when the Nurse was gone, took the Child out of the cradle, and setting *n Hiftory.

Of the Ape. water on the fire, when it was hot, stripped the Child naked,, and washed the Child therewith un-

The Countreys where Apes are found, are Lybia and all that defert Woods betwixt Erpst, Etbio- Countreys pig and Lybia, and that part of Caucajus which reacheth to the red Sea. In Ir dia they are most abundant, breeding Apes. both red, black, green, dust-colour, and white ones, which they use to bring into Cities (except red ones, who are so venereous that they will rayish their Women and present to their Kings, which grow fo tame, that they go up and down the ftreets fo boldly and civilly, as if they were Children, frequenting the Market places without any offence : whereof fo many shewed themselves Book of to Alexander standing upright, that he deemed them at first to be an Army of enemies, and commanded to joyn battel with them, until he was certified by Taxilus a King of that Countrey then in his Campe, they were but Apes,

this Campe, they were but Apes.
In Caucajue there are trees of Pepper and Spices whereof these are the gatherers, living among Labour of those trees to for the Inhabitants come, and under the trees make plain a plat of ground, and after- Apes,

ward cast thegeupon boughs and branches of Ropper, and other fruits, as it were carelesty; which the Apes fectetly observing in the night season they gather together in great abundance all the branches loaden with Pepper, and lay them on heaps upon that plat of ground, and fo in the morning come the Indians and gather the Pepper from shole boughs in great measure, reaping no small advantage by the labor of Apes, who gather their fruits for them, whiles they sleep : for which cause they love them and defend them from Lions, Dogs, and other wild Beafts. In the region of Balman, Subject to the great Cham of Tarturia, are many and divers forts of Apes, very like mankind, which when the Hunters take, they pull of their hairs all but the beard and the hole behind, and afterward dry them with hot spices, and poudering them, sell them to Merchants, who carry them about the world, perswading simple people that there are men in Islands of no greater stature. To conclude, there are Apes in Trogled to which are maned about the neck like Lions, as big as great Bel-weathers. Divertity of So are some called Cercopitheci, Munkies, Charopithesi, Hog Apes, Cepi, Callitriches, Marmosits, Con cephali, Apes. of a Dog and an Ape, Satyres, and Sphinges, of which we will speak in order, for they are not all alike. but some resemble men one way, and some another : as for a Chymers, which Albertus maketh an Ape, Chymers. it is but a figment of the Poets. The same man maketh Pigmeys a kind of Apes, and not men, but lib. 7. 1. de and Niphus proveth that they are not men, because they have no perfect use of Reason, no modelty, no. mal. honesty, nor justice of government, and although they speak, yet is their language impersect; and above all they cannot be men, because they have no Religion, which (Plajo faith truly) is proper to Promeys. every man. Besides, their stature being not past three, four, or five spans long, their life not above eight years, and their imitation of man, do plainly prove them rather to be Apes then Men: and also the flatness of their Noses, their combats with Cranes and Partridges for their egges, and other cir- Onesieritus. cumstances I will not stand upon, but follow the description of Apes in general Apes do outwardly refemble men very much, and Vefalius sheweth, that their proportion differeth from mans in more The anatomy; things then Galen observed, as in the nuscles of the breast, and those that move the armes, the cloow of Ares. and the ham, likewise in the inward frame of the hand, in the muscles moving the toes of the feet, and the feet and shoulders, and in the instrument moving in the sole of the foot, also in the fundament and mesentery, the lap of the liver, and the hollow vein holding it up, which men have not ; yet in their face, nostrils, ears, eye-lids, breafts, armes, thumbes, fingers and nails, they agree very much. Their hair is very harsh and short, and therefore hairy in the upper part like men, and in the neather part like beafts: they have teeth before and behind like men, having a round face, and ey-lids above and beneath, which other Quadrupedes have not, Politianus laith, that the face of a Bull or Lion is more comely then the face of an Ape, which is like a mans. They have two Dugs, their breatts and armes like men, but rougher, such as they use to bend, as a man doth his foot. So their hands, fingers and nails, are like a mans, but ruder and nimbler ; and nature having placed their Dugs in their break, gave them armes to lift their young ones up to such them. Their feet are proper, and not like mans, having the middle one longest, for they are like great hands, and confist of fingers like hands, but they are alike in bigness, except that which is least to a man, is greatest to an Ape, whose sole is like the hand but that it is longer, and in the hinder part it is more fleshy, somewhat resembling a heel, but put backward it is like a fift.

They wie their feet both for going and handling; the neather parts of their armes, and their thighes are shorter then the proportion of their elbows and shins : they have no Navel, but there is a hard thing in that place; the upper part of their body is far greater then the neather, like other Quadrupedes, confishing of a proportion between five and three; by reason wereof they grow out of kind, having feet like hands and feet. They live more downward then upward, like other four-footed Beafts, and they want Buttocks, (although: Atherius faith they have large ones) they have no tail, like two legged creatures, or a very small figue thereof. The genitall or privy place of the semale is like a Womans, but the Males is like a Dogs: their pourishment goeth more forward then backward, like the best Horses, and the Arabian Seraph, which are higher before then behind; and that Ape whose meat goeth forward by reason of the heat of heart and liver, is most like to a man, in standing upright: their eyes are hollow, and that thing in men is accounted for a figne of a malicious mind, as little eyes are a token of a base and abject spirit. Men that have low and flat Nostrils are Libidinous as Apes that attempt women, and having thick lips, the upper hanging over the neather, they are deemed fools, like the lips of Asses and Apes, Albertus faith, he saw the heart of a Male Ape, having two tops or sharpe ends, which I know not whether to term a wonder or a Monster. An

Ape and a Cat have a small back, and so hath a weak hearted man, a broad and stong back signifieth a valiant and magnanimous mind. The Apes nails are half round, and when they are in copulation, they bend their Elbowes before them, the finews of their hinder joynts being turned clean about, but with a man it is clean otherwise. The veins of their armes are no otherwise diffected then a mans, pur with a main to be controlled wife, the veins of their armes are no otherwise america mains, having a very small and ridiculous crooked thumb, by reason of the Muscles which come out of the hinder part of the leg, into the middle of the first, and the fore museles drawing the leg backward; they cannot exactly fland upright, and therefore they run and fland; like a man that counterfeits & And as the body of an Ape is ridiculous, by reason of an indecent likeness and imitation of man,

The disposition of Apes.

fo is his foul or spirit; for they are kept only in rich mens houses to sport withall, being for that cause easily tamed, following every action he seeth done, even to his own harme without discretization on. A certain Ape after a shipwrack swimming to land, was seen by a Countrey-man, and thinking on. A certain Aperiter a important imining to have him, yet in the mean time asked him what Countreyman he was, who answered, he was an aboutant well, laid the man, dost thou know. An History. Pireus' (which was a port in Athens) very well faid the Ape; and his wife, friends, and children, where

Places of their at the man being moved; did what he could to drown him. They keep for the most part in Caves at the man being moved, did what he could to drown mm. I ney keep for the most part in Caves and hollow places of hils, in rocks and trees, feeding upon Apples and Nuts, but if they find any bitterness in the shell, they cast all away. They eat Lite; and pick them out of heads and garments. They will drink wine till they be drunk, but if they drink it oft, they grow not great, specially they lose their nails, as other Quadrupedes do. They are best contented to six although tied with Food of Apes, The manner of chains. They are taken by laying for them shoos and other things, for they which hune them will

taking Apes.

anoint their eyes with water in their presence, and so departing, seave a pot of sime or hony in stead of the water, which the Ape espying, cometh and anointeth her eyes therewith, and so being not able to see, doth the hunter take her. If they lay shoos, they are leaden ones, too heavy for them to wear, wherein are made such devises of gins, that when once the Ape hath put them on, they cannot be gotten off without the help of man: So likewise for little bags made like breeches, where cannot be gotten on without the nerp of man; so mewhe for fittle bags made into precent, whereof withal they are deceived and taken. They bring forth young ones for the host part by twins, whereof they love the one and hate the other; that which they love they bear in their armes, the other hange eth at the damns back, and for the most part the killeth that which the loveth, by preffing it too

Apes.

Their love.

Their fear.

hard; afterward the fetteth her whole delight upon the other.

The Egyptians when they describe a Father leaving his inheritance to his Son that he foveth not, picture an Ape with her young one upon her back. The male and female abide with the young one,

picture an Ape with her young one upon her back. A herhale and remare abuse with the young one, and if it want any thing, the male with fift, and ireful afpect punisheth the female. When the Moon and if it want any thing, the male with fift, and ireful afpect punisheth the female. When the Moon and if it want any thing, the male with fift, and ireful afpect punisheth the female. When the Moon and if it want any thing, the male with fift, and ireful afpect punisheth the female. at the change: for as other Beafts, fo do thefe, fear the defect of the Starsand Planets. They are full of Their imitati- diffimulation, and imitation of man, they readilyer follow the evil then the good they fee. They are very fierce by nature, and yet tamed forget it, but still remain subject to madness. They love Conies very tenderly, for in England an old Ape (fearfe able to go) did defend tame Conies from the Weafel, as Sir Thomas More reported. They fear a shell fish and a Snail very greatly, as appeareth

In Rome, a certain Boy put a Snail in his hat and came to an Ape, who as he was accustomed, leaps upon his shoulder and took off his hat to kill Lice in his head, but espying the Snail, it was a wonder to fee with what hafte the Ape leaped from the Boys shoulder, and in trembling manner looked back to fee if the Snail followed him. Also when a Snail was tied to the one end of another Apes chain, so that he could not chuse but continually look upon it, one cannot imagine how the Ape was tormented therewith, finding no means to get from it, caft up what soever was in his stomach, and fell into a grievous Fever till it was removed from the Snail, and refreshed with wine and water. Gardane reporteth, that it was an ancient custom in former time when a Parricide was executed, he was (after he was whipped with bloudy firipes) put into a fack, with a live Serpent, a Dog, an Ape and a Cock : by the Serpent was signified his extreme malice to mankind in killing his Father, by the Ape that in the likeness of man he was a Beaft, by the Dog how like a Dog he spared none, no not his own Father, and by a Cock his hateful pride, and then were they all together hur? d headlong into the Sea. That he might be deemed unworthy of all the Elements of life, and other bleflings

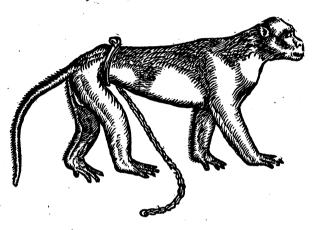
An antiquity.

A Lion ruleth the Beafts of the Earth, and a Dolphin the Beafts of the Sea; when the Dolphin is in age and fickness, the recovereth by eating a Sea-ape: and so the Lion by eating an Ape of the earth, and therefore the Egoptians paint a Lion eating an Ape, to fignifie a fick man curing himself. The heart of an Ape sod and dryed, whereof the weight of a groat drunk in a draught of stale Hony, sod in water, called Melicraton, strengthneth the heart, emboldneth it, and driveth away the pulse and pufillanimity thereof: sharpeneth ones understanding, and is foveraign against the salling evill.

The medicine of Apes

The MUNKEY.

He Munkey called in Greek Cercopithecos, and fo in Latin Cercopithecus, that is, a tailed Ape: not to Their names. distinguish it from all other Apes, but from other vulgar and common Apes, for there be Apes with tails belides a Munkey, but not fo often feen. It is thought of some that the Hebrew Ziim, fignifi- Munfler. eth a Munkey, other Ochim. Ifa. 1 3. Babel fhal be deftroyed, and the fearful beaft Ziim fhal lie there, and Ochim Chalfill their boufes. Which Ochim, is interpreted Munkeys, but not generally; wherefore there is an opi- Albertus. nion that this kind of Ape is generated of a wild Cat very like an Ape, and an Ape having two black Generation of spots on the cheeks, a long tail, and black at the end thereof, it is called of the Italians Gatto maimone, of a Munkey. the French Marmot of Marmona, that is, the Ape of a male, for Mona fignifieth an Ape, of the Germans Maris-mona. Meerkatz, that is the Cat of the Sea, of the Illyrian, Morska, and Koczka; as for Mammonet, it is a beaft leffe



then an Ape, of the Celts it is called Abranas. They are very sportful, and given to imitate the actions Inclination of of men like Apes, it being a question, whether Dogs, Elephants, or Munkeys, have the most understanding among Brutes, and as was faid before, when the Moon waneth, it is heavie and dull, but in the new Moon joccond and pleasant. Betwixt the Mammonets and Apes is continuall war, and the ture. Mammonet being the weaker, yet the wifer and craftier creature, is much more couragious in fight Contention. then an Ape. These Munkeys of all things most abhor a Crotodile, for at the fight of the skin afar The sear of a off, it hath been seen how the creature hath run through fire and water, crying and trembling for Munkey.

the naturall dread thereof.

They are bred in the hils of Constance, in the woods of Bugia and Mauritania. In Ætbiopia, they fob. Leo. have black heads, hair like Asses, and voices like to other. In India they report that the Munkeys will African. clime the most steep and high rocks, and fling stones at them that prosecute to take them. When the King of logs in India for Religion goeth on Pilgrimage, he carryeth with him very many Munkeys. and breed. In like fort, Munkeys are brought from the new found Lands, from Calechut and Profia; and not far from Aden a City of Arabia, is a most high hill abounding in these beasts, who are a great hinderance to the poor vintagers of the Countrey of Calechut, for they will climb into the high Palm trees, and Hurt of Munbreaking the vessels set to receive the Wine, pour forth that liquor they find in them: they will keys. eat hearbs and grain, and ears of graffe, going together in great flocks, whereof one ever watcheth Their food. at the utmost bounds of their camp, that he may cry out when the husbandman cometh, and then all flying and leaping into the next trees escape away : the females carry their young ones about with them on their shoulders, and with that burden leap from tree to tree.

There be of this kind of Munkeys two forts, one greater, the other leffer, as is accounted in England, Divertities of and Munkeys are in like fort to divided, that there be in all four kinds differing in bigness, whereof the Munkeys, least is little bigger then a Squirrel, and because of their marvellous and divers mowings, movings, voices and gestures, the Englishmen call any man using such Histrionical Actours a Munkey.

The only difference betwixt these and other Apes aforesaid, is their tail; they differ from men in Solinus. their nerves, in the joints of their loynes, and their processes, and they want the third muscle Their anatomy moving the fingers of their hands. Mammonets are leffe then an Ape, brown on the back, and white and parts. on the belly, having a long and hairy tail, his neck almost so big as his body, for which cause they are Vessilla. tied by the hips that they flip not collar. They have a round head, a face like a man, but black and Mammonets. bald on the crowd; Re nose in a reasonable distance from his mouth like a mans, and not continued like an Apes, his stones greenish blew, like a Turkey stone. They are caught after the manner of

The History of Four-foot Beasts.

Apes, and being tamed and taught, they conceive and work very admirable feats, and their skins pulled off them being dead are dressed for garments. The foolish Arabians dedicated Memnonius cerresim.

Another kind, copinherm unto heaven, and in all afflictions implored his aid. There is one other kind of Munkeys, whose tail is only hairy at the tip, called Cercolipis.

The CEPUS, or Martine Munkey.

The names.

He Martin called Cepus of the Greek word, Kenos, which Ariffolle writeth Kehos, and fome translate Cabu, some Cephus or Gepphus or more barbarously Celphus, the Latines sometimes Ontw, for indeed this kind of Ape in his best estate is like * a garden set with divers flowers, and

Diodorus therefore the best kind of Siculus. them is discerned and known by the sweetest savour, such

being alwayes the most ingenious imitators of men. It is very probable that this name Cepm is derived of the Hebrew Koph and Kophin fignifying A pes in general, as is before faid, but yet this kind is distinguished from other by Strato, Alianu and Pliny, although Ariffoile doth make no difference betwixt this and another ordinary Munkey. The games of great Pomtey

first of all brought these Mar-tines to the fight of the Ro-

mans and afrerward Rome faw

no more; they are the same which are brought out of Æibiopia and the fartheft Ara-

Pliny. The firft knowledge of Mutines.

Their Coun-Strabo.

bia: their feet and knees betrey of breed. ing like a mans, and their forefeet like hands, their inward Their anatoparts like a mans, fo that forme have doubted what kind of Strabo. Scaliger.



ther, being as big as a wilde Goat or Roe-buck, or as one of the Dogs of Erithrea, and a

Their colour. long tail, the which such of them as have tasted slesh wil eat from their own bodies. Concerning their colour, howfoever they are not all alike, for some are black with white spots, having a greater voice then others, some yellow, some Lion-tauny, some golden-yellow, and some cole-black : yet for the most part, the head and back parts to the tail, are of a fiery colour, with some golden hair aspersed among the residue, a white snowt, and certain golden strakes like a collar going about the neck, the inferiour parts of the neck down to the breast, and the foreseet are white, their two dugs as big as a mans hand can gripe, are of a blewish colour, and their belly white, their hinder legs black, and the shape of their snout like a Cynochephale: which may be the difference betwixt Alianus and Strato their Cepus, and Ariffolics Cebus, for nature many times bringeth forth like beafts which are not of the same kind. In England there was a Martine that had his back and sides of a green colour, having here and there white hair, the belly, chin and beard (which was round) white, the face and finns black, and the nose white, being of the lesser kind, for in bigness it exceeded not a Coney. Some of them in Ætbiopia have a face like a Satyre, and other members in part resembling a Bear, and in part a Dog, so are the Prastan Apes. This Martine did the Babylonians, inhabiting neer Memphis, for the stangeness, the colour, and shape thereof, worship for a God. They are of evill disposition like Apes, and therefore we will spare both their pictures and further description, finding very little of them in Histories worth commemoration.

Cay.

Ælianıa.



THe Calitrich so called by reason of his beard, and The name. may be termed in English a bearded Ape, will live Pline. no other where then in Ethi- Countrey of opia and India, which are casie bice is to take but very hard to bring away alive into these Countrys. They differ in appearance Their parts from all other Apes, having and colour, a long beard and a large tail, hairy at the end, being in India Albertus. all white, which the Indians hunt with darts, and being tamed, they are fo apt to play, that a man would think they were created for no other purpose; whereupon the Gre- Eralmus. cians use in proverbe, an Ape having a beard, for a ridiculous and foolish jesting man.

Of the Prasyan Apes.



Fgastbenes (faith Ælianus and Strabo) writeth of Apes in Prasia a Region in India, Their refemwhich are no lesse then great bance. Dogs, and five cubits high, having hair like a Man coming forth of their forehead and beards, being altogether white except their tails, which are two cubits and a half long, very like a Lions; and unto a simple man it might feem, that their tufts of hair were artificially trimmed, though it grow naturally. Their beard is much like a Satyres, and although their body be white, yet is their head and tip of their tail yellow, so that the Martins before mentioned, seem to be affianced to these. These Prasyan Apes live in Mountains and Woods, and yet are they not abode. wilde, but so tame that oftentimes in great multitudes they come down to the Gates and Suburbs of Latagis, where the King commandeth them dayly fodden Rice for their food, which Their food. they eat, and being filled return again to their home and usuall places of harbour in great moderation, doing no harme to any

Place of their

L.F. 4. Occan. Dual 3

Peter Muthr telleth this flory of one of these, that he being like to a great Munkey, but having a longer tail, by rowling over and over three or four times together taketh such streng h, that he leapeth from bough to bough, and tree to tree, as if he flew. An archer of that Sea-voyage hurt one of them with an arrow, the wounded beast presently leapeth to the ground, and setteth upon the archer, as fiercely as a mad Dog; he drew his sword and struck off one of Peter Martyr. his armes, and fo at last with much ado took the maimed beaft, who being brought to the Navy, and accustomed to the society of men, began by little and little to waxe tame.

The hatred of their Apes.

His love.

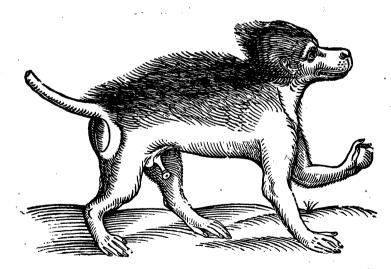
Aristotle.

While he was in the ship bound with chains, other of the company having been on land to forrage, brought out of the Marishes a Bore, which Bore was thewed to the Munkey; at the first fight either of other set up their bristles, the raging Munkey leapeth upon the Bore, and windeth his tail round about the Bore, and with the one arme which he had left, caught him, and held him fo fast by the throat, that he ftifled him.

There is another kind of Munkey, for stature, bignesse and shape like a Man, for by his knees, secret parts and face, you would judge him a wilde man, fuch as inhabit Numidia, and the Lapones, for he is altogether overgrown with hair; no creature, except a man can stand so long as he; he loveth wo-

men and children dearly, like other of his own kind, and is so venereous that he will attempt to ravish women, whose Image is here described, as it was taken forth of the book of the description of the holy Land.

Of the CYNOCEPALE of BABOUN.



nocephales, are a kind of Apes, whose heads are like Dogs, and their other parts like a mans; wherefore Gaza translateth them Canicipites, (to wit) dog-heads. In the French, German, and Illyrian tongues, they are called of some Babion, and Babuino in Italian, is a small kind of Ape; but Aristotle faith, that a Cynocephale is bigger then an Ape. In English they are called Babount.

Pliny. There are many kinds of Baboons, whereof some are much given to fishing, so that they will tarry Determion. Prefler John a whole day in the deep hunting for fish, and at length come forth with a great multitude. Again, ad Kom pont. there are some which abhor sisses, (as Orm saith) which kind the Egyptians Emblematically vie to

paint, when they will decipher a facrifice. Some there are which are able to write, and naturally The interest of the control to discern letters; which kind the old Egyptian Priests bring into their Temples, and at their first of Babo entrance the Priest bringeth him a writing Table, a pentil and inke, that so by seeing him write. he may make tryall whether he be of the right kind and the beaft quickly sheweth his skill: wherefore in ancient time, they were dedicated to Mercury, the fained god of learning.

may make tryall whether he be of the right kind, and the beau quickly theweth his skill; wherefore in ancient time, they were dedicated to Mercury, the fained god of learning.

The reason why the Egyptians do nourish them among their hallowed things is, that by them they may know the time of the conjunction between them and Moon; because the nature of this beast their is, to have a kind of seeling the conjunction, for after that these two signs meet, the male barbon neither will look up no the fact that the ground, as it were lamenting the ravishment of the Moon with disagnation of the moon, the rising the fact that the fact that time sendeth forth bloud out a fact that the fact whereupon the Egyptians significant the fact with the fact of the fact that time fendeth forth bloud out a fact that the fact whereupon the Egyptians significant the fact with the fact that the fact with the fact the fact with the fact that the fact that the fact with the fact that the fact th

The West region of the and Ethipsia have great store of Cynocephals, Babouns, and Acephals, beasts without a head suppose a great store in the continent cases, and the suppose of their about the Continent cases and the suppose of their about the Continent cases and the suppose of their about the continent cases and the suppose of their about the region; and the suppose of their about the region of their about the suppose of their about there are man the suppose of their about there are man the suppose of the su

bright eyes, a long Dogs face, and teeth stronger and longer then Dogs: the face of a Lion must not my and parts, be attributed to this beaft, nor yet a Satyres, though it be more like. It hath a grim and fearful face, Albertue. and the female hath naturally her womb cast out of her body, and so she beareth it about all her life long: their voice is a shrill whizing, for they cannot speak, and yet they understand the Indian Thir voice. language; under their beard they have a chin growing like a Serpents, and bearding about the Alianua. lips like a Dragon; their hands are armed with most strong nails, and sharp; they are very swift of foot, and hard to be taken, wherefore they will run to the waters when they are hunted, being not ignorant that among waters they are most hardly taken; they are very fierce and active in leaping, ignorant that among waters they are most hardly taken; they are very herce and active in leaping, biting deep and eagerly where they lay hold, neither do they ever grow so tame, but that they remain surious also. They love and nourish sheep and Goats, and drink their milk; they know how to take the kernels out of Almonds, Walnuts and Nuts, as well as men, finding the mear within, food, though the shell be unprofitable: they will also drink wine and eat fielh, sod, rosted, or desiciously dressed, and they will eat Venison, which they by reason of their swittness take easily, and having taken it tear it in pieces and rost it in the Sun; they can swim safely over any waters, and therefore in swimming.

They are evill mannered and natured, wherefore also they are pictured to figuiffe wrath, they are Their nature fo unappealable. The Latins use them adjectively to fignific any angry, hubborn froward, or rave- in particular. ning man. They will imitate all humane actions, loving wonderfully to wear garments, and of their love of own accord they clothe themselves in the skins of wilde beaths they have killed they are as sufful and garments, venereous as Goats, attempting to defile all forts of women, and yet they love little children, and venereous as Goats, attempting to defile all lorts of women, and yet they love little children, and their females will suffer them to suck their breads if they be held to them, and some say they will suck womens breasts like little children. There was such a beast brought to the French King, his head being like a Dogs, and his other parts like a mans, laving legs, hands and armes naked like An History, a mans, and a white neck; he did gat lod flesh so mannerly and modelity, taking his meat in his side designate hands, and putting it to his mouth, that any man would think he had understood humane conditions: he ftood upright like a man, and fat down like a man. He differned men and women alunder, and above all loved the company of women, and young maidens ; his genital member was greater then might match the quantity of his other parts: he being moved to wrath, would rage and let upon men, but being pacified, behaved himself asmoskly and gently as a man, and was overcome with fair words: shewing himself well pleased with those that sported with him. The Namades people of Ethlopia, and the Nations of Menitimer, live upon the milk of Cancephales, keeping great herds of them, and killing all the males, except fome few preferved for procreation.

a limitara mitadi, e

A TARTARINE.

Theod. Beza.

Here was at Paris another beaft calleda Tartarine, and in some places a Magot (much like a Baboun, as appeareth by his natural circumcifion) being as great as a Gray-hound, and walketh for the most part upon two legs, being cloathed with a Souldiers coat, and a sword girded to his side, so that the most part thought him to be some Monster-little-man, for being commanded to his kennel, he would go and tarry there all night, and in the day time walk abroad to be seen of every man, it was doubtful whether he were of the Manker kind or the Baboun, his voice was like the fqueeking of a Moufe, but his afpect and countenance was fierce, truculent and fearful, as his image is here deciphered.



Superflitious. tyres.

Their name.

S the Conocephal or Baboun Apes have given occasion to some to imagine (though falsely) there Awere such men, so the Satyres a most rare and seldom seen beast, hath occasioned other to think it was a Devil; and the Poets with their Apes, the Painters, Limmers, and Carvers, to encrease that superstition, have therefore described him with horns on his head, and feet like Goats, whereas Satyres have neither of both. And it may be that Devils have at some time appeared to men in this likeness, as they have done in the likenesse of the Onvermance and wild Affe, and other shapes; it being also probable, that Devils take not any denomination or shape from Satyres; but rather the Apes themselves from Devils whom they refemble, for there are many things common to the Satyre-Apes and Devilish-Satyres, as their humane shape, their abode in solitary places, their rough hair, and lust to women, wherewithall other Apes are naturally infected: but especially Satyres. Wherefore the Ancient Grecians conjecture their name to be derived as it were of Stather, fignifying the yard or virile member: and it is certain that the Devils have exercised their prestigious lust, or rather their imagination of lust upon mankind, whereof cometh that distinction of Fauni; that some are Incubi defilers of Women, and some Succubi des filed by men. Peradventure the name of Satyre is more fitly derived from the Hebrew Sair, Ifa. 34. whereof the plural is Seitim, Ifa. 13. which is interpreted monfters of the Defert, or rough hairy

Fawnes ; and when iffim is put to feir, it fignifieth Goats. The Chaldeans for Seirim, render Schedin; that is, evill Devils: and the Arabians, Lesejathin; that is, Satanas : the Persians, Devans the Illyrians, Devadai and Dewas ; the Germans, Teufel. They which passed through the world and exercised dauncing and other sports, for Dionysius, were called Satyres, and fometimes Tytiri, because of their wanton songs; sometimes Sileni (although the difference is, that the smaller and younger beasts are called Satyri, the elder and greater Sileni:) Also Sacha and Nympha, whereof Bacchus is pictured riding in a Chariot of Vinebranches, Silenus riding beside him on an Asse, and the Bacche or Sapres shaking together their stalkie Javelines and Paulmers. By reason of their leaping they are called Scirit, and the antick or Satyrical dancing Sicinnis, and they also sometimes Sicinnifie; sometimes Ægipane: wherefore Pliny reporteth, that among the Western Ethiopians , there are certain little hils of the Satyrique Ecipane, and that in the night time they use great fires, piping and dancing, with a wonderful noise of Timbrels and Cymbals: and so also in Atlas amongst the Moores, whereof there was no footing, remnant, or appearance to be found in

The

Gyraldus.

Grapaldus.

the day time.

The Satyres are in the Islands Satyrida, which are three in number, standing right over against India Peol. 2,7, on the farther fide of Ganges; of which Euphemus Conrehearseth this History. That when he failed Countreys of into Italy, by the rage of wind and evil weather they were driven to a Coast unnavigable, where breed, were many defert Islands inhabited of wilde aren, and the Mariners refused to land upon some Islands, having heretostore had trial of the inhumane and uncivil behaviour of the inhabitants; fo that they brought us to the Satyrian Islands, where we saw the inhabitants red, and had tails joyned to their back, nor much less then horses. These being perceived by the Mariners to

run to the Ships and lay hold on Their lufful the women that were in them, disposition. the Ship-men for fear took one of the Barbarian women and set her on the ' among them, whom in most odious and filthy manner they abused, not only in that part that nature hath ordained, but over the whole body most libidinously, whereby they found them to be very brute beafts.

There are also Saiyres in the Pline. Eastern mountains of India, in the Paul. Venet. Countrey of the Cartaduli, and in the Province of the Comari and Corude, but the Cebi spoken of before bred in Ethiopia, are not Satyres (though faced like them:) nor the Prafyan Apes, which resemble Satyres in short beards. There are many kinds of these Sa- Divertity of tyres better distinguished by kinds. names then any properties natural known unto us. Such are the Ægipanæ before declared. Nimphes of the Poets, Fawnes, Pan, Pliny. & Sileni, which in the time of the Gentiles were worshipped for gods; and it was one part of their Religion, to fet up the picture of a Satyre at their doors and gates, for a remedy against

the bewitching of envious perfons; and the statue of Priapus in the Agains of a Satyre in their Gardens: for which cause we read of many pictures made of Satyres. Antipbalu made a very noble one in a Pambers skin, calling it Pliny, Apoleopon, that is, Wry-faced. Another Painter of Arifides, painted it crowned with a drinking cup, fignifying thereby the beaftlineffe of drunkards. Miron had one painted hearing and admiring pipes, and Hermolaus. another called Periboetos at Atbens, as is reported, & that Praxiteles was wonderfully in love therewith; whereupon being at supper with Phyne the noble harlot, who had begged of him the best piece of work he had, consented with this condition, that he would not tel her which he loved best; whereupon the to fatisfie herfelf, privately suborned one of his flaves, to come in at supper time, and tell him his house and most of his goods were burned; whereat being amazed, demanded if Cupid, and the Satyre were safe; by which she knew the best piece, and asked Cupid, refusing the Satyre. Protognes had one Pliny. painted holding pipes in his hand, and was called Anapauomenos: & Timambes had painted Cyclos feeping in a little tablet, with Satyrs standing beside him, measuring with a javelin the length of his thumb.

Satyres have no humane conditions in them, nor other resemblance of men beside their outward shape: though soling speak of them like as of men. They cary their meat under their chin as in a Mila. florehouse, and from thence being hungry they take it forth to eat, making it ordinary with them Resemblance ftorehouse, and from thence being nungry they take it forth to eat, making it ordinary with the revery day which is but annual in the Formice Lions; being of very unquiet motions above other of Salyres.

Apes. They are hardly taken, except fick, great with young, old, or alleep; for Sylla had a Satyre Their provisionough him which was taken asseep neer Apollonia, in the holy place Nympheum, of whom he (by on of food, divers interpreters) demanded many questions, but received no answer, fave only a voice much like Their taking.

Their taking. the neying of a horse, whereof he being afraid, sent him away alive. Philostratus telleth another history, how that Apollonius and his colleagues supping in a village of Ethiopia, beyond the fall of Nilus, they heard a sudden outcry of women calling to one another; some saying, Take bim, others, I'olow him; likewise provoking their husbands to help them : the men presently took clubs, stones, or what came first to hand, complaining of an injury done unto their wives. Now some ten moneths before there had appeared a fearful fhew of a Saryre, raging upon their women, and had flain two of them, with whom he was in love : the companions of Apollonius quaked at the hearing hereof, and Nilus

Taming of Satyies.

Paulenias.

Macrolins.

Men like Sa-

tyrés.

one of them sware (by fove) that they being naked and unarmed, could not be able to refift him in his outragious luft, but that he would accomplish his wantonness as before : yet faid Apollonium, there is a remedy to quail these wanton leaping beasts, which men say Midas used (for Midas was of kindred to Satyres, as appeared by his ears.) This Mids heard his mother fay, that Satyres loved to be drunk with wine, and then sleep soundly, and after that be so moderate, mild and gentle, that a man would think they had loft their first nature.

Whereupon he put wine into a fountain neer the high-way, whereof when the Satyre had tafted he waxed meek suddenly, and was overcome. Now, that we think not this a fable (faith Apollonius) let us go to the governor of the Town, and inquire of him whether there be any wine to be had that we may offer it to the Satyre : whereunto all confented, and they filled four great Egyptian earthen veffels with wine, and put it into the fountain where their cattel were watered; this done, Apollonius called the Satyre, secretly threatning him, and the Satyre inraged with the savour of the wine came; after he had drunk thereof, Now faid Apollonius, let us facrifice to the Satyre, for he sleepeth, and so led the inhabitants to the dens of the Nymphes, distant a furlong from the Town, and shewed them the Satyre, faying. Neither beat, curse, or proyoke him henceforth, and he shall never harme you. It is certain, that the Devils do many wayes delude men in the likeness of Satyres, for when the drunken feasts of Bacchus were yearly celebrated in Parnassus, there were many fights of Satyres, and voices, and founding of Cymbals heard; yet isit likely that there are Men alfo like Satyres inhabiting in some desert places ; for S. Jerom in the life of Paul the Eremite, reporteth there appeared to S. Antony an 1-lippocentaure, fuch as the Poets describe, and presently he saw in a rocky valley adjoyning, a little man having crooked notirils, hornes growing out of his forehead, and the neather part of his body had Goats feet: the holy man not difmayed, taking the shield of Faith, and the breastplate of Righteousness, like a good Souldier of Chrift, pressed toward him, which brought him some fruits of palms as pledges of his peace, upon which he fed in the journey; which St. Anony perceiving, he asked him who he was, and received this answer, I am a mortall creature, one of the inhabitants of this Desert, whom the Gentiles (deceived with error) do worship and call Fauni, Satyres, and Incubi: I am come in ambassage from our flock, intreating that thou wouldst pray for us unto the common GOD, who came to fave the world; the which words were no fooner ended, but he ran away as fast as any fowl could flie. And left this should feem falle, under Constantine at Alaxandria, there was such a man to be seen alive, and was a publick spectacle to all the World; the carcass whereof after his

Emperor himself might see it. Satyres are very seldom seen, and taken with great difficulty, as is before said : for there were Two beafts like two of those sound in the Woods of Saxony towards Dacis, in a Defert, the female whereof was killed batytes taken. by the darts of the hunters, and the biting Dogs, but the male was taken alive, being in the upper parts like a Man, and in the neather part like a Goat, but all hairy throughout; he was brought to be tame, and learned to go upright, and also to speak some words, but with a voice like a Goat, and without all reason: he was exceeding luftful to women, attempting to ravish many of what condition soever they were, and of this kind there are store in Ethispia.

death was kept from corruption by heat, through fair, and was carried to ANTIOCHIA that the

The figure of another Monster.

Of the Ægopithecus.

He famous learned man George, Fabrician, the weed me this shape of a monstrous beast (the figure whereof see p. 12.) that is the to be joyined to the story of Satyres. There was (said he) in the like a Sa. the Territory of the Bishop of Salizburgh, in a forcest called Famesbergh, a certain four-footed beast, of a yellowish-carnation colour, but so wild that he would never be drawn to look upon any comman, hiding himself in the darkett places, and being watched diligently, would not be provoked nature. to come forth so much as to early shear, so that in a very short time it was samished. The hinder legs were much unlike the former, and also much longer. It was taken about the year of the Lord, One thousand six bundred there whole image being here so lively described. One thousand five hundred thirty, whose image being here so lively described, may save us further labour in discoursing of his main and different parts and proportion.

of the Norvegian Monsters.

Hen as certain Ambassadors were sent from James the fourth of that name, King of Scotland, Hell Boet. among whom was James Ogill that famous Scholar of the University of Aberdenc, they no sooner took shipping and hoisted sail, but there sudainly arose such a tempessuous storm, that they were driven to the coasts of Normay: and there going on shoar, they were very strangely affrighted, to fee (as to them it appeared) certain wild, monstrous men, running on the tops of the mountains. Afterward they were told by the inhabitants that they were beafts (and not men) which did bear Monfters like mortal hatred to mankind, although they could not abide the presence of a mans countenance, yet in Men. dark nights, when the reverend vilage of humane creatures are covered, they will come down by Haured to troops upon the Villages, and except the barking of Dogs drive them back, they break open doors, and enter houses, killing and devouring whosoever they find; for their strength is so unrelistible and great, that they can pull up by the roots a tree of mean stature, and tearing the boughs from The great the body, with the Rock or ftem thereof they fight one with another. Which when the Ambassa- ftrength of dors heard, they caused a sure watch to be kept all night, and withall made exceeding great fires, their beasts. and when the light appeared, they took their farewel of those Monster-breeding-shores, recovering with joy, the course which before they had lost by tempest.

Of the &GORITHECUS.



TNder the Equinotical toward Divers flings of the East and South, there is Apres. a kind of Ape called Agopitheom, an Ape like a Goat. For there are Apes like Bears, called Artio. pitheei, and some like Lions, called Leontopitheci, and some like Dogs. called Cynocephali, as is before expressed; and many other which have a mixt refemblance of other creatures in their members. Amongst the rest is there a The descripti-

beaft called PAN; who in his head, on of Pan.

face, horns, legs, and from the loins downwards resembleth a Goat; but in his belly, breast, and armes, an Ape: fuch a one was Nicephorus. fent by the King of Indians to Califibius. Constantine, which being thut upina Cave or close place, by reason of the wildness thereof. lived there but a feafon, and when it was dead and bowelled, they pouldred it with spices, and carriedit to be feen at Constantinople: the which having been feen of the ancient Grecians, were fo amazed at the strangeness there-

Of the SPHING A or SPHINX. He Sphins of Sphing is of the kind of Apes, having his body rough like Apes, but his bleat

Pliny. Califibius. The deferipity on.

Alianus. Countrey of brecd.

Lions-formice. Pliny.

Their nature.

Albertus.

which was flain in a publick fpectacle among the Thebanes. They carry

their meat in the storehouses of

their own chaps or cheeks, taking it forth when they are hungry, and

foreat it not being like the Formice. for that which is annual in them,

The name of this Sphine is taken

from * binding, as appeareth by

the Greek notation, or else of deli-

cacie and dainty nice * loofnes,,

(wherefore there were certain

common strumpets called Sphinela,

and the Migarian Sphingas, was a

very ropular phrase for notorious

harlets) hath given occasion to the

Poets, to faign a certain monfter

called Sphinx, which they say was

thus derived. Hydre brought forth

Manner of car rying their meat.

O'the name and notation thereof. * Hermolaus. * Varrianus.

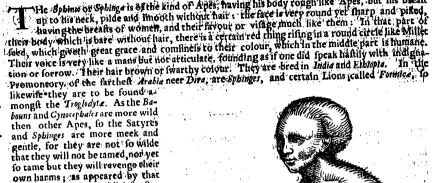
thefe.

Hefiod. Aufenius. The description on of the Poets Sphinx.

The Riddle of the Sphinx.

The folution efthe Riddle by O. dipus.

Palaphatus. The true Hittory of Sphinx.



is dayly and hourly amongst

the Chymera, Chymera by Orthus the Sphina, and the Nemean Lion: now this Orthus was one of the Geryons Dogs. This Sphina they make a treble formed monster, a Maidens face, a Lions legs, and the wings of a Fowl; or as Aufonius and Various say, the face and hand of a Maid, the body of a Dog, the wings of a Bird, the voice of a man, the claws of a Lion, and the tail of a Dragon: and that the kept continually in the Sphincian mountain; propounding to all travellers that came that way, an Enigma or Riddle, which was this, What was the creature that fift of all, goeth-ort four legs safterwards on two, and laftly on three : and all of them that could not diffolve that Riddle, the presently flew, by taking them and throwing them down headlong from the top of the Rock. At last Oedipus came that way and declared the fecrot, that it was (a Man) who in bis infincy creepeth on all four, afterward in youth, goeth upright upon two legs, and laft of all in old age, taketh unto bim a staffe which maketh bim to go a it were on three legs; which the moniter hearing, the presently threw down her self from the former rock, and so the ended. Whereupon Oedipm is taken for a fubtle and wife opener of mysteries.

But the cruth is, that when Cadmus had maried an Amazonian woman, called Sphinx, and with her came to Thebes, and there slew Draco their King, and possessed his Kingdom; afterward there was a sister unto Draco called Harmona, whom Quantus maried, Sphine being yet alive: She in revenge (being affisted by many followers) departed with great store of wealth into the Mountain SPHINCIUS, taking with her a great Dog which Cadmus held in great account, and there made daily incursions or spoils upon his people: Now Enigma in the Theban language, fignifieth an inrode or warbke incursion, wherefore the people complained in this fort, This Grecian Sphinx robbeth ur, in fetting upon with an Anigma, but no man knoweth after what manner fhe maketh this Ænigma.

Cadmus hereupon made Proclamation, that he would give a very bountiful reward unto him that would kill Sphinx, upon which occasion the CORINEHIAN Oedipus came unto her, being mounted on a fwift Courfer, and accompanied with fome Thomas in the night feafon, flew her. Others fay, that

Of the Sagoinal

Ordina by countertesting friendship, slew her, making shew to be of her faction; and Paulantes faith that the former Riddle was not a Riddle, but an Oracle of Apolio, which Cadmus had received. whereby his posterity should be inheritors of the Thebay Kingdom; and whereas O.diput, being the Son of Lains a former King of that Countrey, was taught the Oracle in his fleep, he recovered the Kingdom usu: ped by him his Sitter, and afterward unknown, maried his own Mother Jecofia. But the true moral of this Poetical fiction, is by that learned Alciatus in one of his emblems deciphered, that ther montrous treble-formed-shape, fignified her fulftul pleasure under a Virgins face. her cruel pride under the Lions claws, her winde driven levity under the Eagles or Birds fea. Suide thers, and I will conclude with the words of Suidas concerning fuch Montters, that the Tritons, Meaning this Sphinger, and Gentaures, are the images of those things, which are not to be found within the com- Poerical

passe of the whole world.

The true Sphine first described, is of a fierce though a tameable nature, and if a man do first of all perceive or difcern these natural spinger, before the beatt difcern or perceive the filan, he The nature of shall be fafe : but if the bealt, first descript be man, then is it mortal to the man. These Sphines were the Sphines. of great account for their frangenels : with their image did Aug. flus fignall his Grants, Libels, and Suctonius. of great account for their irrangencies of more than age und angujus right and this Orants, pipels, and Epittles: afterward he left that, and figned with the image of Alexander the great, and last of all with his own. Syelis the King in the City of the Berifthenter, had a fair house, about which there were brighten the City of the Berifthenter, had a fair house, about which there were brighten the City of the Berifthenter, and a fair house, about which there were brighten the City of the Berifthenter, and a fair house, about which there were brighten the city of the Berifthenter. his own. Sychothe King in the City of white stone. At athens, in the Temple Parther na, there is Paulanian. described the contention betwixt Pallas and Noptune, about the earth, and the image of Pallas made of Ivory and gold, hath in the midit of her shield the picture of a Sphine. Amasis the King of Eg pt. built in the porch of Pallas, an admirable work called Sar: where he placed fuch great Coloffes and A dro-Sphinger, that it was after ward supposed he was buried therein, and was lively to be feen imputrible. To conclude, the Egystians in the porches of their Temples painted a Sphinx, whereby they infinuated that their divine widom was but dark and uncertain, and to covered with fables, that there fcarce appeared in it any sparkles or footsteps of yenity.

Of the SAGOIN, called GALEOPITHE CUS.



His figure of the Sagoin, I received of Peter Cordenberg, a very learned Apothecaty at Antwerpe, wch is three times as big as my picture, and John Cay that famous English Doctor hath advertised me, that it no way resembleth the Sagoin it felf. which is not much

a little Conny, or a young Hedghog; for he had feen feveral ones of that bigness, of a griffeld colour, a near heard, and somewhat ash-coloured, a rail like a Bar, but hairy the Colour, feet of a Squirrel, and the face almost like a Martine, or, Satyre, a round ear, but very thore Paris. feet of a Squirrel, and the face almost like a Martine or Sasyre, a round ear, but very short, and open, the hair black at the root, and white at the end, and in other conditions like a Manakey. They are much set, by among women, and by the Brassland where they are bred and called Sagoins, it being very probable that they are conceived by a small Ape and Weasell, for, in Proceeding that Countrey, by reason of the heat thereof, there are many such unatural commixtions. It says is a nimble, lively, and quick spirited beast, but searful; it will cat white bread Apples Sweet. Their meat grapes, dryed in the Sun, Figs or Pears. There was one of them at Answerpe sold for histy Crowns. In France they call a Sagoin a stirle beast not much bigger them a Squirrel, and not able to ensure any cold. Some other affirme that a Sagoin is a beated resture, but without a tail, of an assume that a Sagoin is a beated resture, but without a tail, of an assume them is already rehearsed. then is already repearfed, the collection with the state of the state

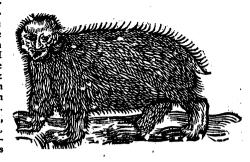
Of the Bear-Ape ARCTOPITHECUS.

Here is in America a very deformed beast which the inhabitants call Haut or Hauti, and Theucius. the Erenchmen, Quenon, as big as a great African Munkey, His belly hangeth very low, Of the name, his head and tace like unto a childs, as may be feen by this lively picture, and being taken His parts. it will figh like a young child. His skin is of an ash-colour, and hairy, like a Bearis he hath but three claws on a foot, as long as four, fingers, and like the thornes of Privet, whereby he climeth up into the highest trees, and for the most part liveth of the leaves of a certain tree being of any exceeding height, which the American call Amabut, and the gof this beast is call

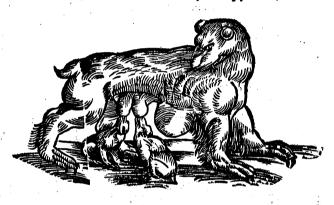
A fecret in

Nature.

led Haut. Their tail is about three fingers long, having very little hair thereon a it hath been often tried, that though it fuffer any famine, it will not eat the flesh of a living man; and one of them was given me by a Frenchman, which I kept alive fix and twenty dayes, and at the last it was killed by Dogs, and in that time when I had fet it abroad in the open aire, I observed, that although it often rained, yet was that beaft never wet. When it is tame it is very loving to a man, and defirous to climb up to his shoulders, which those naked Americans cannot endure, by reason of the sharpeness of his claws.



Of the SIMIVULPA, or Apilh-Fox.



Pilonius. Gillius. The descripti-

Hose which have travelled the Countrey of Payran, do affirme, that they have seen a fourfooted beait, called in Latin, Simivulpa , in Greek , Alopecopithecor, and in German, Fuchffaffe : in the forepatt like a Fox, and in the hinder part like an Ape, except that it had mans feet, and ears like a Bat, and underneath the common belly, there was a skin like a bag or fcrip, wherein the keepeth, lodgeth, and carryeth her young ones, untill they are able to provide for themin the receptus, outhout the help of their dam; neither do they come forth of that receptacle, except it be to fuck milk, or sport themselves, so that the same under-belly is her best remedy against the surito such milk, or sport themselves, so that the same under-belly is her best remedy against the suritor out Hunters, and other ravening beaks, to preserve her young ones, for she is incredibly swift, running with that carriage as if the had no burthen. It hath a tail like a Munkey: there was one of them with three young Whelpes taken and brought into a thip, but the Whelps died quickly in the old one living longer was brought to Stull, and afterward to Granado, where the King of spain faw it, which foon after by reason of the change of aire and incertainty of diet, did also pine away and die. The like things doth Gardan report of a beaft called Chiurca, in Hipanta Nova, and Stedimius of a Surapoy in America : but I conjecture that the former is this Fox-Ape called in Greek, Alopecopithecos, and of the Germani Pulchfaffe, the latter the Female Cynotephal, which carryeth her Momb wherein lie her young ones without her belly. There is a fifth called Glaucus, whereof the male swalloweth up all the young ones when they are indangered by other, and afterward yeeldeds thing of a fish. them forth again fafe and found.

Of the ASSE.

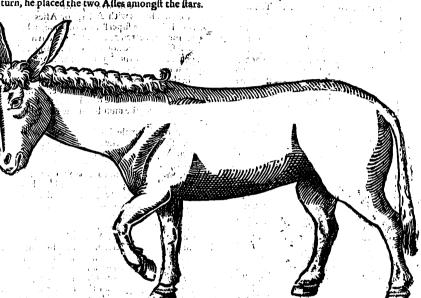
Of the name and the reasons thereof.

Varinus.

"He Affe, is called in Latin, Afinus, in Greek, Ones and Killos, be reason of his sabour in bearing burdens, and of some Megamucos, because of his unpleasant voice: Of others Cochusus, or Canthon, flom whence cometh Cantharus, that is, a Scarabee or Flie, bred of the dung of The Hebrew call it Chamor, Deut. 5. and the Perfiant, Care, the latter Hebrews do indifferently take Gajedor, Tartak, and Gaur for an Affe; the Italians, Lufino, the Spaniards, Afro, the French, Ung ajm, the Germant, Efel, Mul, Mulle refel, and the Hightone, Ofel; the which Beaft is

intituled or phrased with many Epithets among Poets; as flow, burthen-bearing, back-bearing, Epithets of an vile cart-drawing, mill-labouring, fluggish, crooked, vulgar, flow-paced, long-eared, blockish, Affe. braving, idle, devil-haired, filthy, faddle-bearer, four-foot, unfavoury, and a beatt of miferable condition; besides many other fuch titles in the Greek. Yet this filly beast hath among the Astronomers found more favour, for in the fign Cancer there are two Stars called the two Affes, placed there'as some say, by Bacchus, who in his sury which June laid upon him, travelled to the Dodanean Pline. Temple of Apalle to recover his wits, by the counsel of the Oracle, came to a certain lake of water, Affes in celefte over which he could not passe, and meeting there two Asses, took one of them, upon whose back he al signs, was fafely carried over drie foot, Afterward, when he had recovered his wits, in thankfulness for that, Hyginm. good turn, he placed the two Asses amongst the stars.

Of the Asse.



Howfoever this may be a fabulous commendation of this beaft, yet holy Writ teacheth us, that Numb. 22. an Asse saw an Angel, and opened his mouth in reproof of his master Balaam; and our most blessed Saviour rode on an Affe to Jerusalem to shew his humility: and Sampson out of the jaw-bone of an Affe, quenched his thirst. Apuleius in his eleven books of his golden Affe, taketh that beast for an Emblem, to note the manners of mankind; how some by youthful pleasures become beasts, and Morals of the afterward by timely repentant old-age, are reformed men again: Some are in their lives Wolves, discourses of some Foxes, some Swine, some Asses, and so other may be compared to other beasts: and as Ori- Asses, gen faith, only by pleasure is a man a horse or Mule, when a beastly soul liveth in a humane shape. Proclus. This world is unto them as an inchanted cup of Circes, wherein they drink up a portion of oblivion, Berealdus, error and ignorance; afterwards brutizing in their whole life, till they tafte the Roses of true science and grace inlightning their minds, which is their new recovery of humane wit, life, and understanding.

Affes are bred in Arcadia, wherefore proverbially, the best Affes are fignified by the Arcadian Countreys Affe. and the greatest Asses by the Arcamican Affe. In Timochain in Persia, are very beautiful breeding Affee. Affes, whereof one hath been fold for thirty pounds of filver. Likewife in Rea, in Italy, in Paul. Venet. Illyria, Thracia, and Epirus, there are Asses but very small ones, although all other Cattel there Pondera. are very large. In India among the Pfilians, they are no greater then Rams, and generally all their Cattel are of a very small growth. In Scythia, Pontus, Celta, and the regions confining them. Elianm. are no Asses bred, by reason of extremity of cold, for Asses are very impatient of cold. In Mylia there are also affes: but their flanks are crooked, and indented as if they were broken; whereupon a proverbial common speech ariseth (one having a broken flanke) for a Mysi-

Affes are ingendred both by their own kind, and also by horses, for they chose stallions and put Their breed. them to their Asses, who have large bodies, well-set legs, strong necks, broad and strong ribs, brawny and high creasts, thighes full of sinews, and of black or flea-bitten colour (for a Mouse-colour is not approved) wherefore he that will have a good flock of Asses, must look that the male and semale be found, and of a good age, that they may breed long time, and out of a good Seminary, as of Palladius, Arcadia or Rea : for as the best Lampreyes are in Sicilia, and the delicate fish Helops in Rhodes and

Absirius. Ariffotle.

not elsewhere; fo are best Asses in those forenamed places. When they make choise of a Stallion, they look principally that he have a great head. An Affe is more defirous of copulation then an Horse and both male and female do couple at thirty moneths, although it prove not untill three years or three and a half. Men fay that Anna the father in faw of Elan, did first invent the copulation of Horses and Asses together; for as a Horse doth cover a she Asse; so an Asse will cover a Mare, and an Affe will fooner fill the luft of a Mare then a Horfe.

Iliny. I'my.

Leonicenus.

If a Horse cover a female Asse which hath been entred by a male Asse, he cannot after the seed of the Affe: but if an Affe cover a Mare which a Horse hath formerly entred, he will deftroy the seed of the Horse, so that the Mare shall suffer abortment, by reason that the leed genital of an Asse is more frigid then an Horses. The Mares of Elis cannot at all conceive by Affes copulation, and there is more abortments falleth out by commixtion of Horses with Asses, or Asses with Mares, then when every kind mingleth amongst themselves. It is but a superstition of the which assistance which assistance with the superstition of the superst that an Asse cannot conceive for so many years, as she hath eaten grains of Bally corn defiled with womens purgation ; but this is certain, that if an Affe conceive not at the first offing of her teeth, the remaineth barren. They are not coupled in generation in the Spring Equinalium like Mares and other beafts; but in the Summer Soffice, by reafonof their cold natures, that they may bring forth their young ones about the same time, for in the twelfe moneth after their copulation, they

Ariftotle. Aristotle.

Pliny.

render shelr Foles. If the males be kept from labour they are the worfe for generation, wherefore they are not to be suffered idle at that time; buait is not so with the female, the mink reft, that the Fole may be the ftronger: but presently after she is covered, she must be coursed and driven to and

Varro. Pliny. fra, or else she will call forth again the received seed.

The time that she goeth with young, is according to the male kind by which the is covered, the long as the male lay in the belly of his dam, so long will the Asse carry her young before deliverance : but in the flature of body, ftrength, and beauty, the young one taketh more after the female then the male the best kind of Asses are the Poles of a wild Asse and a tame semale Asse. They greater, which Folkis called to take it from the dam, and put it to fuck a Mare, that it may be the greater, which Folkis called Hippaters, that is, a Horse suckling; and Mares will not be covered by Asse, except by such a one as was a horse-suckling. A the Asse will engender till she be thirty years old, which is her whole life long, but if she conceive often, she will quickly be barren; whereof their

Pliny. Ælianu.

old, which is her whole life long, but if the conceive often, the will quickly be barren; whereof their keepers must take such care, that they cause them to be kept from often copulation.

They will not kole in the light of man, or in the light, burinklarkness; they bring forth but one a time, for it lath not been heard of in the life of man, that an Asse hath ever brought forth twins. As soon is they are conceived they have milk in their udders, but some hold not untill the tenth moneth. They love their young ones very tenderly, for shey will run through fire to come at them, but if their beans water betwitt them, it cooleth their affections; for of all things they love not to wet their feet. They will drive their young ones from sucking at the fixth request, because of the pain in their udders but their keepers wear them not fill a whole wear moneth, because of thepain in their udders, but their keepers wean them not till a whole year after their foaling, Their milk is fo thick that it is ufed in flead of fodder: a Mares is more thin, and a Camels is thinnest of all. It is mortal to their young ones to tast the dams milk for two dayes after their foaling, for the food is fo fat that it breedeth in their mouthes the Coloffracion or Beeftings. Touching their several parts, they have teeth on either chap like a Man and a Horse, an Asse and a

Mule have 36 teeth, and joyned neer together: the bloud of Asses and Buls is the thickest of all other.

Ælianus.

Abjirtus.

as the bloud of man is the thinnest : His head is great and his ears long and broad : both male and female lose their fore-teeth in the thirtieth moneth of their age, and the second to the first, in the fixt moneth; their third and fourth teeth are called Gnomons, that is, Regulars, because by them there is a tryed rule to know their age; and those teeth also they lose in the fixt moneth. The heart of an Affe is great, as all other fearful beafts have. The belly is uniform as in other beafts that have a folid or whole hoof. It wanteth a gall, and hath two udders betwixt the thighes, the forepart of the back neer the shoulder is weakest, and there appeareth the figure of a Crosse, and the hinder part neer the loins is stronger. The hoofs are whole and not parted : the Stycian water is so cold that nothing can hold it, except the hoof of an Affe or Mule; although Ælianus affirme, that It cannot be contained but in the horns of Scythian Asses. Their tails are longer by one joint then a horses (though not so hairy). They are purged with monethly courses more then Sheep or Goats, and the urine of the female is more thin then the males. If an Asse was hindered by any disease from making water, certain superstitious persons for the ease of the beast, muttered this charm:

Gallus bibit & non meilt, Myonus meilt & non bibit : that is, The Cock drinketh and maketh not water.

The Dormouse maketh water and never drinketh. They will eat Canes or Reeds, which to other bealts is almost poison : wherefore in the old time an Affe was dedicated to Bacobus as the Canes were facred unto him: and at the time of their copus Philemon died lation they give them herb Bafill to ftir up their lust: They will be satisfied with any never so base with laughing food, as chaffe, whereof there is abundance in every Countrey, young thornes and fruits of trees, when he faw an twiges of Olier, or a bundle of boughs to browfe upon : in fo much as Q. Hortentius was wont to Thy, that he had more care that his Barbels should not hunger in his fish-pools, then his Asses in Rofea: but the young ones newly weaned must be more tendered, for they must be fed with hay, chaffe or Barley, green corn, or barley bran. Affes will hardly drink but at watering places in their folds, or such as they have been accustomed withall, and where they may drink without wetting

their feet; and that which is more strange, they cannot be brought to go over hollow bridges, through which the water appeareth in the chinks of the planks; and when intravail they are very thirsty, they must be unladen and constrained to drink; yea, Herodius reporteth, that there are certain Asses among the African shepherds, which never drink. When they sleep they lie at length, and in their fleep conceive many forceable dreams, as appeareth by their often beating back their hinder legs, which if they ftrike not against the vain aire but against some harder substance, they are

for every tree in land. When the Affect have eaten Hemlock, or an herb much like unto it, they fleep fo Mathecht. long and frangely, that oftentimes the Country men begin to flea them, and on the fuddain their skins half talen of and the other balf on, they awake, braying in such horrible manner, that the poor manage most dreadfully affrighted therewith. Their voice is very rude and fearful. as the Post faid

2. odr ob . Quirrital verres, tardus gudit, uncar affellus.

And thereforethe Grecian to express the same, haved faigned many new words, and call it Opkethmos, Eraflothenes. as the Louise, Rusere; that is, to utter forth a voice in a base and rude manner. The Poets seign shat at that time, when further, same to war with the Gyants, Bacchus and Vulcan, the Sayres and Sileni affiled, and attended, him, being carryed upon Asses. When the time came that the battell began, other Assessment for ear brayed most horribly, whereat the Gyants not being acquainted, with strange and unknown voices and cries, took them to their heels and so were

overgome, 1999.
In the facrifice of the Godeffe Vacuna, an Asse was feasted with bread, and crowned with flowers, hung with rich Jewels and Beytrels, because (as they say) when Priapus would have ravished Vefta Ovid. being affeep, the was suddenly awaked by the braying of an Asse, and so escaped that infamy. And the Lamplaceni in the disgrace of Priapus did offer him an Asse. But this is accounted certain, that among the Softmans by reason of cold, an Asse is never heard or seen; and therefore when, the Seythiant fet upon the Persians, their Horses will not abide the braying of Ladantus. Asses, wondring both at the strangeness of an Asses shape, and rudeness of his cry: wherefore there are certain birds, resembling in their chartering, the braying of Asses, and are therefore termed Onacratuli;

When an Alle dyeth, out of his body are ingendred certain Flies, called Scurabees. They are A good hotle-infested with the same diseases that Horses be, and also cured by the same meanes (except in leach is a good letting of bloud) for by reason their veint be small and their bodies cold, in no case must any bloud Afteleach,

be taken from them.

Affes are subject to madness when they have tasted to certain herbs growing neer Pointas; as are Vegetius. Bears Horses, Leopards and Wolves: they only among all other hairy beasts are not troubled with either tikes or lice, but principally they perish by a swelling about the crown of their pasterne, or by a Catagribe called Malis, which falling down apon their liver they die, but if it purge out of their nostrils they shall be safe: and Columella writerly, that if sheep be stabled where Mules or Asses have been housed, they will incurate sab. There is great use made of the skins of Asses, for the Germanes do make thereof a substance to paint and write upon, which is called Efelfout. The Arabians have a cloth called Mesha, made of Alles and Goates hair, whereof the inhabitants of their deserts make them tents and lacks. It is reported that Emperheles was called Colyfanomas, because when the Aprigenines were troubled with winds by hanging about their City innumerable Asse skins, he safeguarded them from the winds: whereupon long have thought (but falfly) that there was some secret in Asses skins, against outragious Tempestes.

The bones of Asses have been used for pipes, the Artificers made more reckoning of them then Pliny. of the bones, of Harres, and therefore Hop in Plutarch wondereth that so grosse and dull a creature, should have such should and musical bones; and the Business called the Philosophers Naucratites, begause they played musick upon Asses bones, for they cannot abide the found of a trumpet, begause it resembleth the voice of an Asse, who is very hateful to them for Typhons

Mecense allowed the flesh of young Asses to be eaten, preserving it before the flesh of wilde Asses, and this custome also prevailed at Asben, where they did eat the flesh of old Asses, which hurteth the Romach, having in it no good juice or sweetness, and is very hard to be digested. In like fort about the coasts of Alexandria, men use to eat the flesh of Asses, which begetting in Galenne. their body much melancholick and adulted humor, causeth them to fall into the Elephantia or footted leprofie.

Affes are tamed at three years old, and taught for those businesses which they must be applied unto; some for the mill, some for husbandry and the plough, some for burthens and carriage, fome for the wars, and fome for draught. Merchants use Affes to carry their wine, oil, corn, and Collumella. other things to the sea-side; wherefore the Countrey man maketh principal account of this beast for his carriage to and fro, being fit to carry both on his neck and on his back : with them they go to market with their wares, and upon them bring home their houshold necessaries.

Tarda

Tlutarch. Pliny. Ican Monach

Snidas.

Their meat.

Tarde coftas agitator, afelli, Vilibus aut onerat pomis lapidemq, revertent, Incussum, aut atre massam picis urbe reportat.

Adher vehicula non nimio pondere trabit.

Sirabo.

Ælianus. Suidas.

Anatolius.

cadici nudam cute feriur Tirrbenus fiziffe Tages in limite susis.

Suidas.

Leo Afric.

Ælianw.

Ælianus.

They grind in their mils and fetch home their corn, they plough their land, as in Campania, Lybia, and Batia, where the ground is foft, and in Byzantium that fruitful Countrey, which repayeth the Mulis, equis, afi- husbandmans labor with increase of an hundred and fifty times more then the feed, and where in ni feria malla drie weather their ground is not arable with the whole strength of Buls, yet after a little rain, one nifi, in familia Asse in one end of a yoak, and an old woman at the other end, do easily draw the plough, and open the earth to fow their feed : wherefore Cato faid merrily, that Mules, Horfes and Affes, keep no holy-dayes, except they be such Asses as keep within doors. In like fort they drawfrom place to place

the carts of Bakers, or Carts laden with any other carriage, if it be not over great.

The people Carmani (by reason they want Horses) use Asses in their wars, so also do the Scaracori, who never use them in mils or any such base works, but upon them undertake all their martial perils. There was a custome amongst the Cumani, that when a Woman was taken in Adultery, she was led to the Market, and there fet upon a bare stone, afterwards she was fet upon a bare Affes back, and fo carryed throughout the City, then brought back again to the former stone for a publick spectacle to all the City, whereby the remained infamous all her life after, and was called Onobation that is, one that had ridden an Affe; and the stone whereupon she stood, was accounted an und lucky, and an odious place for all posterity. In like fort among the Parthians, it was held a difgraceful thing to ride or be carryed upon a bare Asses back. The dung of Asses is pretious for a garden, especially for Cabages; and if an Apple tree be dying, it may be recovered by washing it in Asses dung by the space of fix dayes; and some have used to put into Gardens the skull of a Mare Him caput Ar- or she Asse that hath been covered in copulation, with perswasion that the Gardens will be the more fruitful.

Affes are of very foolish conditions and stender capacity, but yet very tame, not refusing any manner of burthen although it break his back : being loaded, it will not out of the way for any man or beaft, and it only understandeth the voice of that man, with whom it is laboured, knowing also the way whereunto it is accustomed. Ammontanus was in such love with an Asse, and holdding him of fo great a capacity, that he had one continually to hear his Lectures of Philosophie; Galen affirmeth, that an Affe underftandeth genn, species & individuum, because if you shew him a Camell that never faw one before, he is terrified and cannot indure his fight: but if he have been accustomed to such a fight, if you shew him never so many, he is not moved at them. In like fort, he knoweth men in general, being not affraid of them, but if he fee or hear his keeper, he knoweth him for his keeper or master.

There was a cunning player in Africa, in a City called Alcair, who taught an Affe divers strange tricks or feats; for in a publick spectacle, turning to his Asse (being on a scaffold to shew sport) faid, The great Sultan purposeth to build him an house; and shall need all the Asses of Alcair to fetch and carry wood, Rones, lime, and other necessaries for that business; presently the Asse falleth down turneth up his heals into the air, groneth, and shutteth his eyes fast, as if he had been dead: while he lay thus, the Player defired the beholders to confider his estate, for his Asse was dead; he was a poor man, and therefore moved them to give him money to buy another Asse. In the mean time having gotten as much money as he could, he told the people he was not dead, but knowing his masters poverty, counterfeited in that manner, whereby he might get money to buy him provender, and therefore he turned again to his Asse and bid him arise, but he stirred not at all. Then did he strike and beat him fore (as it feemed) to make him arife, but all in vain, the Affe lay still.

Then faid the player again, our Sultan hath commanded that to morrow there be a great triumph without the City, and that all the noble women shall ride thither upon the fairest Asses, and this night they must be fed with Oates, and have the best water of Nilus to drink. At the hearing whereof, up started the Asse, snorting and leaping for joy: then said the Player, the Governor of this Town hath desired me to lend him this my Asse for his old deformed wife to ride upon; at which words the Asse hangeth down his ears, and understanding like a reasonable creature, began to halt as if his leg had been out of joint; why, but said the Player, had thou lifer carry a fair young Woman? The Asse wagged his head in token of consent to that bargain, go then (faid the player) and among all these fair Women, chuse one that thou mayest carry; then the Asse looketh round about the Affembly, and at last went to a sober woman and touched her with his nose, whereat the refidue wondered and laughed, shutting up the sport, with crying out, An Affes Woman, An Alles Woman, and so the Player went unto another Town.

Such things do serve to teach us that Asses are not altogether indocible, besides in their own nature they know how to refresh themselves in their weariness, by wallowing on the ground, and being overcome with melancholy humor, they naturally look for the hearb Ceterach or Finger-featne to cure them. When the Asses of Maurusium are bound to a journey, they set forward so fast, that a man would think they rather flew then ran; but being overwearyed they are so abased, that they fend forth tears, and then are they drawn at Horses tails to their journeys end.

The Asse is never at peace with the Crow, because it longeth for the Asses eyes, likewise the bird Salem, for when the Affe cometh to the thornes, to rub himself where the faid bird buildeth her

neft, the Asse spoileth it, wherefore the said bird maketh continual assault upon him. In like fort the Colora or Stellio, for it fleepeth in the mangers, and creepeth up into the Affes note to hinder him

The Wolf is also an enemy to the Asse, for he loveth his stefn, and with small force doth he Alianut. compaffe the destruction of an Asse, for the blockish Asse when he seeth a Wolf, layeth his head on his fide, that fo he might not fee, thinking that because he seeth not the Wolfe, the Wolfe cannot fee him; but the Wolfe upon this advantage fetteth upon the beaft on the blind fide, and cafily destroyeth the courageless Asse. Another argument of an Asses stupidity, is that he careth not for his own life, but will with quietness starve, if meat be not laid before him. Wherefore it is apparent that when a dull Scholar not apt to learn, is bid to fell an Affe to fignifie his blockishness, is Ariffolli no vain sentence; therefore they which resemble Asses in their head, round forchead, or great face. are faid to be blockish; in their fleshie face, fearful; in broad or great eyes, simple; and like to be mad in thick lips, and the upper hanging over the neather, Fools; and in their voice, contumelious and disdainful. To conclude, the ancients have made many fignifications of Asses and their shapes, making a man with an Asses head to signifie; First, one ignorant of manners, histories, and Countryes. Secondly, immoderate riot of stubborn persons in Scripture is deciphered in an Asse. Thirdly, impudency and shamelesness, because an Asse will not for any stripes for sake his own waves. Fourthly, the Jewish people, who like Asses could not understand the evident truth of Christ in the plain text of Scripture, wherefore our Saviour secretly upbraided their dulness, when he rode upon an Affe. Fiftly, the Egyptians by an Affe, noted a man without all divine knowledge; wherefore they used to take an Asse and follow him with all despight, beating him from place to place till he brake his own neck; for they believed that an Affe was poffeffed of a Devil. Sixtly. Indocibility, by an Affe bridled. Seventhly, the mares of flatterers; for their Priests fet an Affe between flowers and ointments, neither of both partaining to an Affes skill; teaching thereby how mighty men fall by treachery of flatterers. Eightly, a Woman diffembling her Pregnancy. Ninthly, by a man weaving a cord, and an Asse behind him biting it asunder; they signific, a painful husband and a prodigal wife. Tenthly, a good Vine-dreffer, for when an Affe did bite of the branch of a vine, it was observed that the next year the Vine was more fruitful. Finally, hase service v. trifling fluggishness, good fortune, Tyrants, and fools, are Hierogliphically comprized under the

Touching such medicinal vertues as have been tried and found to be in the several parts of Asses, by learned and approved writers, now in the conclusion of this History they shall be briefly remembred, and so this Narration be finished.

A draught or two of the same water whereofan Asse or an Oxe hath drunk; will ease the head. Marcelliti ache, the forehead of an Affe tied to the flosh of one that hath the falling evill, cureth him; and the brain of an Affe fleeped in fweet water and infumed in leaves, whereof taken for certain days, Italfan Pline. ounce, easeth the falling evill : the number of which dayes cannot be less then thirty, but this is very ridiculous, that if a man hurt by a Scorpion, do whifper his harme in the ear of an Affe, pre-fently the hurt ceafeth. When one is vexed with a Quotidian Fever, with three drops of blond out Pling. of the vein of an Affes ear, put into eighteen ounces of water and drunk by the patient, eafeth that pain.

The liver of an Asse burne, driveth away venomed things, and the same dried and beat to powder, Haly. helpeth the Cough and shortness of breath, and rosted to be eaten, if it be eaten fishing it is against the falling evill. Other fay, if it be mixed with Opponax, and infilled into the mouth forty days to. gether, defendeth infants from the aforesaid sickness. Also the heart of a male black Asse, eaten Pling. with bread at the evening, in the first or fecond day of the Moon, is good against the falling evill. The liver dried with Parfely, and three Walnuts clenfed from the pill and pilt into hony, is mare Marcellat vellous good for one that is liver fick; the ashes of it mixt with oil, taketh away Wens; and the Avicence affices of the liver and the fieffi is good against the chapping, clefts, or slifters in the body, which come by evid but Dioferide; whom I rather follow, attributeth both these virtues to the assess of the hook. He that is fick of the milt, may be holpt with the old milt of an Affe, if he eat thereof every day dryed and faffing, he shall find ease by it within three days. The same first dryed and Seximo. then steeped in water, maketh the dugs full of milk, so also doth the Spleen, and the Spleen with fewet of a Bear and oil made as thick as horly by amointing the eye-lids therewith refloreth the hairs which are wanting. The reins exenterated priviled and put into new pure wine, do help the bladder, and flay the incontinency of the Urine. The fame dried, burned, and beaten into very fittall Marcellini. powder, whereof a nut fiell full put into two cups of pure wine and drunk off, cureth the

It is thought, that with the powder of the Affes genital, the hair may be made grow thicker: Pliny. and the fame beaten with lead and oil, and annointing the head where gray hairs are Mayen off, keep! eth from more gray hairs. The flones of an Affe kept in falt and fprinkled in a porion of Affes milk or Water, helpeth the falling evill. The Gall of an Affe or a Bull, either of them, severally broke into Water, taketh away the spots in the face, if after the patients skin be pilled, he must keep himfelf from fun and wind.

The bloud of an Affe flayeth the flux of the und coming from the skin or films of the brain; and E endpine; two or three drops of the fame drunk with wine, cureth the Quotidian Fever: the felf fame thing Plins. is reported of the bloud let out of the vein in the ear. The bloud of the Fole of an Affe with wine,

cureth

Trallianus. Plinty.

Galenus.

Myrepsus.

Aelius.

Galen.

Marcellus.

Pliny.

Pliny.

Pliny .

Galenus.

Pliny.

'Archigenus.

Dissociates. cureth the Kings evil. The froath or fcum of Nure with the fat of an Affe or the fat of a Sow, cureth the bitings of Dogs: and if there be any scars in the body, the fat maketh them of the same colour with the residue of the body. And if one vexed with the Falling evill, be annointed with the fuet or fat of an Asse, it will ease them very much; likewise the marrow of Asses helpeth the Scabs from a man, and with the suet the places insected with Catarrhs, Leprosies, or Scars, receive their former colour; and the skin laid upon young Infants, maketh them without Rafis. fear. Andif the bill of a Heron wrapped in an Assesskin, be bound to ones forehead, it provo-Pliny.

keth sleep.

A Pallie man will fall down if he taste of the persume made of the hairs of an Asse or Mule. The ashes of the hairs of Asses, stayeth bleeding; and the same hath the more force if they be of a male, and be mixed with Vinegar and laid in wooll to the issue bleeding. The bones of an Asse broken and sod, are very soveraign against the venom of a Sea-hair-fish. The powder of an Asses hoof drunk a moneth together, two spoonfuls at a time, helpeth the Falling evill very greatly: and the same mixed with oil, helpeth the Kings evill; and being put upon Kibes or Chil-blanes, cureth them. The hoofs of Asses burned and beaten to powder, given to them that have the Falling evill in drink, helpeth them speedily; also a burned hoof is mingled with many medicines, to cure the swelling of the Navel in children; and the hoofs perfumed procure speedy deliverance in travel of young, that the dead thing may come forth, otherwise it is not used, for it will kill the living

The dust thereof with the milk of on Asse, by annointing cureth the Scars and Webs of the eyes, and as Marcellus faith, only the parings of an Affes hoof scraped and mingled with a womans milk; and they fay, that if an Epileptick man wear a ring made of an Asses hoof wherein is no blackness, it will preserve him from falling. The powder of an Asses hoof burned and beaten, laid in Vinegar and made in little bals, and one of them put into the mouth and there held, helpeth the looseness and pain in the teeth. There is a collection of certain hard matter about an Asses legs, called Lichen, which if it be burned and beaten, and put into old oil, will cause hairs to grow out of baldness, and it is of fuch force, that if it be applyed to a womans cheek, it will produce the same effect, and mingled

with Vinegar it raiseth up the Lethargike man. /

And if a man take the Ring-wormes growing naturally on Asses legs, and shredding them into powder put them in Vinegar, it stayeth all pain in the head, which maketh one sleepy. The slesh of Asses sod in pottage helpeth them that have the Philists or disease of the Lungs, and there are some which prescribe the taking of Asses sign, or the bloud of Asses mingled with Vinegar, to be taken forty days together against the salling evill. The milk of an Asse mingled with hony and drunk, loofneth the belly, and therefore Hippocrates gave it for a gentle purgation, being moister then any other kind of milk, and fitter to take down the belly. It will also ease the tooth-ach, if the teeth be washed in it, and fasten them that are loose, being very good to wash the teeth withak Galen gave Asses milk mixt with hony, to one in a Consumption when he came newly from a bath, and therefore it is given in Fevers Hellicks, and all confuming diseases, because the substance of it is sitter for detersion then nutriment: when the brests are in pain, by drinking Assemilk they be holpt; and the same mingled with hony, causeth Womens purgation; by drinking Asses milk, an exulcerate stomach is relieved: likewise all other pains in the stomach, which come of sadness or iorrow, fighing, and desperation: and Heraelides gave Asses milk with Anniseed to one that had his lights stopped, and it is likewise commended against the Cough, extenuation, spitting of bloud, Dropsie, and hardness of the Spleen, but it is not good for a weak head troubled with giddiness or noise, yet will it loosen the hardness of the belly in a Fever.

It is also privately used against eating of Morture, White-lead, Sulphur, and Quicksilver; and when a mans meat doth not neither nourish nor digest, let him drink Asses milk safely : and it is also good to gargarize in fore chaps or throats. Likewise in a Fever when there is no head-ache. The ancient in old time gave Asses milk to children before meat, and for want thereof Goats milk; for fore mouthes it must be gargarized. It is very profitable against the Colick and Blondy-flux, if hony be put thereto; loofnels or defire of stool is taken away by drinking Asses milk; the whay or milk of an Asse did Hippocrates prescribe against the Consumption of the reins or back; and the same with the root of a pomgranat against the looseness and other diseases of the belly to be drunk-

Also there are examples where the whay of Asses milk have helped the Gowt, both in hand and foot : sweet water with Asses milk is wholesome against poison of Hen-bane, and other poisons, but it must be used new, or esse soon after warmed : This milk will make womens skins whiter; wherefore Popper, the wife of Demitim Nero carryed about with her in her progress fifty milch Affes, wherewith

the did use to bath her self.

The Urine with the own dung, healeth straight shooing, scabs in a man, and the roughness of the nails. It taketh away the scure of Oxen. It is given in drink, to cure them that have ache in their reins, and with Profer wort it is profitable against Suppurations and Apostems in the steff. If any be hurt by the Stars, wash them in Assessable, mingled with Spiknard; the same force hath it against cornes and all hardness or thickness of skin. The dung of Assessable new with oil of Roses, distilled warme into the ears, helpeth deafnels; and pushes or suddain boils of the head, are cured with the juice of Asses dung, and of Sea-onions beat to powder, and the fat of beef, layed to the boils like a plaister: both the dung of Asses and Horses either raw or burnt mingled with Vinegar, restraineth bleeding both in Fluxes and Wounds, used like a plaister, being new and mingled with Vinegar; and

Of the Hinnus, Innus, &c.

for the bleeding at the nose, snuffe in the ashes of Asses dung burnt to powder. The dung Actions of Asses cureth the Piles, and the same dried and moistened in wine being drunk of Cattel which are stung with Scorpions, cureth them if it be at grasse; and it is found true by long experience, that the dung of an Asse rubbed, in quantity two spoonfuls, and taken every day, deli-

> mitis prodest ex ubere succus asella. Si tepido vino infundas ac mella piperque.

This is good against the gall and running over thereof, if it be mingled with warm wine, pepper, and hony. The Syrian call the dung of a young Fole which it first cattest up after the foling, Polean; and give it against the straight of the milt.

In fand decouling colo magnopere prodeft.

The same is good against the Colick and the Bloudy-flux. The juice of Asses dung, Asses milk, and fweet wine, and inted on the fick member, cureth the Gowt : and the same stayeth the flowres of women with child; the juice hereof cureth the clofing up of the eyes in the night. The skin wherein the young Fole lyethin the dams belly being smelled unto by him that hath the Falling evill, it easeth him. Analiau hath reported, that if the excrements of a Mares copulation be burned, there will appear montheous thapes of Horses heads. If a Horse have a web in his eye. mingle rogether the milk of an Affe, the bloud of a Dove, and the dew of Cabages, and anoint him therewith: and there be some which take of the dirt where an Asse hath made water in the way, and therewith aboint the Scabs of theep for their recovery: but when one is strucken with a Scorpion. the Asses dung must be presently applyed, or else it profiteth nothing in that malady,

Of the Hinnus, Innus, and Ginnus, Mannus, mannulus, Befi & Burdones, &c.

Here is no language besides the Greek that have any words to express these Beasts, and the Latins have derived these termes from them. These are beasts of a small size, as dwarfes among men. and therefore seldom seen in these parts parts of the world. They which are called Himi, are Calius Rhod. conceived of a Horse, and a she Asse, who although they take their denomination from the male. Columelle. vet do they more resemble the semale. In ancient time, the males which were conceived of a Horse Pliny. and a she Asse, were called Hinnuli, and likewise of an Asse and a Mare, Muli : so are the young ones of little Goats, Deer, Hares, and other like : although some take Innuli for the young Harts, and the Hermolaus. Himi and Himuli for the breed of a Horse and an Asie; so that there appeareth two kinds, and both Varro. of them transplanted out of other.

The Himus is leffe then the Mule, but more ruddy, having ears like a Horse, and a mane and tail like an Affe, lying in the womb before the foling twelve moneths like a Horse, and are brought up Noning, like little Horses, whose age is discerned by their teeth, and they are sometimes procreated of a Horse and a Mule, and because of their aptness to beare, they are called Burdones, or else of Bardus by reason Perot.

of their folly and flowners.

Manni and Mannuli are very little low horses, being very gentle and easie to be handled, being cal- Porphyrius. led also among the Civilians, Burdi. There is in France, not far from Grationopolis, a kind of Mules which in the Countrey speech are called Iumar, being bred of an Asse and a Bull, and in the Helvetian Alpes beyond Curia, about the Town Speluga, I have been sincerely informed, that there was a Horse conceived of a Bull and a Mare, and therefore Scaliger saith, that such a sole is called Hinnulus, whereof he reporteth he had feen many, and he himself had two of them, and at that instant had only one female, betwixt whose ears there were two bony bunches about the bigness of half a Wal-nut, giving evident testimony by the forehead, that her father or Syre was a Bull: and some say that this kind want their upper teeth : and their underchap doth in a deformed manner fretch forth it felf beyond the upper, as it is in many fishes, being called of the Gabala and Arverni, Befi : And at this day there is in the Court of France a certain beaft which in the former part is like an Affe, and in the hinder a Sheep. In Ferraria among other strange beasts, they nourish dwarvish Aurgne Affes, of whom Marti-I made a Diffiction to this effect, that they are not fo high as a man, when he Lodgie Navers fitteth on the ground.

His tibi de mulis non est metuenda ruina: Altius in terris pene federe foles.

For the Innus, and Ginnus, or Himnus, they are conceived by a Mule and a More, which are very small by reason of some disease the dam that beareth them hath in her belly : the word Inu fignifying a young or new born Nephew, and is attributed to this kind of beafts, because they never exceed the quantity of a young fole. Both the Mule and the Burdo remain barren and never conceive, these neigh A bertus. like a Horse, and that brayeth like an Asse. A Musimon is a short Horse, Asse, or Mule.

Prompinat.

Galen. Pliny.

Dioscorides.

Marcellus. Dioscorides.

Of

Of the Wild Affe.

Wild Affe, called of the Latins, Onager; of the Hebrews, Arod and Ere, and as Sebastian Munster Aaffirmeth, Meroda and Arda; in the German tongue it may be termed Ein Waldefell, and the young ones are called Lalifions.

Martial.

Dum tener est Onager, solaque lalifio matre Pajcitur : hoc infant, fed breve nomen habet.

Countrey of

Pliny.

These wild Asses are not Elks, as some have reported of Elks, nor that Oryze which the ancient writers do constantly affirm to live in a continual thirst, as for the most part wild Asses do. Of these Affes are great flore in Phrygia, Lycaonia, and Africa, and it is faid, that the Saracen King of Tunis in Africk, fent unto Ferdinand King of Napler, a goodly great wild A sie, such an one as hath not been feen in this part of the world.

Apoloniu affirmeth, that he saw wild Asses in great plenty beyond Catadupa in Egypt; so are there many in Cauda, an Island neer Crest: in Perfit, in Afia, in Madera, and Abasia, Arabia delert, Mauritania, and Armenia. Callissus reporteth that there are such wild Asses in that region under the Equimilial towards the East and South, of wonderful stature, their skins (beside the usual manner) being of divers colours, interlined variably with white and black, and the Zones and strakes descending from the top of the back unto the fides, and there divided by their winding and turning, make the foles

appear of admirable variety.

These Assessione the highest Mountains and rocks, as holy Scripture teacheth, Jer. 14. The Asses Hood in the high places and drew in the wind like Dragons: which words gave occasion to some to imagine, that wild Asses would quench their thirst with the wind without water; whereas it is the manner of all wild beafts, in extremity of thirst, to gape wide and greedily draw in the cold refreshing air, and they will not drink but of pure fountain water. They live in flocks and great companies together, but in desolate places: the males going before the females, and commonly one male will lead and rule the whole flock of females, being exceeding swift, and fearful, and therefore do they often change their places of abode; and yet it is observed, that the wild Asses of Lisia never go over the mountain that divideth them from Cappadocia.

Their copula-

They engender among themselves, their females being much more lustfull then the males, and therefore do the males observe and watch them with a jealous eye toward their own foles, especially after they have conceived; and the female as warily avoideth the fight of the male, especially at the time of her foling, for if the bring forth a female, the male receiveth it with all love, joy, and welcome; but if a male, then doth he with angry and envious countenance look upon it, taking it heavily that another male is bred, which in time may in the fathers place posses his dam; wherefore in a raging madness he falleth upon the fole feeking by all his power to bite off his stones; the poor female although weakned with pain of delivery, yet helpeth her young one against the fathers rage, and like a Mother who feeing her Son flain in war, embraceth his bleeding corps, and cryeth out with doleful voice, tearing her cheeks and bleeding betwixt her brefts: fo would you think this filly female Affe, to mourn for her fole, now ready to die by the Sires cruelty; faying, Omy kusband who is thy aspect to ireful? Why are thy eyes now become so bloudy, which even now were as white is light? Doft thou look upon the face of that monfter Medula? which turneth men into ftones ; or doft thou look upon some new batched horrible Dragon, or the whelp of some Lion lately littered ? Why wilt thou geld this our young one which nature halb given unto us both by procreation? O wretched beaft that I am, which have congeived an unhappy fole by the fathers wickedness ! O my poor and unhappy lon, n hich for a jealous fear art deprived of thy natural parts, not by the claws of Lions (for that I would endure) but by the unnatural and more then hoffile teeth of thy own father.

These wild Asses have good and strong hoofs, their swiftness is compared to the wind, and in the time that they are hunted, they cast backward with their heels stones with such violence, as they pierce the brefts of them that profesute them if they be not very wary. They are of a large, broad, tall and beautiful body; long ears, and a filver colour, (that is as I gheffe) a bright cloud-colour, for it is but vain to imagine, that an Affe can be all white, for then were all the ancients deceived, which with one voice affirm, that he hath a black lift on the back, at either fide whereof are two

white lines.

Their food is only graffe and herbs of the earth, whereby they grow very fat, their heart being the fattest part of their body, and they will not abide any flesh-eating beast, especially the Lion whom he feareth very much, for all these strong beasts devour and eat them. These Asses are very sit for civil uses, as for plowing and sowing, for being tamed they never grow wild again, as other beasts will, and they easily grow tame. It is observed, that the same being tamed, is most tame which before time was most wild. They love figs and meal above all things, wherefore the Armenians use to take a certain black fish bred in their waters which is poison, and covering it with meal the wild Asses come and lick thereof, and so are destroyed. The best of them are generated of a Mare and a wild Asse tamed, for they are the swiftest in course, of hardest hoof, a lean body, but of a generous and untireable stomach. The Indian wild Asses have one horn in their forehead, and

Ælianus. Albertus. Oppianus. Varro.

Æliansu.

Of the wilde Affe.

their body all white, but their head is red : So is there another beatt in India very like a wild Affe: which the Inhabitants eat (as we have read) about the straight sof Magellana: When these Affes Phylics. are hunted with Dogs, they cast forth their fime or dung, with the favour whereof the Dogs are Piny. flaved while it is hot, and by that means the beaft escapeth danger : but the Asses of Mauritania are very short winded, and subject to weariness and stumbling, for which cause they are more easily taken, and the best of all are not so swift as a Barbary horse; besides their nature is, when they see a man to stand stone still, crying, braying, and kicking, till you come at them, and when one is ready to take them, they take their heels and run away. The Inhabitants of Arabia Desert, by many gins and other deceitful devises take them, and on horseback follow them till they tyre, or can strike them with their darts. Their flesh being hot, doth stink and taste like an other Asses, but boyled and kept two dayes hath a pleasant taste; yet doth it not breed good bloud, because it is viscous and hard to be concocted, although there be many which eat that, as also the flesh of Panthers and

Pliny teacheth that there is more vertue in the wild Affes milk and bones against venome and Medicines. poison, then in the tame. Likewise, in the heel of an Asse, is a principal remedy against Apostema- Milke. tions and bunches in the fesh, if it be applied to the inner part of the thigh. The gall draweth out Plint. botches, and must be anointed upon impostumate scars. It is used also in Emplasters against Saint Antonies fire, the leprofie, and swelling in the legs and guts. The fat with oil of herbe Mary by anointing the reins of the back, helpeth and easeth that pain which was engendred by wind. The spleen dryed to powder and drunk in wine or drink, is good against the sickress of the spleen. The flesh is good against the pain in the ridge and hip-bones : and Galen affirmeth, that the urine breaketh and dissolveth the stone in the bladder. The ashes of the hoof helpeth the falling evill, and mingled with oil, cureth the kings evill, and the looseness of the hair. The marrow easeth the Gowt, and the dung mixed with the yolk of an egge and applyed to the forehead, stayeth bleeding: also the same curleth the hair if it be mingled with an Oxes gall and dryed: put into wine and drunk, cureth the shing of a Scorpion: and Zoi an Hebrew affirmeth very constantly, that if a man look into an Affe; eye, it preserveth the fight, and hindereth the water that descendeth into the eve.

Of the Scythian Affes.

The Asses of Soubla have horns wherein it is reported that the Sigian water of Arcadia may Eliania. be contained, although it will eat through all other vessels be they never so hard. Sosipater brought of them to Alexander the great, who admiring the rareness, would not put them to any private use, but sent them to Delphes, to be offered to Pribias; but that these can be properly called Affes, no man can defend, although Herodotte alfo affirm, that among the Africant called Aratourt, Lib. 4. there be Affes with horns.

Of the Indian Affes?

Tis questionable whether the Monoceror, commonly called a Unicorne, the Rhinoceros, the Orya, and the Indian Affe be all one beaft or divers : for the Vnicorn and Rhinoceros have the fame things attributed to them in stories, and differ in very few reports : but for the Asses of India, both Ariftotle, Pliny and Elianus, joyntly, agree, that they differ from all other whole-footed beafts, because they have one horn in the forenead, and so also have the Rhinoceros, Monaceros, and Oryx, but the Inthey have one horn in the forehead, and so also have the Rhimocerof, Monocerof, and Oryx, but the Indians call a Unicone, Cartakoffo; and the Horn so highly prized at this day, is thought to be of the Rhimocerof; but Ellanus and Philes acknowledge no other Unicone then the Indian Asse, who in bigness equalleth a Horse among the Indians, being all white on the body, but purple headed or red (as some say) black eyes, but Volaterania lairh blew, having one horn in the forehead a cubit and a half long, whose upper part is red or bay, the middle black, and the neather part white, wherein the Kings and mighty men of India use to drink, adording it for that purpose with sundry bracelets, pretibus stones, and works of gold, holding for truth that all those which drink in those horns, shall be freed from anhoyance of incurable distates as Convulsions, the Falling evil, and deadly notions. deadly poylons.

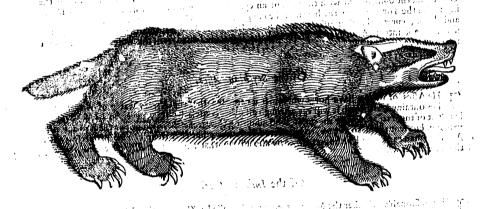
These wilde Asses exceed all other, both instature of body, and also switchels of foot, for at the first, they set forth very gently, and afterward speed their journey with better pace, so that it is very hard for any to follow them, but impossible to overgo them. The males take great pains in keeping their young ones, whom they continually watch and filled in the most remote and defert places they can finde. When they are hunted, they keep their was young ones behind them, and fight for them very furiously, heither fear they to encounter horsemen. They are fo strong, that no beast may stand before them, for they will receive the charge of Horses with such violence, that in their encounter they bite out their sides and tear their guts out of their belly: for which cause they are dreadful to Horses, who are most unwilling to joyn with them, for they never meet but they both belish.

They fight with their heels, but their teeth are most dangerous, for what they apprehend in them

Of the ALBORACH and AXIS.

Here are two other beafts to be added to the end of this rank, namely the Alberech among the Turks, being a fair white beaft like an Asse, whereupon the Turkish Priests blasphemous idolas ters, perswade the filly Pilgrims of Mecha, that Mabbinet was carryed up to heaven. The Axis, of which Pliny speaketh, is a wilde beast, having a skin like the Hinnulus aforesaid, but spred over with whiter spots, which is bred in India. Bellonius affirmeth, that he saw two of them in the Castle of Cair, a male and a female, and either fex wanted horns, having long tails down to their mid-legs like Deer, and differ very little from Deer, faving in their large white spots and yellow colour, yeelding a much more clear and sounding voice then a Deer, and the female thereof is smaller then the males This beaft is by idolatrous people, dedicated to their drunken god Bacchus. and oubard

Of the BADGER, otherwise called a Brocke, a Gray, or a Baufon.



He Badger could never find a Greek name, although some through ignorance have soisted into a Greek Dictionary Mela, whereas in truth that is his Latin word. Mela or Mela, and so called, because above all other things, he loveth hony, and some later writers call him T axus, Tassa, and Albertus Magnus, Danas. But whereas in the Scripture some translate Tellon, Tabas, on Tackasis, and plurally Techasism. Badgers, we is not the matter, so clear for there is not high beauty in a Badgers skin, as to cover the Arke, or is omake Princes shooes thereof: therefore some treberent skin of divers colours; Symmachus and Aguila a jacing toolour, which capnot be is but the Irabiansa Darasis, and the Persians, Asbass, yet is may be rather laid, that those skins igoken on Exod, 25. Numb. 4. Bzek. 26. be of the Lynx, or some such other beast: for Tachasis comes, but import in signifying a kind of Wolf not hurtful to men, being rough and have in Winter, but imooth in figuifying a kind of Wolf not hurtful to men, being rough and hairy in Winter, but imooth in

Summer.

The Italians call a Badger Taffo, the Rhetians, Tajon the French, Taylon, Taixin, Taffors, Tellan, and sometime Grifart, for her colour: sometime Blareau, and at Paris, Bedavo. The Spaniarde, Taffors, Texon; the Germans, Tabb, or Dant; the Illyrians, Greyses.

Badgers are plentiful in Napler, Sicily, Lucane, and in the Alpine and Affinition coalls, 19 are they also in England. In Liegaye there is a certain wilde healt, resembling both a Bear and a Hog, not in quantity, but in form and proportion of body; which therefore may fitly be called in 1878 & Suartly, for a Grey, in thort legs, ears and feet, is like a Bear, but in faintly like a Swing, Therefore it is observed, that there be two kinds of this bealt, one resembling a Dog in his feet, which is is cald. Canine; the other a Hog in his cloven hoof, and is cald. Swingish: also these differ in the is cald Conine; the other a Hog in his cloven hoof, and is cald Swinish also thele differ in the families of their showt, one relembling the showt of a Dog, the other of a Swine; and in their

meat, the one eating fleth and carrion like a Dog, the other roots and fruits like a Hog, as both kinds have been found in Normandy and other parts of France and Sie lie. This beaft diggeth her a den or cave in the earth, and there liveth; never coming forth but for meat and eatement, which it maketh out of his den : when they dig their den; after they have entred a good depth for avoiding the earth out, one of them falleth on the back, and the other layeth all the earth on his belly, and to A fecres in taking his hinder feet in his mouth, draweth the belly-laden Badger out of the cave, which disburde their manner neth her cariage, and goeth in for more till all be finished and emptied. The wily Fox never makth It dam. a Den for himself, but finding a Badgers cave, in her absence, layers his excrements at the hole of Abbrus.

the Den, the which when the Gray recurrent, if the smell (as the layour is strong) she forbeareth to enter as noisome, and so leaveth her elaborate house to the Fox. These Badgers are very sleepy, especially in the day time, and stir not abroad but in the night, for which cause they are called Lucifuge; that is, avoiders of the light. They eat hony, and wormes, and hornets, and fuch like things, be- Their meating cause they are not very swift of foot to take other creatures. They love Orchards, Vines, and places

of fruits also, and in the autumn they grow therewith very fat.

They are in quantity as big as a Fox, but of a shorter and thicker body; their skin is hard, but rough and rugged, their hair harfh and stubborn, of an intermingled grifard colour, sometime white, fometime black, his back covered with black, and his belly with white, his head from the top thereof to the ridge of his shoulder, is adorned with strakes of white and black, being black in the middle, and white at each fide. He hath very sharp teeth, and is therefore accounted a deep-biting beast. His back is broad, his legs (as some say) longer on the right side then on the lest, and therefore he runneth best when he getteth to the side of a hill, or a cart-road-way. His tail is short but hairy, Cardanns. and of divers colours, having a long face or snowt like the Zibetbus: his forelegs being a full spen long, and the hinder legs shorter, short ears and little eyes, a great bladder of gall, a body very fat betwirt the skin and the slesh, and about the heart; and it is held that this fat increaseth with the Moon, and decreaseth with the same, being none at all at the change : his forelegs have very sharp nails, bare and apt to dig withall, being five both before and behind, but the hinder very fhore ones and covered with hair. His favour is strong, and is much troubled with lice about his secrets; the length of his body from the nose which hangeth out like a Hogs nose, to the tail or rump, is some thirty inches and a little more, the hair of his back three singers long; his neck is short and like a Dogs: both male and female have under their hole another outwardly, but not inwardly in the male. If she be hunted out of her Den with Hounds, she biteth them grievously if she lay hold on Her defence athem, wherefore they avoid her carefully, and the Hunters put great broad collars made of a Grayes gainst Hunters them, wherefore they avoid her carefully, and the Hunters put great broad collars made of a Grayes gainst thursdays. skin about their Dogs neck, to keep them the fafer from the Badgers teeth! her manner is to fight and their dogs, on her back, using theteby both her teeth and her nails, and by blowing up her skin above meafure after an unknown manner, the defendeth her felf against the strokes of men, and the teeth of Dogs: wherefore she is hardly taken, but by devises and gins for that purpose invented; with their skins they make quivers for arrows, and some shepheards in Italy use thereof to make sacks, wherein they wrap themselves from the injury of rain.

In Italy and Germany they eat Grays fiesh, and boil with it pears, which maketh the fiesh tast like Badgers eaten, the flesh of a Porcupine. The flesh is best in September if it be fat, and of the two kinds, the Swinish Platina. Badger is better flesh then the other. There are fundry vertues confected out of this beast; for it Medicine made is affirmed, that if the lat of a Badger mingled with crude hony, and anointed upon a bare place of of Bidgers, a horse, where the former hairs are pulled off, it will make new white hairs grow in that place : and Gratius. it is certain (although the Grecians make no reckoning of Badgers grease, yet) it is a very soveraign Brasavolus. thing to foften, and therefore Serenus prescribeth it to anoint them that have Fevers or Inflama-

tions of the body.

Net Spernendus adept dederit, quem bestia melis.

Alberius

And not to be despised for other cures: as for example, the eating of the pain of the reins if it be given in a glyster, and likewise the fat of a Dog and a Badger mingled together, do loosen contracted sinews.

The ashes of a Badger is found to help the bleeding of the fromach, and the same sod and drunk, preventeth danger by the biting of a mad Dog; and Brumfelsius affirmeth, that if the bloud of a Badger be instilled into the horns of Cattel with salt, it keepeth them from the murrain, and the fame dryed and beat to powder doth wondenfully help the Leprofic. The brain fod with oil eafeth Boullut. all aches; the liver taken out of water, helpeth swellings in the mouth; and some affirm, that if one wear soles made of Badgers sking in their shoots, is giveth great ease unto the Gowt. The biting of this beaft is venemous, because it seedeth aponall venemous meats which creep upon the earth, although Armidus be of a contrary judgement a and of this beaft I can report no other thing Brajevolus, worth the noting, fave that the Noble family of the Taxons in Ferraria, took their name from this creature. series 12 de la companya del companya del companya de la companya

Countrey of breed. Celius Curio. Divertity of

kinds.

26

Of the BEAR.



Of the name.

A deans, Duba, Aldub and Daboube ; of the Greenhell Artion; of fome Dalyllie, because of the roughness of his hair; of other Beires, and Monios, fignifying a folitary Bear. The Little call him Vilus, which some conjecture to betanquam or sua figurationing that it is but begun to be framed in the dams belly, and perfected after the littering thereof Phe Mallans call it Orfo, fo allo the Spant ards; the Erench, Auts; the Germans, Bean, and Beer whe Bobennin, Nedred; the Polonian, Vuluver: and the attributes of this beaft are many among Authors, both Greek and Latin; as Entitlets of the Amenian Bears, armed, filthy, deformed, cruel, dreadful, fierce, greedy, Calydonian, Erymanhean, bloudy, heavy, night ranging, Lybican, menacing, Numidian, Offean, head-long, ravening, rigid and terrible Bear; all which serve to set forth the nature hereof, as shall be afterward in particu-

lar discoursed.

First, therefore concerning several kinds of Bears, it is observed, that there is in general two: a Of the kinds of greater, and a leffer; and these leffer are m ore apt to clime trees then the other, neither do they Bears. ever grow to fo great a stature as the other. Besides there are Bears which are called Ambibia, be-Agricola. cause they live both on the Land and in the Sea, hunting and catching fish like an Ouer or Beever, and Albertus. these are white coloured. In the Ocean Illands towards the North, there are Bears of a great sta- Olaus. ture, fierce and cruel, who with their fore-feet do break up the the hardest congealed Ice on the Sea. or other great Waters, and draw out of those holes great abundance of files: and so in other frozen Seas are many such like, having black claws, living for the most part upon the Seas, except tempestuous weather drive them to the Land.

Of the Bear.

In the Eastern parts of India, there is a beast in proportion of body very like a Bear, yet indued with no other quality of that kind, (being neither fo wild, nor ravenous, nor strong) and it is called a Formicarian Bear; for God hath fo provided, that whereas that Countrey is abundantly annoyed A Formicarian with the Emmets or Ants, that beaft doth so prey and feed upon them, that by the strength and an Bear. vertuous humor of his tongue, the filly poor Inhabitans are exteedingly relieved from their grie. Cardanus.

yous and dangerous numbers.

Bears are bred in many Countreys, as in the Helvetian Alpine region, where they are fo firong Countrey of, and full of courage, that they can tear in pieces both Oxen and Horses, for which cause the Inhabis breed. tants study by all means to take them. Likewise there are Bears in Persia, which do raven beyond Marcellinus all measure, and all other; so also the Bears of Numidia, which are of a more elegant form and composition then the residue:

> Profuit ergo nibil misero, quod cominus ursos Figebat Numidas , Albena nudus arena.

And whereas Pliny affirmeth, that there are no Bears in Africk, he miltook that Countrey for Creet, and so some say, that in that Island be no Wolves, Vipers, or other such venemous creatures; whereof the Poets give a vain reason, because Jupiter was born there: but we know also, that there be no Bears bred in England.

In the Countrey of Arabia, from the Promontory Dira to the South, are Bears which live upon Volaterian. eating of flesh, being of a yellowish colour, which do far excel all other Bears, both in activity or swiftness, and in quantity of body. Among the Kovolani and Limanians, are Bears, which being tamed are presents for Princes. Ariftotle in his wonders reportetil, that there are white Bears in A sere in t Missa, which being eagerly hunted, do send forth such a breath, that putrifieth immediately the flesh natures of of the Dogs, and what soever other beast cometh within the savour thereof, it maketh the stefn of Bears, them not fit to be eaten : but if either men or dogsapproach or come nigh them, they vomit forth fuch abundance of phlegm, that either the hunters are thereby choked or blinded.

. Thracia also breedeth white Bears, and the King of Æthiopia in his Hebrew Epistle which he wrote to the Bishop of Rome, affirmeth, that there are Bears in his Countrey: In Muscovia are Bears, both of a Snow white, yellow, and dusky colour, and it hath been feen that the Noble womens Chariots drawn by fix Horses, have been covered with the skins of white Bears, from the pastern to the head : and as all other creatures do bring forth some white, and some black, so also do Bears, who in general do breed and bring forth their young in all cold Countreys, some of a dusky and some of a brown

A Bear is of a most venereous and lustful disposition, for night and day the females with most ar- Lust of Bears dent inflamed desires, do provoke the males to copulation; and for this cause at that time they are most fierce and angry.

Philippus Coffeus of Constance, did most confidently tell me, that in the Mountains of Savoy, a Bear Gillius. carryed a young maid into his den by violence, where in venereous manner he had the carnal use of A History. her body, and while he kept her in his den, he daily went forth and brought her home the best Apples and other fruits he could get, presenting them unto her for her meat in very amorous sort; but always when he went to forrage; he rouled a huge great stone upon the mouth of his den, that the Virgin should not escape away: at length her parents with long search, found their little Daughter in the Bears den, who delivered her from that favage and beaffual captivity.

The time of their copulation is in the beginning of Winter, although sometime in Summer; (but) Time of their fuch young ones feldom live) yet most commonly in February or January. The manner of their co-copulation. pulation is like to a mans, the male moving himself upon the belly of the semale, which lyeth on the earth flat upon the back, and either embraceth other with their fore-feet: they remain very long time in that act, inalmuch as if they were very fat at their first entrance, they disjoin not themfelves again till they be made lean,

Immediately after they have conceived, they betake themselves to their dens, where they (with Pling. out meat) grow very fat (especially the males) only by sucking their fore-feet. When they enter A secret. into their den, they convey themselves in backwards, that so they may put out their soot-fleps from the fight of the hunters. The males give great honor to the females great with young, during the Honor to the time of their secresse, so that, although they lie together in one cave, yet do they part it by a semale, division or small ditch in the midst, neither of them touching the other. The nature of all of them is, to avoid cold, and therefore in the Winter time do they hide themselves, chusing rather to suffer famine then cold; lying for the most part three or four months together and never see the light,

Avoiding of

unperfect as some have reported.

Number of young ones.

Remedy in Nature.

A fabulous

The meat of Bears.

members.

A Tuperflicious lard or fat.

When they first enter into their den , they betake themselves to quiet and rest, sleeping without any awaking, for the first fourteen dayes, so that it is thought an easie stroke cannot awake them, Time of hear- But how long the females go with young is not certain, some affirm three months, others but ing the young thirty dayes, which is more probable, for wild beafts do not couple themselves being with young (except a Hare and a Linx) and the Bears being (as is already faid) very luftful, to the intent that they may no longer want the company of their males, do violently call their Whelps, and so presently after delivery, do after the manner of Conies betake themselves to their luft, and nourishing their young ones both together: and this is certain, that they never come out of their caves, till their young ones be thirty dayes old at the least; and Pliny precisely affirmeth, that they litter the thirtyeth day after their conception; and for this cause, a Bear bringeth forth the least whelp of all The bigness of other great beasts; for their whelps at their first littering are no bigger then rats, nor longer then ones a Beat-whelp, finger. And whereas it hath been believed and received, that the whelps of Bears at their first littering are without all form and fashion, and nothing but a little congealed blood like a lump of flesh, which afterwards the old one frameth with her tongue to her own likeness, as Pliny, Solinnes, Alianus, Orm, Oppianus, and Ovid have reported, yet is the truth most evidently otherwise, as by the eye-witness of frachimus Rhetious, and other, is disproved : only it is littered blind without eyes, haked without hair, and the hinder legs not perfect, the fore-feet folded up like a fift, and other members deformed by reason of the immoderate humor or moystness in them, which also is one cause, why the Womb of the Bear cannot retain the seed to the persection of her young ones.

They bring forth sometimes two, and never above five, which the old Bear daily keepeth close to her breft, so warming them with the heat of her body and the breath of her mouth, till they be thirty days old; at what time they come abroad, being in the beginning of May, which is the third Month from the Spring. The old ones being almost dazled with long darkness, coming into light again feem to flagger and reel to and fro, and then for the straightness of their guts, by reason of their long faiting do eat the hearb Arum, commonly called in English Wake-Robbin or Calves-fost, being of very harp and tart tafte, which enlargeth their guts, and so being recovered, they remain all the time their young are with them, more fierce and cruel then at other times. And concerning the same Arum, called also Dracunculus and Orye, there is a pleasant vulgar tale, whereby some have conceived that Bears eat this herb before their lying feeret; and by vertue thereof (without meat; or sense of cold) they pass away the whole Winter in sleep.

There was a certain Cow-herd in the Mountains of Helvetia, which coming down a hill with a great Caldron on his back, he faw a Bear eating of a root which he had pulled up with his feet; garly believed. the Cow-herd ftood ftill till the Bear was gone, and afterward came to the place where the beat had caten the fame, and finding more of the same root, did likewise eat it; he had no sooner tasted thereof, but he had such a desire to sleep, that he could not contain himself, but he must needs lie down in the way and their fell afleep, having covered his head with the Caldron, to keep him-felf from the vehemency of the cold, and their flept all the Winter time without harm, and never rose again till the Spring time : Which fable if a man will believe, then doubtless this hearb may cause the Bears to be sleepers, not for sourteen days, but for sourscore days toge-

The ordinary food of Bears is fish : for the Water bear and others will eat fruits, Apples, Grapes, Leaves, and Pease, and will break into Bee-hives sucking out the Hony; Likewise Bees, Snayls, and Emmets, and flesh if it be lean or ready to putrifie; but if a Bear do chance to kill a Swine, or Velhatinm et a Bull, or Sheep, he eateth them presently, whereas other Beasts eat not hearbs if they eat fiesh: likewise they drink water; but not like other beasts, neither sucking it or lapping it, but as it were, even biting at it.

Some affirm, that Bears do wax or grow as long as they live, that there have been feen fome of ty and parts of them five cubits long; yea I my felf faw a Bears skin of that length, and broader then an Oxes

The parts of The head of a Bear is his weakest part (as the hand of a Lyon is the strongest) for by a small blow on his head he hath often been ftrucken dead, the bones of the head being very thin and tender's yea more tender then the beak of a Parrot. The mouth of a Bear is like a Hogs mouth, but longer; being armed with teeth on both fides, like a flaw, and standing deep in his mouth, they have very thick lips, for which cause, he cannot easily or hashily with his teeth break a funder the hunters nets, except with his fore-feet.

His neck is short, like a Tygers and a Lyon, apt to bend downwards to his meat; his belly is very large, being uniform, and next to it the intrals as in a Wolf : It hath also four speans to her Paps. The genital of a Bear after his death waxeth as hard as horn, his knees and elbows are like to an Apes, for which cause they are not swift or nimble: his feet are like hands, and in them and his loins is his greatest strength, by reason whereof, he sometimes setteth himself upright upon his hinder legs : the pastern of his leg being sleshy like a Cammels, which maketh them unfit for travel; they have tharp claws, but a very small tail as all other long haired creatures have.

They are exceeding full of fat or lard-greafe, which some use superstitiously beaten with Oyl, of Bears wherewith they anount their Grape-fickles when they go to vintage, perswading themselves that if no body know thereof, their tender Vine-branches shall never be consumed by Caterpillers.

Other attribute this to the vertue of Bears blood, and Treophrastus affirmeth, that if Bears greate be kept in a veffel, at such time as the Bears lie secret, it will either fill it up, or cause it to run over. A secret, The flesh of Bears is unfit for meat, yet some use to eat it, after it hath been twice sod; other Meat of Bears eat it baked in pasties; but the truth is, it is better for medicine then for food. Theophrasius like- fielh, wise affirmeth, that at the time when Bears lie secret, their dead flesh encreaseth which is kept in houses, but Bears fore-seet are held for a very delicate and well tasted food, full of sweetness; and Another se-

The skins of Bears are used in the far Northern regions for garments in the Winter time, which The skins, they make so artificially, covering themselves with them from the crown of the head to the feet, that (as Munster affirmed) some men deceived with that appearance, deemed the people of Lapponia to be hairy all over. The fouldiers of the Moors wear garments made of Lyons, Pardals, and Bears skins, and fleep upon them; and so it is reported of Herodotus Megarensis the Musitian, who in the day time wore a Lyons skin, and in the night lay in a Bears skin.

The constitution of the body of a Bear is beyond measure phlegmatique, because he fasteth in the Winter time fo long without meat : His voyce is fierce and fearful in his rage, but in the night time mournful, being given much to ravening. If a Bear do eat of Mandragoras, he presently dueth. except he meet with Emmets, by licking of whom he recovereth: fo likewife if he be fick of a Surfeit.

A Bear is much subject to blindness of the eyes, and for that cause they desire the Hives of Bees, not only for the Hony, but by the stinging of the Bees, their eyes are cured. It hath not been seen that a female Bear was taken great with young, which cometh to pass, by reason that they go to their Dens fo foon as they are conceived, and come not out thence till they have littered: And because Taking of of the fierceness of this beast, they are seldom taken alive, except they be very young : so that Bears, some are killed in the Mountains by poyson, the Countrey being so steep and rocky that Hunters cannot follow them; some taken in ditches of the earth, and other gins. Oppianus relateth, that near Tygris and Armenia, the Inhabitants use this stratagem to take Bears. The people go often to the Woods to find the Den of the Bear, following a Leam-hound, whose nature is so soon as he windeth the Beaft, to bark, whereby his leader discovereth the prey, and so draweth off the Hound with the leam; then come the people in great multitude, and compassing him about with long nets, placing certain men men at each end: then tye they a long rope to one fide of the net as high from the ground as the small of a mans belly : whereunto are fattned divers plumes and seathers of Vultures, Swans, and other resplendent coloured birds, which with the wind make a noise or histing, turning overfand gliftering 4 on the other fide of the net they build four little hovels of green boughs, wherein they lay four men covered all over with green leaves, then all being prepared, they found their Trumpets, and wind their Horns; at the noise whereof the Bear ariseth, and in his fearful rage runneth to and fro as if he faw fire: the young men armed make unto him, the Bear looking round about, taketh the plainest way toward the rope hung full of feathers, which being stirred and haled by them that hold it, maketh the Bear much affraid with the ratting and hiffing thereof, and so flying from that side half mad, runneth into the nets, where the Keepers entrap him so cunningly, that he seldom escapeth.

When a Bear is set upon by an armed man, he standeth upright and taketh the man betwirt his fore-feet, but he being covered all over with iron plates can receive no harm, and then may eafily with a sharp knife or dagger pierce through the heart of the beast.

If a the Bear staying young ones be hunted, the driveth her whelps before her untill they be wearied, and then if the beamer prevented, the climbeth upon a tree, carrying one of her young in her mouth, and the other on her back. A Bear will not willingly fight with a man, but being hurt by a man, he gnasheth his teeth, and lioketh his fore-feet: and it is reported by an Ambassa. dor of Poland, that when the Sarmalians find a Bear, they inclose the whole Wood by a multitude of people, standing not above a cubit one from another, then cut they down the outmost trees, so that they raise a wall of wood to hem in the Bears; this being effected, they raise the Bear, having certain forks in their hands made for that purpose, and when the Bear approacheth, they (with those forks) fall upon him, one keeping his head, another one leg, another his body, and fo with force muzzle him and tie his legs, leading him away. The Rhatians use this policy to take Wolves and Bears: they raife up great polts, and crossthem with a long beam laded with heavy weights, unto the which beam they fasten a cord with meat therein, whereunto the beast coming, and biting at the meat, pulleth down the beam upon her own pate.

The Inhabitants of Helvalia hunt them with mastiff Dogs, because they should not kill their Cattel left at large in the field in the day time; They likewife shoot them with guns, giving a good fum of money to them that can bring them a flain Bear. The Sarmatians use to take Bears by this fleight; under those trees wherein Bees breed, they plant a great many of sharp pointed stakes, putting one hard into the hole wherein the Bees go in and out, whereunto the Bear climbing, and coming to pull it forth, to the end that he may come to the Hony, and being angry that the stake flicketh fo fall in the hole, with violence plucketh it forth with both her fore-feet, whereby she looseth her hold and falleth down upon the picked stakes, whereupon the dieth, if they that watch for her come not to take her off. There was reported by Demetrius Ambassador at Rome, A Sistory from the King of Musco, that a neighbour of his going to feek Hony, fell into a hollow tree up to the brest in Hony, where he lay two days, being not heard by any man to complain; at length

Herus.

Pellux.

came a great Bear to this Hony; and putting his head into the tree, the poor man took hold thereof, whereat the Bear suddenly affrighted, drew the man out of that deadly danger, and so ran away for fear of a worse creature.

But if there be no tree wherein Bees do breed neer to the place where the Bear abideth, then thev use to anount some hollow place of a tree with Hony, whereinto Bees will enter and make Honycombes, and when the Bear findeth them she is killed as aforesaid. In Normay they use to saw the tree almost asunder, so that when the beast climbeth it, she falleth down upon piked stakes laid underneath to kill her: And some make a hollow place in a tree, wherein they put a great pot of water, having anounted it with Hony, at the bottom whereof are fastened certain hooks bending downward, leaving an easie passage for the Bear to thrust in her head to get the Hony, but impossible to pull it forth again alone, because the hooks take hold on her skin: this pot they binde fast to a tree, whereby the Bear is taken alive, and blindefolded, and though her strength break the cord or chain wherewith the pot is fastened, yet can she not escape or hurt any body in the taking by reason her head is fastened in the pot.

To conclude, other make ditches or pits under Apple-trees, laying upon their mouth rotten flicks, which they cover with earth, and frow upon it herbs, and when the Bear cometh to the An-

ple-tree, the falleth into the pit and is taken. The herb Wolfeban or Libardine is poison to Foxes, Wolves, Dogs, and Bears, and to all beasts that are littered blinde, as the Alpine Rhatians affirm. There is one kinde of this called Coclamine. which the Valdensians call Tora, and with the juyce thereof they poylon their darts, whereof I have credibly received this story; That a certain Valdensian, seeing a wilde Bear, having a dart poya foned herewith, did cast it at the Bear being far from him, and lightly wounded her; it being no fooner done, but the Bear ran to and fro in a wonderful perplexity through the woods, unto a very sharp cliffe of a rock, where the man faw her draw her last breath, as foon as the poyfon had entered to her heart, as he afterward found by opening of her body. The like is reported of Henbane, another herb: But there is a certain black fish in Armenia, full of poyson, with the powder whereof they poyfon Figs, and cast them in those places where wilde beasts are most plentiful, which

Concerning the industry or natural disposition of a Bear, it is certain that they are very hardly tamed, and not to be trufted though they feem never so tame; for which cause there is a story of Diana in L) fish, that there was a certain Bear made so tame, that it went up and down among men and would feed with them, taking meat at their hands, giving no occasion to fear or mistrust her cruelty: on a day, a young maid playing with the Bear lascivionsly did so provoke it, that he tore her in pieces; the Virgins brethren seeing the murther, with their darts flew the Bear, whereupon followed a great pestilence through all that region: and when they consulted with the Oracle, the paynim God gave answer, that the plague could not cease, untill they dedicated some Virgins unto Diana for the Bears sake that was slain; which some interpreting that they should facrifice them: Embarus upon condition the Priesthood might remain in his family, slew his only daughter to end the pestilence, and for this cause the Virgins were after dedicated to Diana before their marriage, when they were betwixt ten and fifteen year old, which was performed in the month of January, otherwife they could not be marryed: Yet Bears are tamed for labours, and especially for sports among the Roxolani and Lybians, being taught to draw water with wheels out of the deepest wels; likewise Rones upon fleds to the building of walls.

A Prince of Lituania nourished a Bear very tenderly, feeding her from his table with his own hand, for he had used her to be familiar in his Court, and to come into his own chamber when he listed, so that she would go abroad into the fields and woods, returning home again of her own accord, and would with her hand or foot rub the Kings chamber door to have it opened, when the was hungry; it being locked: it happened that certain young Noble-men conspired the death of this Prince, and came to his chamber door, rubbing it after the custom of the Bear, the King not doubting any evill, and supposing it had been his Bear, opened the door, and they presently slew

There is a fable of a certain wilde Bear, of huge stature, which terrified all them that looked upon her, the which Pythagoras fent for, and kept to himself, very familiarly using to stroke and milk her; at the length when he was weary of her, he whispered in her ear, and bound her with an oath, that being departed the should never more harm any living thing, which saith the sable, she observed to her dying day. These Bears care not for any thing that is dead, and therefore if a man can hold his breath as if he were dead, they will not harm him; which gave occasion to Esope, to fable of two companions and sworn friends, who travelling together met with a Bear, wherear they being amazed, one of them ran away and gat up into a tree; the other fell down and countetfeited himself dead, unto whom the Bear came and smelt at his nostrils and ears for breath, but perceiving none, departed without hurting him: foon after the other friend came down from the tree, and merrily asked his companion what the Bear faid in his ear, Marry (quoth he) she warn'd me that I should never trust such a fugitive friend as thou art, which didst forfake me in my greatest necessity: thus far Elop.

They will bury one another being dead, as Tzetzer affirmeth, and it is received in many Nations, that children have been nursed by Bears: Paris thrown out of the City, was nourished by a Bear. There is in France a Noble house of the Urson, whose first founder is reported to have been certain

years together nourished by a Bear, and for that cause was called Vison: and some affirm, that Arcefins was fo, being deceived by the name of his mother who was called Arctor, a Bear: as among the Latines was U sula. And it is reported in the year of our Lord 1274, that the Concubine of Sebab. Frank. Pope Nicholas (being with childe as was supposed) brought forth a young Bear, which she did not by any unlawful copulation with fuch a beaft, but only with the most holy Pope; and conceived fuch a creature, by firength of imagination, lying in his Palace, where the faw the pictures of many Bears: fo that the holy Father being first put in good hope of a ion, and afterward seeing this monster (like himself, Rev. 13.) for anger and shame detaced all his pictures of those beasts. There is a mountain called the Mountain of Bears in Cyxicus, betwixe Cherfonefus and Propontus; so called, because as some have affirmed, Helice and Cynofur a were turned into Bears in that place, but the reason is more probable because it was full of Bears, or else because it was so high that it seemed to touch the Bear-star.

There is a Constellation called the Bear in the figure of seven Stars like a Cart, whereof four stand in the place of the wheels, and three in the roun of Horses. The Septembions call them Tri- Highus. ones, that is yoked Oxen. But there are two Bears, a greater and a leffer. The greater is called Callifto, after the name of Lycaons daughter, who reigned in Arcadia, whereof many give divers reasons. For they fay Calliffo was a companion of Diana, and used to hunt with her being very like unto her. and one day Jupiter came to her in the likeness of Diana, and deflowred her, and when she was with childe, Diana asked how that happened, to whom Callifo answered, that it happened by her fact: wherewith the Goddels being angry, turned her into a Bear, in which shape she brought forth Arcas, and they both wandering in the Woods, were taken and brought for a present unto Lycaon her father: And upon a day, the Bear being ignorant of the law, entered into the Temple of Jupiter Lycam, and her son followed her, for which the Arcadians would have slain them both, but Inpiter in pity of them took them both into Heaven, and placed them among the Stars.

Other say that Callifo, was turned into a Bear by Iuno, whom afterward Diana slew, and coming to knowledge that it was Callifto, fhe placed her for a fign in Heaven, which is called Urfa Major, the great Bear; which before that time was called Hamaxa; but the reason of these fables is rendred by Palaphanus, because that Calliflo going into a Bears den, was by the Bear devoured, and so her foolish companions seeing none come forth but the Bear, fondly imagined that the Virgin was turned into a Bear.

There is another Confectation next to the great Bear, called Artiophylax, Bootes, or the little Bear, in whose girdle is a bright Star called Arthmid, and from this confectation of Bears, cometh the denomination of the Ardique and Antastique pole. Other affirm, that the two Bears were Helice and Cynofura, the two Nurses of Iupiter, because sometime they are so named; the cause whereof is. apparent in the Greek torigue, for Helide is a Star, having as it were a tail rowled up ; and Comfura, a tail at length like a Dog. They are also notirished for sport; for as their bodies do in one fore refemble Apes, fo do also their dispositions being apt to sundry gostures and pastimes, lying upon their backs, and turning their hands and feet, rockthemfelves upon them as alwoman rocketh her childe in a cradle; but principally for fight: for which occasion they were preserved of old time by the Romans: For when Messala was Conful, Enbarbas Domittes presented in one ring or circle, an hundred Bears, and so many hunters with them. time to describe to

Rabido nec proditue ore 50 the so all the Fumantem hasum vivi jemdvistik rursi, i mant in inggen bil in Sit placidus licet, & lambat diptolque mamajone: Si dolor & bills, si justa toegevit tra, Urlus erituvidud dentes in Belle faines. Urfue erity vacua dentes in pelle fatiges. theul year Uring

They will not willingly fight with a man, although men may do it without hurt, for if they annount or sprinkle the months of Lyons or Bears with Vitriol or Copperas, it will so bind their chape together, that they shall not be able to bice, which caused Mantall to write this ?!

> Praceps, Sanguinea dum se rotat ursus arena, Implicitum vijobperdidte ille fugam. Splendida jam tello ceffent venabula ferre: Nec volet excussa lancea torta manu.

There are a Deprendit vacious union in aere priedent, he dies Onibolito are all formation of the service of the

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Alexander had a certain Indian Dorg given thire him, to whom was put a Bore and a Bear to fight withall, but he disdaining cheing would not once regard them; but which a Livon came; he role up and fought with him? Bears; they will fight with Buls; Dogs, and Horfes; when they fight with Fight of Bears. Buls, they take them by their horns, and to with the weight of their body? They weary and pres the beaft, untill they may eafily flag him and this fight is for the most part th has back, A Rais necessitet on by a Bear in a publick fpectacle at home, did easily cast him off from the hold lie had of his horn. She doth not adventure on a wilde Bore, except the Bore be afleep, of hist feeing her. There is also a mortal hatred betwirt a Horse and a Bear, for they know one another at the first light ; and prepare to combat, which they rather act by policy then by firength : The Bear falling flat on his



Alianus.

Albertus.

Celius

A Hiftory.

Varrinus.

in the tayl. Some compare a

The History of Four-footed Beasts. back the Horse leaping on the Bear, which pulleth at his guts with her fore-feet-nails, and is by the heels of the Horse wounded to death, if he strike the Bear upon his head Also Bears fear a Sea-calf.

and will not fight with them if they can be avoided, for they know they shall be overcome. Great is the fierceness of a Bear, as appeareth by holy Scripture, Hos. 13. I will meet them as a Bear robbed of ber whelps (faith the Lord) and will tear in pieces their froward beart : And Chufat telleth Ablalon, 2 Sam. 17. Thou knowest that thy Father and the men that be with him be most valiant and sierce, like a

(he Bear robbed of her Whelps: for a she Bear is more couragious then a male.

There is a filthy Nation of men called Taifab, who are given unto a Sodomitical buggery, to commit uncleanness man with man, and especially with young boyes; but if any of them take a wilde Bore, or kill a Bear, he shall be exempted from this kind of beastly impudicity. Heliogabalus was wont to shut up his drunken friends together, and suddenly in the night would put in among them Bears, Wolves, Lyons, and Leopards, muzled and disarmed, so that when they did awake, they should finde such chamber-fellows, as they could not behold (if darkness did not blind them) without fingular terror; whereby many of them fell into swounds, sickness, extasse and madness.

Æneas Sil.

Violdus King of Lituania, kept certain Bears of purpose, to whom he cast all persons which spoke against his tyranny, putting them first of all into Bears skins; whose cruelty was so great, that if he had commanded any of them to hang themselves, they would rather obey him then endure the terror of his indignation: In like fort did Alexander Pheram deal with his subjects, as is reported by Textor. Valentinianus the Emperor nourished two Bears devourers of men, one of them called golden Mica, the other Innocentia; which he lodged neer his own Chamber: at length after many flaughters of men, he let Innocentia go loofe in the Woods for her good deferts, in bringing fo many people to their funerals.

ved of Bears. Columella.

Arnoldus. Virtues medi.

There are many natural operations in Bears. Pliny reporteth, that if a woman be in fore travail of childe-birth, let a stone or arrow which hath killed a Man, a Bear or a Bore, be thrown over the house wherein the woman is, and she shall be eased of her pain. There is a small worm called Volvox, which eateth the Vine-branches whon they are young, but if the Vine-fickles be anounted with Bears blood, that worm will never hurt them. If the blood or greafe of a Bear be fet under a bed, it will draw unto it all the fleas, and so kill them by cleaving thereunto. But the vertues medicinal are very many: and the first of all, the blood cureth all manner of Bunches and Apostumes in the flesh, and bringeth hair upon the eye-lids if the bare place be anounted therewith.

The fat of a Lyon is most hot and dry, and next to a Lyons, a Leopards; next to a Leopards, a . Bears; and next to a Bears, a Buls. The later Phylitiansuse to cure convulsed and distracted parts, spots, and tumors in the body. It also helpeth the pain in the loyns, if the sick part be anounted therewith, and all Ulcers in the legs or thins, when a Plaister is made thereof with Bole-Armorick. Also the Ulcers of the feet, mingled with Allom. It is soveraign against the falling of the hair, compounded with wilde rofes. The Spatiards burn the brain of Bears when they die in any publick sports, holding them venemous, because being drunk, they drive a man to be as mad as a Bear; and the like is reported of the heart of a Lyon, and the brain of a Cat. The right eye of a Bear dryed to powder, and hung about childrens necks in a little bag, driveth away the terror of dreams, and both

the eyes whole, bound to a mans left arm, easeth a quartain Ague.

The Liver of a Sow, a Lamb, and a Bear put together, and trod to powder under ones shooes easeeth and defendeth Cripples from inflamation: the gall being preserved and warmed in water, delivereth the body from cold, when all other medicine falleth. Some give it mixt with water, to them that are bitten with a mad Dog, holding it for a fingular remedy, if the party can fast three days before. It is also given against the Palsie, the Kings Evill, the Falling-fickness, an old Cough, the Inflamation of the Eyes, the running of the Ears, the difficulty of Urine, and delivery in Childebirth, the Hemorrhoides, the weakness of the Back. The stones in a Persume are good against the Falling evill, and the Palite; and that women may go their full time, they make Amulets of Bears nails, and cause them to wear them all the time they are with childe.

Of the BEAVER Male and Female.

Of the name, Silvaticus.

of Beaft a Beaver is,

Beaver is called in Greek, Cofter; in Latine, Fiber; in Italian, Bivarro, or Bivero, and Ilcaftoreo;

A Beaver is canted in Greek, Cajtor; in Latine, 2007; in Illyrian, Bobr; in Germain, Biber: all which words at the first fight seem to be derived from the Latine: There is no certain word for it in Hebrew ; in Arabia it is called Albednefter : it is alfo called in Latine, Canis Ponticus, but Canie Fleviatilie, is another Beaft, as we shall manifest in the succeeding discourse of an Otter: and the reason why in Latine it is called Fiber, is, because (as Varro faith) it covereth the fides, banks, or extre-The notation mities of the river, as the extremities or laps of the ear and liver are called Fibre, and the skirts of of Piber from garments Fimbrie : but the reason why the Gracians call it Castor, is not as the Latines have supposed, the Latine. because it biteth off his own stones, quasi castandro sepsum, as shall be manifested soon after, but of Castrando, because for the stones thereof it is hunted and killed; or rather of Gaster, signifying a bel-The notation of the Greek ly for that the body is long and almost all belly; or rather because of the colour & ill savour thereof. word Cafter. This Beaver is no other then that which Ariftotle calleth Latar, and it differeth from an Otter only What manner

Beaver with a Badger, but they attribute to him a longer body and smoother hair, but shorter and fofter then a Badgers : their colour is fomewhat yellow and white, afperfed with afh-colour, which fland out boyond the horter hairs, double their length: they are nest and loft like unto an Otters. and the hairs length of the one and others colour, is not equal. Some have feen them brown declining to black, which Albertus preferresh, and Silvin affirmeth, that his long hairs are like well il a Dogs, and the thort ones like an Ottere: They, are mottellen- Countrey of tiful in Bontus, for which cause breed, es and the old it is called Gange, Pantianny they are also bred in the Rivers of Spain, and in the River Memin Frances Padus, in Lialy , in Savoy, in the Rivers Ifara and Rhoun, and in the Island called Camargo, and in Helvetia, near Arula, Vila and Limague: Likewile throughout all Germany, Polonia Scigronia Ruffia and Fruffa and Ithere are Bravers in the woods of Molco and Litrania, of excellent perfection and figure, above others, having longer white hairs which glifter, aboye other. These Beals live both in the water There are fand time they keep the water, and vers. my ny in the night they keep the land. a tre in and yet without water they bor decampor live, for they do partia ban a cipate much of the nature of fiftes, an may be well, coolied now project and part of dered by their hinder legs, and ed the complete has vilnomenta of the daylor tall an appet the year of the b dist of a configuration of Their quantity is not much nar fide, ki result side bibigger then so Countrey Dog, and the dispred seems. their headshout, their cars veor each by the hours of the dyons, by fmall andround their teach Belloning. ு வ்வாது the tree that if we have illy party selections and selection in the selection in t the contest of the co of the entailorum, but and a control

said alagnos caninada, a danomico na Acia de has saide de charico de la comerce de la

colour yellowish red, wherewish they distend themselves against books, take full this is it were upon

books; and will graw in funder trees as big as somans thigh a they have allowending reeth year

Sharp, wherein and certain writebeles or folds, if without theo they feem to be made for affinding ; some

hard substance, for with them they eat the rindes or bark of trees; wherefore she biting, of this

beaft is very deep; ibeing ableted crash astindereshe har dost bones, and commonly henever losest his

hold, until he feelesh his ceeth grath one against nother. Plio and Solina Affirm, that the per-

fon do bitten cannot be sweeted subset lie blourabenera thing of the certh il which in sket to be an uni-

hereof is a bole, a pariage of the which she half facketh a corrainding supplishments

Their feyers

Sec. 3. 8.

A feeret.

They have certain hairs about their mouth. which feem in their quantity or bigness to be rather horn they are fo hard, but their bones are most hard of all and without marrow: Their foreseet are like a Dogs, and their hinder like a Gooses, made as it were of purpose to go on the land, and fwim in the water, but the tail of this beaft is most strange of all, in that it cometh nearest to the nature of fishes. being without hair, and covered over with a skin like the scales of fish, it being like a foal, and for the most part fix fingers broad and half a foot long, which fome have affirmed the beaft never pulleth out of the water ; whereas it is manifest, that when it is very cold, or the water frozen he pulleth it up to his body, although Agricola affirm, that his hinder legs and tail freeze with the water ; and no lesse untrue is the affertion, that they compell the Otter in time of cold and frost, to wait upon their tail, and to trouble the water fo that it may not freeze round about them; But yet the Beaver holdeth the Otter in subjection, and either overcometh it in fight, or killeth it with his teeth.

This tail he useth for a stern when he swimmeth after fish to catch them. There hath been taken of them whose tails have weighed four pound weight, and they are accounted a very delicate dish, for being dressed they eat like Barbles : they are used by the Lotha-

eat like Barbles: they are used by the Lotharingians and Saveyant for meat allowed to be eaten on fish-dayes, although the body that beareth
them be flesh and unclean for food. The manner of their dressing is, first roasting, and afterward
feething in an open pot, that so the evill vapor may go way, and some in pottage made with Saffron;
feething in an open pot, that so the evill vapor may go way, and some in pottage made with Saffron;
other with Ginger, and many with Brine; it is certain that the tail and foresteet tail very sweet,
from whence came the Proverbe, That sweet is that sight which is not fifth at all.

These beasts use to build them Caves or Deny near the Waters, so as the Water may come into
them, or else they may quickly leap into the water, and their wit or natural invention in building

Their building of Dens,

Bellonius.

of their Caves is most wonderful: for you must understand that in the night time they go to land, and there with their teeth gnaw down boughesand trees which they likewife bite very fhort fitting their purpose, and so being busied about this work, they will often look up to the tree when they perceive it almost asunder, thereby to discern when it is ready to fall, lest it might light upon their own pates: the tree being down and prepared, they take one of the oldest of their company, whose teeth could not be used for the cutting, (or as others say, they constrain some strange Beaver whom they meet withal) to fall flat on his back (as before you have heard the Badgers do) and upon his belly lade they all their timber; which they fo ingeniously work and fasten into the compasse of his legs that it may not fall, and fo the refidue by the tail, draw him to the water fide, where these buildings are to be framed : and this the rather feemeth to be true, because there have been some fuch taken, that had no hair on their backs, but were pilled; which being espied by the hunters, in

Albertus. Qlam Mag.

Albertus.

A fecret.

pity of their flavery, or bondage, they have let them go away free. These beasts are so constant in their purpose, that they will never change the tree that they have once chosen to build withal, how long time so ever they spend in biting down the same : it is likewife to be observed; that they never go to the same, during the time of their labour, but in one and the same path, and so in the same return to the water again. When they have thus brought their wood together, then dig they a hole or ditch in the bank fide, where they underfet the earth to bear it up from falling, with the aforesaid timber; and so they proceed, making two or three rooms like several chambers, one above another, to the intent that if the water rise they may go further, and if it fall they may descend unto it. And as the husbandmen of Egypt do observe the buildings of the Crocodile, fordo the inhabitants of the Countrey where they breed, observe the Beavers, that when they build high, they may expect an inundation, and fow on the Mountains; land when thep build low, they look for a calm or droughe, and plow the vallies. 11 There is nothing worth on this beaft as his stones, for they are much foughwafter and defined by all Merchants, to that they hard hibitance, for with them they ettle rindes on ! will give for them any great price. There is both in male and female, vertain bunaires under their belijdas great an Coofes effet which some have unskilfully taken for their code, asibetween the lengthe fecret be privile photos post fexes : which sumours or bunches are nothing elfes but a little fleshie hag within a little thin skin, in the middle whereof is a hole or passage, out of the which the beast sucketh a certain liquor, and asterio

Of the Beaver.

ward therewith anointeth every part of her body that the can reach with her tongue. Now it is very The cods or plain that these bunches are not their cods, for these reasons; Because that there is no passage either stones of the of the feed into them, or from them into the yard: Besides, their stones are found within their beast, body: neither ought this to feem strange, feeing that Hares have the like bunches, and also the Rondoletius. Molebus or Musk-cat: the female hath but one passage for all her excrements, and to conceive or bring forth young ones.

It hath been an opinion of some, that when a Beaver is hunted and is in danger to be taken. The biteth off her own stones, knowing that for them only her life is fought, which caused Alcians to

make this Bublem.

Et pedibus (etnis, tumida es propendulus alvo, Hac tamen insidias effugit arte fiber : Mordicus iple fibi medicata virilia vellit: Atque abiicit fele gnarus ob illa veti. Hujus ab exemplo disces non parcere rebus Et vitam ut redim is hostibus era dare.

The Beaver doth not bite off her own ftones.

Teaching by the example of a Beaver, to give our purse to theeves, rather then our lives, and by our wealth to redeem our danger, for by this means the Beaver often escapeth. There have been many of them found that wanted stones, which gave some strength to this errour, but this was exploded in ancient time for a fable; and in this and all other honelt discourses of any part of Philosophy, the only mark whereat every good student and professor ought to aime, must be verity and not tales; wherein many of the ancient have greatly offended (as is manifelted by Marcella Virgiliw) especially Plato: and this poyson hath also crept into and corrupted the whole body of Religion. The Egytians in the opinion of the aforesaid Castration, when they will signifie a man that hurteth himself, they picture a Beaver biting off his own stones. But this is most falle, as by Sertim, Pli- Herur. nius, Dioscorides, and Albertus, is manifested. First, because their stones are very small, and so placed An emblem. in their body as are a Boars, and therefore impossible for them to touch or come by them. Secondly, they cleave fo fast unto their back, that they cannot be taken away but the beast must of necessity lose his life; and therefore ridiculous is their relation, who likewise affirm, that when it is hunted (having formerly bitten off his stones) that he standeth upright and sheweth the hunters that he hath none for them, and therefore his death cannot profit them, by means whereof they are averted and feek for another

These Beavers eat fish, fruits, and the bitter rindes of trees, which are unto them most delicate, Their food especially Aldern, Poplar, and Willow; whereupon it is proverbially said, of one that serveth another for gain: Sic me subes quotidie ut fiber salicem, you love me as the Bever doth the Willow, which eateth the bark and destroyeth the tree.

They are taken for their skins, tails, and cods, and that many wayes; and first of all when their There cause of Calves are found, there is made a great hole or breach therein, whereinto is put a little Dog, which taking, the beaft espying, flyeth to the end of her den, and there desendeth her self by her teeth, till all her structure or building be rased, and she laid open to her enemies, who with such instruments as they have preset, beat her to death : some affirm that she rouzeth up her body, and by the strong savour of A scree, her stones she driveth away the Dogs, which may be probable, if the stones could be seen. These Dogs are the same which hunt wild fowl and Otters.

It is reported that in Pruffia they take them in bow-nets, baited with the rinde of trees, whereinto Agricola.

they enter for the food, but being entrapped cannot go forth again. They cannot dive long time under water but must put up their heads for breath, which being espied by them that beset them, they kill them with gun-shot, or pierce them with Otters speares, so that one would think seeing such a one in the water, that it was some hairy kind of fish; and his nature is, if he hear any noise to put his head above water, whereby he is discovered and loseth his life. His skin is pretious in Polonia, either for garment, or for Gloves, but not fo pretious as an Otters, yet it is used for the edging of all other fur garments, making the best shew and enduring longest; they are best that are blackest, and of the bellies which are like felt wool, they make caps and stockings against rain and foul weather.

The medicinall vertues of this beaft are in the skin, the urine, the gall and the cods: and first, a The medicinal garment made of the skins, is good for a Paralytick person; and the skins burned with dry Onions vertues. and liquid pitch, stayeth the bleeding of the nose, and being put into the soles of shooes easeth the Albertus. Gowt. The urine preserved in the bladder, is an antidote against poyson: and the gall is profita- Actius. ble for many things, but especially being turned into a glew it helpeth the falling evill. The ge- Pliny. nitals of a Beaver are called by the Phy sitians Castoreum, and therefore we will in this discourse use Pling. that word for expressing the nature, qualities, remedies, and miraculous operation thereof, where-fore they must be very warily and skilfully taken forth, for there is in a little skin compassing them about a certain sweet humor (called Humor Melleus) and with that they must be cut out, the utter skin being cut asunder to make the more easie entrance, and the Apothecaries useto take all the sat about them, which they put into the oil of the Castoreum, and fell it unto fisher-men to make bait for fishes. The females have stones or Castoreum, as well as the males, but very small ones. Now you must take great heed to the choise of your Beaver, and then to the stones which

must grow from one root conjoyned, otherwise they are not precious, and the beast must neither be a young one nor one very old, but in the mean betwixt both, being in vigor and perfection of

Hermolaus. The carmoungot Caplo-1.1103.

The Beavers of Spain yeeld not such virtuous Castoreum as they of Pontus, and therefore if it be possible, take a Pontique Beaver, next one of Gallatia, and lastly of Africk. Some do corrupt them putting into their skin Gum and Ammoniack with blood, other take the reins of the beaft, and fo make the Cafforeum very big, which in it felf is but finall. This beaft hath two bladders, which I remember not are in any other living creature, and you must beware that none of these be joyned to the Cafforeum. You may know if it be mingled with Ammoniack by the taft, for although the colour be like, yet is the favour different. Platearius sheweth, that some adulterate Cassoreum, by taking off his skin, or fome cod newly taken forth of another beaft, filling it with bloud, finews and the powder of Coffseeum, that fo it may not want his strong smell or savour; other fill it with earth and bloud: other with bloud, rosen, gum, finews and pepper, to make it tast sharp: but this is a falsification discernible, and of this fort is the Caftoreum which is fold in Venice, as Brasovala affirmeth: and the most of them fold at this day are bigger then the true Castoreum, for the just weight of the right thones is not above twelve ounces and a half, one of them being bigger then the other, being fix fingers breadth long, and four in breadth. Now the fubstance contained in the bag is yellowith, folid like wax, and sticking like glew, not sharp and cracking betwixt the teeth (as the counterfect is). These stones are of a strong and stinking sayour, such as is not in any other, but not rotten and fharp, as Grammarians affirm; yer I have smelled of it dryed, which was not unpleasant, and things once seasoned with the sayour thereof, will ever tast of it, although they have not touched it, but lie covered with it in the same box or pot; and therefore the Castoreum of Persia is counterfeit, which hath no fuch fmell, for if a man fmell to the right Cafforeum, it will draw bloud

After it is taken forth from the beaft, it must be hung up in some place to be dryed in the shadow, and when it is dry, it is foft and white: it will continue it strength fix years, and some say seven; the Persians affirm, that their Custoreum will hold his virtue ten years, which is as falle as the matter they speak of is counterfeit. Archigenes wrote a whole book of the virtue of this Cafforeum, whereunto they may refort, that require an exact and full declaration of all his medicinal operations: it shall only be our purpose, to touch some general heads, and not to enter into a particular

discovery thereof.

Being so dryed as is declared, it must be warily used, for it falleth out herein as in other medicinal subjects, that ignorance turneth a curing herb or substance, into a venemous and destructive quality; therefore we will first of all fet down the dangers to be avoided, and afterward fome particular cures that come by the right use of it. Therefore it must be understood that there is poyson in it, not naturally, but by accident, as may be in any other good and wholesome matter: and that especially in the smell or savour thereof, whereunto if a woman with childe do smell, it will kill the childe unborn and cause abortment; for a womans womb is like a creature, nourished with good fayours, and destroyed with evill; therefore burning of feathers, shoo-foles, woollen clothes, pitch, Galbunum, gum, onions, and garlick is noyfom to them. It may be corrupted not only as is before declared; but also, if it be thut up close without vent into pure aire, when it is hanged up to be dryed, or if the bag be kept moilt, fo that it cannot dry ; and it is true (as Avicen faith) that if it be used being so corrupted, it killeth within a dayes space, driving one into madness, making the fick person continually to hold forth his tongue, and infecting him with a Fever by inflaming the body, loofing the continuity of the parts, through sharp vapors arising from the stomach: and for a proof that it will inflame, if you take a little of it mingled with oil, and rub upon any part of the

body, or upon your nail, you shall feel it.

But there is also a remedy for it being corrupted; namely, Asses milk mingled with some tharp fyrup of Citron, or if need require, drink a dram of Philons Antidote at the most; or take butter and sweet water which will cause vomit, and vomit therewith so long, as you feel the savour of the stone, and afterward take syrup of Limmons or Citrons: and some affirm upon experience, that two penny weight of Coriander-feed, scorched in the fire, is a present remedy for this evill. And it is most strange, that seeing it is in greatest strength, when the favour is hottest, which is very displeasing to a mans nature in outward appearance, yet doth it never harm a man taken inwardly. (being pure and rightly compounded) if the person be without a Fever, for in that case only it doth hurt inwardly, otherwise apply it to a moist body lacking refrigeration, or to a coldbody wanting excalfaction, or to a cold and moist body, you shall perceive an evident commodity thereby, if there be no Fever: and yet it hath profited many where the Fever hath not been over hot, as in Extatics and Lethargies, ministred with white Pepper, and Melicrate, and with Rose cakes laid to the neck or head. The same virtues it hath being outwardly applied and mingled with oil, if the bodies be in any hear, and purely without oil, if the body be cold, for in heating it holdeth the third degree, and in drying the second. The manner how it is to be administred is in drink, for the most part, the sweet liquor being taken from it, and the little skins appearing therein cleansed away; and to it hath among many other these operations following: Drunk with Vinegar, it is good against all venom of Serpents, and against the Chameleon, but with this difference, against the Scorpion with wine, against Spiders with sweet water, against the Lizzards with Myrtite, against Dhifa and Cerafter, with Oponax, or wine made of Rem, and against other-Serpents with wine fimply.

Take of every one two drams, for a cold take it a scruple and a half in four cups of wine, used Castorecas erawith Ladanum, it cureth the Fiftulaes and Ulcers, provoking fneezing by finelling to it : procureth vi miller foste fleen, they being anointed with it; Maiden-weed and Conserve of Roses, and being drunk in water, recumbit, bejoeth Phrenfie, and with the Roles and Maiden-weed aforefaid, eafeth head-ach: being laid to the head like a plaister, it cureth all cold and windy affections therein; or if one draw in the smoak of it perfumed, though the pain be from the mothers womb, and given in three cups of fweet Vinegar falting, it helpeth the Falling fickness, but if the person have often fits, the same given in a Glytter, giveth great ease: Then must the quantity be two drams of Castoreum, one sextary of honey and oil, and the like quantity of water, but in the fit it helpeth with Vinegar by fmelling to it. It helpeth the Palfie, taken in Rew or wine, fod in Rew, fo alfo all heart trembling, ach in the ftomach, and quaking of the finews. It being infused into them that lie in Lethargies with Vinegar and Conferve of Roses doth presently awake them, for it strengthneth the brain, and moveth sternutation. It helpeth oblivion coming by reason of sickness, the party being first purged with Hiera Ruffi, Castoreum, with oil bound to the hinder part of the head, and afterward a dram drunk with Materate, also taken with oil, cureth all Convultion proceeding of cold humors, if the Convulsion be full and perfect, and not temporal or in some particular member, which may come to passe

The same mixed with hony helpeth the clearness of the eyes, and their inflamations: likewise used with the juice of Popy, and infused to the ears, or mixed with hony, helpeth all pains in them, With the feed of Hemlocks beaten in Vinegar, it sharneth the sense of hearing, if the cause be cold, and it cureth toothach infused into that ear with oil on which side the pain resteth; for Hippocrates fent unto the wife of Aspassus (complaining of the pain in her cheek and teeth) a little Cafforeum with Pepper, advising her to hold it in her mouth betwixt her teeth. A persume of it drawn up into the head and stomach, easeth the pains of the lights and intrails, and given to them that figh much with sweet Vinegar sasting, it recovereth them. It caseth the Cough, and distillations of rhume from the head to the stomach, taken with the juyce of black Popy. It is preservative against inflamations and pains in the guts or belly (although the belly be swoln with cold windy humors) being drunk with Vinegar, or Oyxycrate; it easeth the Colick being given with Annis beaten small, and two spoonfuls of sweet water; and it is found by experiment, that when a horse cannot make water, let him be covered over with his cloth, and then put underneath him a fire of coals, wherein make a perfume with that Cafforeum till the Horses belly and cods smell Vegeting. thereof, then taking away the coals, walk the horse up and down covered, and he will present-

To foften the belly they use *Caftoreum* with sweet water two drams, and if it be not forcible enough, they take the root of a fet Cucumber one dram and the fome of Salt Peter two drams. It is also used with the juice of Withy and decoction of Vinegar applyed to the reins and genital parts like a plaister against the Gonorrhean passion. It will stir up a womans monethly courses, and cause an easie travail, two drams being drunk in water with Penny-royal. And if a Woman with childe go A scree; over a Beaver, she will suffer abortment; and Hippocrates affirmeth, that a persume made with Casio-

reum, Asses dung, and Swines greafe, openeth a closed womb.

There is an Antidote called Diacostu, made of this Castorcum, good against the Megrim, Falling fickness, Apoplexies, Palfies, and weakness of lims, as may be feen in Myrep/w: against the impotency of the tongue, trembling of the members, and other fuch infirmities. These vertues of a Amiraculous Beaver thus described, I will conclude this discourse with a History of a strange beast like unto Monter, this, related by Puntanus Camput-tellus (a noble Knight) who affirmed, that there are in Arcadia, feaven great lakes fome 30 miles compais, and fome leffe, whereof one is called Garloil, out of which in Anno 1510 about the midft of Summer, in a morning came a beast about the bigness of a water Dog, having feet like a Goofe, who with his tail easily threw down small trees, and presently with a fwift pace he made after some men that he saw, and with three strokes he likewise overthrew three of them, the refidue climbing up into trees escaped, and the beast without any long tarrying, returned back again into the water, which beaft hath at other times been feen, and it is observed, that this appearance of the Monster, did give warning of some strange evils upon the Land : which flory is recorded by Hellor Bostbius.

Of the BISON.

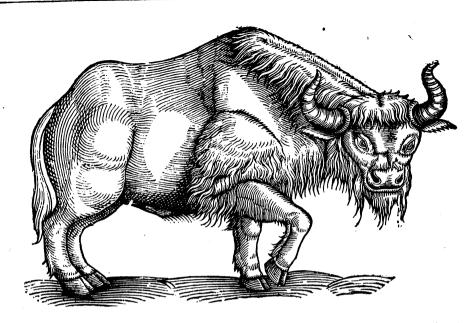
Bison called of some Latins, though corruptly, Vrson, and Veson; of the Grecians, Bison; of the Of the name, Lituanians, Suber; of the Polonians, Zuber, from whence some Latins derived Zubro, for a Bison. Of the Germans, Vijent, and Vafent, and Wifent: a beaft very strange as may appear by his figure prefixed, which by many Authors is taken for Urus, some for a Bugil, or wilde Ox; other for Rangifer, and many for the beast Tarandus a Buffe. By reason whereof there are not many things, which can by infallible collection be learned of this beaft among the writers; yet it is truly place of their and generally held for a kind of wilde Ox, bred in the Northern parts of the World for the most breed. part, and never tamed, as in Scylbia, Moscovia, Hercynia, Thracia, and Pruffia. But those tall wilde Philoslephan. Oxen which are said to be in Lapponia, and the Dukedom of Angermannia, see more truly said The reason of to be Uri, as in their flory shall be afterward declared. Their name is taken from Thracia, which their name.

The dangers

in the me of

Caftreum.

Servius.



Varinus.

Several kindes.

The great Bi-The feveral parts.

The flrength of this Beaft. The quantity of Bitons. The ftrength

was once called Biffonia, and the people thereof Biffones, from Biffo the Son of Cicas and Terpfichore; and thereof came Bissonia Grues, cranes of Thracia, and Bissonia Lacus, for the lake or sea of A ferretin the Dicaa, near Abdera, where never living thing, or other of leffe weight was cast in but it presently Lake Dicas. funk and was drowned.

This Bison is called Taurus Paonicus, the Paonian Bull, whereof I finde two kinds, one of greater, and another of leffer fize, called the Scotian, or Calydonian Bifon, whereof you shall fee the picture and qualities at the foot of this History.

The greater is as big as any Bull or Oxe, being maned about the neck and back like a Lion. and hath hair hanging down under his chin or neather lip like a large beard : and a rifing or little ridge down along his face, beginning at the height of his head, and continuing to his nose very hairy; his horns great and very sharp, yet turning up towards his back, and at the points hooked like the wilde Goats of the Alpes, but much greater: they are black of colour, and with them through the admirable through of his neck can be toffe into the air, a horfe and horfeman both together. They are as big as the Destarii which are the greatest Stallions of Italy. Their face looketh downward. and they have a strange strength in their tongue, for by licking they grate like a file any indifferent hard substance, but especially they can therewith draw unto them any man or beast of inserior conf.heir congue. dition, whom by licking they wound to death.

Their hair is red, yellow, or black, their eyes very great and terrible; they fmell like a Moschw or Muk-cat, and their mane reacheth over their shoulders, shaking it irefully when he brayeth; their face or forehead very broad, especially betwixt their horns, for Sigismond King of Polonia, having kild one of them in hunting, flood betwixt his horns, with two other men not much leffer in quantity then himlelf, who was a goodly well proportioned and personal Prince.

There are two bunches on his back, the former near his shoulders, which is the higher, and the other near the rump, which is somewhat lower. I have seen the horns of a Bison, which was in the hands of a Goldinith to tip with filver and gilt, that it might be fit to drink in: it did bend like the talon of an E gle or Gryphin, or some ravenous bird. The flesh in Summer time is most fat, but it talteth fo much of wilde Garlick, or Ramsens, that it is not pleasant to eat, being full of small veins and strings, and is accounted a noble and strong kind of flesh: the bloud is the most purest in the world, excelling in colour any purple, and yet for all that it is so hot, that being let forth when the Bealt dyeth, within two houres space it putresieth, and the sless it self in the coldest Winter will not keep sweet many hours, by reason of the immoderate heat thereof, if the Hunter do not after the fall of the beaft, separate from it the intrails: and which is most strange of A fecret in the all, being pierced alive with any hunting spear, dart, or sword, the weapon by the heat of the body inward heat of is made so weak and soluble, that it cometh forth as flexible as lead: and to conclude, it is a most this bealt. , noble and fierce spirited b alt, never afraid, or yeelding till breath faileth, neither can be be taken Their hunting with any nets or gins, untill they be thoroughly wearyed: wherefore they which hunt him, must

The fleih of this Beaft, Bonarus. Baro.

Of the Bison.

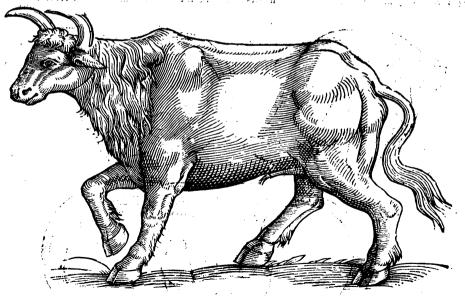
be very firong, nimble and skilful men, or elfe that foort will be their own undoing and over-

wearied and out of breath, then doel he cast a red cap unto the beatt, who maketh at it with head and feet, never leaving till it beall in pieces; and if another come to help him as hunters must, if they will returnalive, then shall he easily draw the beast to combate, and forsake the first man, if he

Therefore when they go to hunt this Bison, they choose a place replenished with large trees. neither fo great that they cannot eafily wind abour them, nor fo little that they shall not be able to cover their bodies from the horn or tongue of the beaft : behind which the hunters place themfelves out of fight : and then the Dogs rouze up the beath, driving him to that place where the hunters stand; whom the beast first espyeth, to him he maketh force, who must warily keep the tree for his shield, and with his spear wound him where he can, who will not fall without many mortal flrokes, but waxe more and more eager, not only with horn, but with tongue, for if he can but apprehend any part of the hunters garment with his tongue, he lofeth no hold but draweth him unto him, and with his horn and feet killeth him: but if the fight be long, and fo the hunter

cey Lu-lu-lu. Paulanias sheweth how these Bisons are taken alive, in this fort. The hunters (saith he) chuse out In Processe some steep and slippery down hill, whereupon they lay skins of beasts newly taken off, and if they How Brions want fuch then anoint they old skins with oil, and to leave them foread upon those steeping or ben- are taken slive ding passages; then raise they the beasts, and with Dogs and other means on horseback drive them along to the places where they laid their hides, and as foon as they come upon the skins they flip and fall down, rowling headlong till they come into the valleys, from whence they constrain them back again some other way, three or four times a day, making them fall down the hils as aforefaid, and so wearying them with continual hunting, and fasting. At the last they come unto them, when they are no more able to rife for faintness, and give them Pine-apples taken out of the shels, (for with that meat are they delighted) and so while they eagerly feed and lie weary on the ground, they intoil them in bands and manacles, and lead them away alive. The medicines coming from The medicines this beaft may be conject wied to be more forcible, then of common and ordinary Oxen, but because not known. they were not known to the Greciant and Arabians, and we finde nothing recorded thereof; we will conclude the story of this great Bison, with good opinion of the virtues, though we are not able to learn or discover them to others.

Of the white SCOTIAN BISON.



N the Woods of Scotland, called Callender or Caldar, and in ancient time Calydonia, which reacheth Places where I from Monteth and Erunal, unto Atholia and Loqubabria, there are bred white Oxen, maned about their Bilons the neck like a Lyon, but in other parts like ordinary and common Oxen. This wood was once full abide. of them, but now they are all flain, except in that part which is called Cummittald. This beaft is fo

E 3

The History of Four-footed Beasts. The nature of hateful and fearful of mankind, that it will not feed of that graffe or those hearbs, whereof he favoureth a man hath touched, no not for many days together; and if by art or policy they happen to be taken alive, they will die with very fullen grief. If they meet a man, presently they make force at him, fearing neither Dogs, Spears, nor other weapons. Their flesh is very pleasant, thoughfull of sinews, and very acceptable to the greatest Nobles, for which cause they are grown to a small number; their qualities being like to the former beaft, excepting their colour and beard, I will term them a white Calydonian, or Scotian BISO N.

BONASUS, the figure of the Head and Horns.

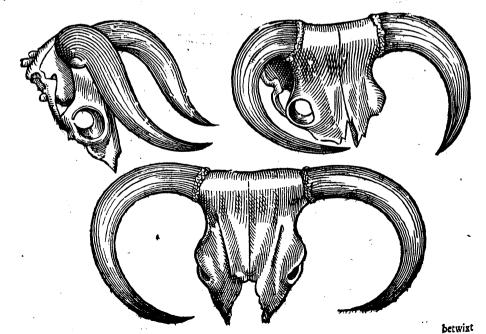
Of the name.

His beaft is called in Greek Bonglos, and in Latin, Bonalus, and is also called Monops, or Monopios, and once in Ariftotle Bolinthus, the Bohemians, Loli, now the German, & Englift call the long hair about the neck of any beaft, a Mene or Mane, from whence cometh this word Monapies, which fignifi-The reason of eth a maned Ox. This Bijon is the name Mo- the greatest beast, Bull or Ox, though it be shorter in length, yet are the fides larger and broader then all other. Piaces of their They are bred in Raonia in the mountain Mesapus, not in Lydia and Phrygia, as Solinus and

Albertus have delivered; being

deceived because the Paonians

which they derive from Madi a people of Afie, whereas the Panient and Medi in Pliny, (as is observed by Hermolaus in his Cafligations of Pliny) are a people of Thracia in Europe: so called of Paon the Son of Endymion and brother of Epeus, who was feated near the river Axius in Macedonia: for it was agreed



betwirt the two brethren striving for the kingdom, that he which was overrun by the others should veeld the kingdom in quietness to his brother.

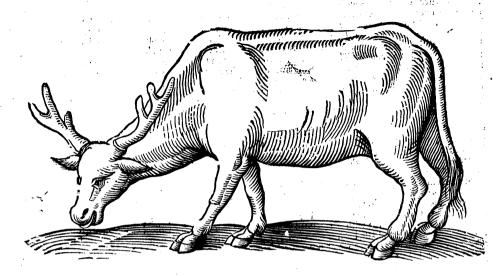
The head of this beait is like the head of an Oxfor Hulling horns bending round to the fides of the His parts, cheek, by reason whereof he hath no desence by them, neither can a man be hurt that is east upon them. His neck is very thick with a large mane, from his eyes down to his shoulders in length like Aristotle. an Horses, but the hair thereof is much lofter, and lyeth more smoothly, the uppermost hairs being harfher, and the undermed fofter like wool. Their colour between red and afth colour, but black and yellow appeared not in them. They have no upper reeth, in this point relembling an Ox and other horned bears, their horns being in compals about one inche and somewhat more, are very smooth and black like variation. Their voice is like the roice of an Ox, their legs all hairy, and their feet cloven, their tail too fhort for the other members of the body like a Bugles, their back stretched out at length, is as long as a feat for feaven men; their flesh is very sweet for which cause he is much foughtfor in hunting; he, will with his feet dig up the ground like and on or Bull in his rage; His flesh, and when he is once struck, he style haway, fighting with his heels backward; and whereas nature hath diposypen to denved him the banefit of horns, which other beafts have, fo that he is only adorned and not armed His ight in by those weapons, like a Souldien that cannot draw forth his Sword; the hath given him the fecret thing. operation of his dung, which in his chafe becasteth forth of his body so plentifully uponithe Does or The feat other that purfue him, by the that pare of four paces buckward, that he flayoth their course, and the operation of heat of his shing is to adminable that it forcherts or burneth the hair or skin of any beatts or men that hunt him: neither high this fime fuch werenous operation at any other time, but only when the bealt flyeth, being hunted and pursued for life, at other times it lying quier, there is no such virtue therein; neither ought this to feem incredible, feeing many other beafts in their chafe, have the like or at the least do then eject their excrement more plentifully and noisomly then at other Thereason of times: as the Cuttell-fish, for when in chase the intrails are heated, and the passage somewhat re- the heat and strained, so that the holding in of breath breedeth more wind in the guts, it may very naturally their excechance, the excrement being with the inclosed wind and heat fent forth by violent eruption, that it ment, may flie far backward, and also burn as aforefaid. These beafts Calve in the Mountains, and before that Their place time cometh the chufeth a place, which the walleth in with the abundance of her own dung, to high and fuccour as it may cover her young one, for there is no beast that is naturally so full of excrement as a Bonufus, for Calving, Their ears are very broad as the Poet faith, Patula camuru Jub cornibus aures, broad ears, under crooked winding blunt horns; the skin is so large, that it hath covered a good part of a house, the inward colour whereof is like the earth whereon the beaft did use to feed. That excellent Physician of England John Cay, did ferm fend me the head of this heaft, with this description, in an Epittle, faying.

Send unto thee the head of a great wilde beaft, the bare mouth and the bones supporters of the The relation horns being very weighty, and therefore bearing up fome like heavy burden, the horns are of John Caya recurred and bending backward, so that they do not spiredirectly downward but rather forward. Doctor of "though in a crooked manner, which because it could not appear forward, as they do when the England, "beaft is alive, therefore they are described turning on the one side : the space betwixt the horns or "breadth of the forehead, is three Roman palms and a half; the length of the horns, three palms one finger and a half; and their compals where they are joyned to the head, is one foot one palm " and a half. In the Castle of Warnick where are preserved the Armor and Spear of one Earl Guy of "Warwick a most valiant strong man, I have seen the head of a beast not unlike to this, saving that "if the bones whereon the horns grow should be joyned together, then would the horns be longer, "and of another crooked fashion. And in the same place there is also the neckbone of the same beaft, the compasse thereof is at the least three Roman feet two palms and a half, whereunto I may ef also add that shoulder-blade which hangeth on the North gate of the City of Coventry, being in "the lowest part three foot broad and two fingers, and four foot long and two palms: and the er compasse of the arme hole wherein the shoulder is joyned, is three foot and one palm, and the es whole compasse of them both in breadth and length, is eleven foot one palm and a half.

"In the Chappel of the faid great Guy, distant from Warnick about one thousand paces (or a mile) "there hangeth a rib of this beatt (as I suppose) the compasse whereof in the smallest place is three " palms, and in length it is fix foot and a half, the rib is dry and rotten in the superficies thereof. The "vulgar people affirm, that it is the peece of a Boar, which was slain by Earl Gmy; other say, es by tradition of their elders, that it is a piece of a wilde Cow remaining neer Coventry, and did much " harm to many people; which latter opinion I embrace, taking it for a Bondus, who in most things " is like a Cow, and therefore some affirm it is an Indian Cow (but ignorantly) because any thing "that is not common is usually attributed to some strange Countrey breed (with an addition to that "it most of all resembleth.) Thus far D. Cay.

Whereunto I affent, holding his conjectures to be very probable, untill by the diligent industry of some other, or my own eye-fight we may deliver to the world some more assured and perfect knowledge in these kind of beasts. Exhorting in the mean season all learned men, to discover more exactly their present or future knowledge herein, to the high benefit of all them that are diligent fludents in this part of Gods creation.

Of the BUFFE.



Of the name and kind of

Buffe is called in Greek, Tarandos; and in Latine, Tarandus; which some have corrupted barharoully, tearming it Parandrus and Pyradus; and I conjecture that it is the same beast, which the Polonians call Tur or Thuro; howsoever other confound this Tarandus with another beaft, called Rangifer; and some with a kinde of Urus, which have many properties in common with a Buffe, yet my reason, why the Polonian Tur can be no other then a Buffe, is, because the head and mouth differeth from those beafts; and also because this is taken in Sarmatia, where the common people call it Daran, or Darau; although the later Writers call it Duran and Duran, and translate it a Bonalus, which can by no means agree with this beaft; and the name of Daran is easily derived from Tarandus, or Tarandos.

Also that the Polonian Tur should not be a Buffe, all that can be objected, is, that the horns thereof are cragged or branched, which thing Pliny attributeth to a Buffe: whereunto I answer, that the Ancients did confound a Buffe with an Elk, and a Rangifer; for in the description of an Elk they vary, divers times militaking one for another, by reason that they wrote altogether by report, none of them being feen in their Countries, and therefore may eafily be deceived in a Buffe, as well as in an Elk. The chief Authors of this opinion have been Sir Thomas Eliot, and Georgius Agricola, with whom I will not contend, nor with any other man that can give better reason : for Pliny maketh a Buffe to be a beaft proportioned betwixt an Hart and an Oxe, of which fort is not a Rangifer, as shall be manifested; and if it be, yet can it never appear that a Rangifer doth change colour like a Buffe, as also we will make more evident : So then distinguishing a Buffe from a Rangifer, and presuming that the Polonian Thuro, or Tur, is a Buffe; we will proceed to his description.

The head of this beatt is like the head of a Hart, and his horns branched or ragged; his body for the most part like a wilde Oxes, his hair deep and harsh like a Bears, his hide is so hard and thick, that of it the Scylbians make breast-plates, which no dart can pierce through. His colour, for the most part, like an Asses, but when he is hunted or feared, he changeth his hew into what soever thing he feeth; as among trees he is like them; among green boughs he feemeth green; amongst rocks of Itone, he it transmuted into their colour also; as it is generally by most Writers affirmed: as Pliny and Schnus among the Ancient; Stephanus and Enflathius among the later Writers.

This indeed is the thing that feemeth most incredible, but there are two reasons which draw me to subicribe hereunto : firit, because we see that the face of nien and beates through fear, joy, anger, and other pattions, do quickly change; from ruddy to white, from black to pale, and from pale to ruddy again. Now as this beaft hath the head of a Hart, fo also hath it the fear of a Hart, but in a higher degree; and therefore by fecret operation it may eafily alter the colour of their hair, as a patiion in a reatonable man, may alter the colour of his face.

The same things are reported by Pliny of a beast in India called Lycaon, as shall be afterward declared; and besides these two, there is no other among creatures covered with hair, that changeth

colour. Another reason forcing me to yeeld hereunto is, that in the Sea a Polipus fish and in the earth among creeping things, a Chameleon, do also change their colour in like fort and fashion: whereunto it may be replyed, that the Chameleon and Polypus-fish, are pilled or bare without hair. and therefore may more easily be verse-coloured; but it is a thing impossible in nature, for the hair to receive any tincture from the passions: but I answer, that the same nature can multiply and diminish her power in lesser and smaller Beasts, according to her pleasure, and reserveth an operation for the nails, and feathers of birds, and fins and scales of fishes, making one fort of divers colour from the other: and therefore may and doth as forcibly work in the hairs of a Buffe, as in the skin of a Chamaleon; adding so much more force to transmute them, by how much farther off they stand from the blood, like as an Archer, which fetteth his arm and bow higher to shoot farther, and therefore it is worthy observation, that as this beast hath the best desence by her skin above all other, so the hath a weakest and most timerous heart above all other.

These Busses are bred in Scythia, and are therefore called Tarandi Scythici; they are also among Countries of the Sarmatians, and called Budini, and neer Gelonis, and in a part of Poland, in the Duchy of Maza- Buffes. via, betwixt Ofzezke and Garvolyin. And if the Polonian Thuro before mentioned, have a name (whereof I amignorant) then will I also take that beast for a kinde of Bijon. In Phrygia there is a Stephanue. territory called Tarandros, and peradventure this beaft had his name from that Countrey, wherein it may be he was first discovered and made known.

The quantity of this beaft, exceedeth not the quantity of a wilde Ox, whereunto in all the parts The quantity of his body he is most like, except in his head, face, and horns: his legs and hoofs are also like an or stance of a Oxes. The goodness of his hide is memorable, and defired in all the cold Countries in the world, Butte.

Wherein only these beatts and all other of strong thick hides are found, for the thinnest and most most profitable skips of healts are in the horsest many of the countries in the world with the countries in the countries in the horsest most profitable. unprofitable skins of beafts, are in the hot and warmer parts of the world: and God hath provided to man, thick, warm, most commodious, and precious covers for those beasts that live farthest from the Sun. Whereupon many take the hides of other beafts for Buffe, for being tawed and wrought artificially they make garments of them, as it is daily to be feen in Germany.

Of the Vulgar B UGIL.

Bugil is called in Latine, Bubalus; and Buffalus; in French, Beufle; in Spanish, Busano; in Ger- The several Aman, Buffel; and in the Illyrian tongue, Bouwol. The Hebrews have no proper word for it, but names. comprehend it under To, which fignifieth any kind of wilde Oxen; for neither can it be expressed by Meriah, which signifieth fatted Oxen; or Bekarmi, which signifieth Oxen properly; or Jachmur, which the Persians call Kutzcobi, or Buzcobi, and is usually translated a Wilde- fie. For which beast the Hebrews have many words; neither have the Gracians any proper word for a vulgar Bugil, for Boubates and Boubates, are amongst them taken for a kinde of Roe-buck. So that this Bubalus was The Original first of all some modern or barbarous term in Africk, taken up by the Italians, and attributed of the term to this beast, and many other for whom they knew no proper names. For in the time of Pliny, Bubalus. they used to call strange beasts like Oxen or Bulls, Vii; as now a days (led with the same error, or rather ignorance) they call such Bubali, or Buffali. The true effigies of the vulgar Bugil, was fent unto me by Cornelius Sittardus, a famous Physitian in Norlmberg ; and it is pictured by a tame and familiar Bugil. such as liveth among men for labour, as it seemeth to me. For there is difference among these beaits, (as Aristotle hath affirmed) both in colour, mouth, horn, and strength.

This vulgar Bugil, is of a kinde of wilde Oxen, greater and taller then the ordinary Oxen, their Of the vulgar body being thicker and ftronger, and their limbs better compact together; their skin most hard, Bugil and Beg their other parts very lean, their hair short, finall, and black, but little or none at all upon the tail, paics. which is also short and small. The head hangeth downward to the earth, and is but little, being compared with the refidue of his body; and his aspect or face betokeneth a tameable and simple disposition. His fore-head is broad and curled with hair, his horns more flat then round, very Bellining. long, bending together at the top, as a Goars do backward: infomuch as in Crete, they make bows Use of their of them: and they are not for defence of the beaft, but for distinction of kinde and ornament. His horns, neck is thick and long, and his rump or neather part of his back is lower then the refidue, descending to the tail. His legs are very great, broad and strong, but shorter then the quantity of his body would feem to permit. They are very fierce being tamed, but that is corrected by put- Erasmus. ting an Iron ring through his Nostrils, whereinto is also put a cord, by which he is led and ruled, as a Horse by a bridle (for which cause in Germany they call a simple man over-ruled by the advise of another to his own hurt, a Bugle, led with a ring in his nose)

His feet are cloven, and with the formost he will dig the earth, and with the hindmost fight like a Horse, setting on his blows with great force, and redoubling them again if his object remove not. His voyce is like the voyce of an Oxe; when he is chased he runneth forth right, seldom winding Albertus. or turning, and when he is angred, he runneth into the water, wherein he covereth himself all The mannet over, except his mouth, to cool the heat of his blood; for this beaft can neither endure outward of his flight. cold nor inward heat : for which cause, they breed not but in hot Countries, and being at liberty are Nature of feldom from the waters. They are very tame, to that children may ride on their backs; but on a fotheir breeding
dain they will run into the waters, and to many times indender the children lives. dain they will run into the waters, and so many times indanger the childrens lives.

Pet. Crefcent.

Their

Pliny. The feveral parts. Silvius. Heychius. A miracle in his colour.

Of their young ones and milk.

Their love to their young ones is very great, they alway give milk from their copulation to their Calving; neither will they suffer a Calf of another kinde (whom they discern by their smell) to fuck their milk, but beat it away if it be put unto them : wherefore their keepers do in fuch case. anoynt the Calf with Bugils excrement, and then she will admit her suckling.

hides.

Bellonine.

They are very strong, and will draw more at once then two Horses; wherefore they are tamed Their thrength for fervice, and will draw Waggons and Plows, and carry burdens also, but they are not very fit for Carts: yet when they do draw, they carry also great burthens or loads tyed to their backs with Pet. Ciescent. ropes and wantyghtes. At the first setting forward they bend their legs very much, but afterward they go upright, and being over-loden they will fall to the earth, from which they cannot be raised Use of their by any stripes untill their load or carriage be lessened. There is no great account made of their hides, although they be very thick : Solinus reporteth, that the old Britons made Boats of Ofier twigs or reeds, covering them round with Bugils skins, and fayled in them: and the Inhabitants of the Kingdom of Caraiani, make them bucklers and shields of Bugils skins, which they use in Wars; the fiesh is not good for meat, which caused Baptista Fiera to make this Poem :

> Bubalus hing abeat neve intret prandia noftra : Non edat bunc quifquam: Jub juga femper eat.

For they ingender melancholy, and have no good tafte, being raw they are not unpleasant to behold, but fod or rosted they shew a deformed substance. The milk of this beast maketh very hard Cheese, which tasteth like earth.

The phylick made out of Bugils.

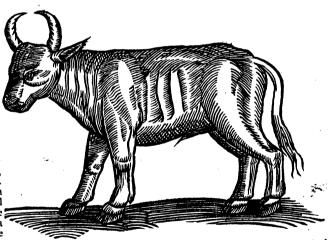
The Countrey

of this beatt.

The medicines made of this beaft are not many: with the horns or hoofs they make rings to wear against the Cramp, and it hath been believed (but without reason) that if a man or woman wear rings made of the horns or hoofs of a Bugil in the time of carnal copulation, that they will naturally fly off from their fingers; whereas this fecret was wont to be attributed to rings of Chryfolyles or, Smaraude stones. To conclude, some teach husbandmen to burn the horns or dung of their Bugils on the windy fide of their corn and plants, to keep them from Cankers and blafting : and thus much of the vulgar Bugil, called Bubalus Recentiorum: whose beginning in this part of the world is unknown, although in Italy, and other parts of Europe they are now bred and fostered.

Of the African BUGIL.

Belonius reportin Cair a small beast, which was in al things like a little Oxe, of a beautiful body, full of flesh, well and neatly limmed, which he could take for no other then the African Oxe, or Bugill of the old Gracians, which was brought out of the Kingdom of A amia, unto the City Cair ; it was old, and not so big as a Hart, but greater then a Ree; he never in all his life took more pleasure to behold a beaft, then in the

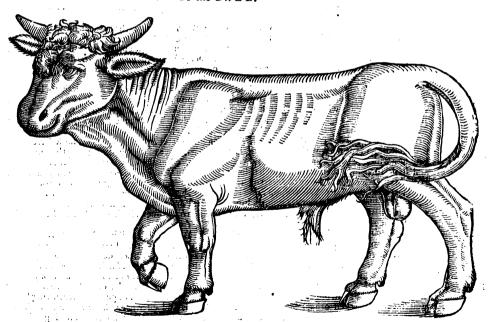


beauty of every part in this creature. His hair was yellowish, glistering as if had been combed and trimmed by the art of a Barber, under his belly it was somewhat more red and tauny then upon his back. His feet in all things like a vulgar Bugils, his legs short and strong, the neck short and thick, whereon the two dew-laps of his creft did scarse appear. His head like an Oxes, and his horns growing out of the crown of his head, black, long, and bending like an half Moon; whereof he hath no ule to defend himfelf, or anoy another, by reason their points turn inward. His cars like a Cows, and shoulder blades standing up a little above the ridge very strongly. His tail to the knees like a Camelogardals, from whence hangeth some few black hairs, twice to great as the hairs in a Horses tail. His voyce was like an Oxes, but not so strong and loud: to conclude therefore, for his description; if a man conceive in his minde a little yellow neat Oxe, with smooth hair, strong members, and high horns above his head, like a half Moon; his minde cannot erre from the true and perfect shape of this beatt. There was such a one to be seen of late at his reme, under the name of an I dian Oxe, faving his head was greater and longer, his horns not high nor bending together, but standing up right, and a little wreathing into spires above their root, and the hinder part of the back much lower then the shoulders, but it may be the observer of this beast failed and took not the true description of it.

This creature or African Bugil, must be understood to be a wilde heast, and not of a tame kinde, The nature of although Kellonius expresseth not so much. Lee in his description of Africk, relateth a discourse this beatle, of a certain beath called Laut, or Daut, who is less then an Oxe, but of more elegant feature in his legs, white horns, and black nails, which is so swift, that no beast can out-run it, except a Barbary Horse: it is taken most easily in the Summer time: with the skin whereof they make targets and shields, which cannot be pierced by any weapon, except Gunshot; for which cause they sell them very dear; which is conjectured to be the Bugil that Bellonius describeth, although it be not just of the same colour, which may vary in this beast as well as in any other, and I have a certain Minufeript without the Authors name, that affirmeth there be Bugils in Lybia, in likenels refembling a Hart and an Oxe, but much leffer, and that thefe beatls are never taken afleep, which caufeth an opinion that they never fleep; and that there is another Bugil beyond the Aipes, neer the River Rhene, which is very fierce and of a white colour.

There is a horn in the Town-house of Argentin; four Roman cubits long, which is conjectured to Or a strange be the horn of some Vrus (or rather as I think of some Bugil) it hath hung there at the least two or horn in Agrathree generations, and by scraping it I found it to be a horn, although I forgat to measure the compass thereof, yet because antiquity thought it worthy to be reserved in so honourable a place for a monument of some strange beatt, I have also thought good to mention it in this discourse: as when Philip King of Macedon, did with a dart kill a wilde Bull at the foot of the Mountain Orbelus, and confecrated the horns thereof in the Temple of Hercules, which were fifteen yards or paces long, for pollerity to behold.

Of the BULL.



Bull is the husband of a Cow, and ring-leader of the herd, (for which cause Hom r com-A pareth Agamemnon the great Emperor of the Grecian Army to a Bull) reserved only for procreation, and is sometimes indifferently called an Oxe, as Oxen are likewise of Authors taken for Bulls, Virg. are 138 oda a

> Pingue Jolum primis extemplo mensibus anni, Fortes invertant boves .-

The Hebrews call him Tor, or Taur ; which the Challes call Abir, for a strong Oxe : fo the Aramologic of the biant, Taur : the Gracians, Tauros; the Latines, Taurus; the Italians, Tauro; the French, Taureau; name lau.in. the Germans, ein Stier, ein Vuncherstier, das Vucher, ein Mummelstier, ein Hogen, and ein Bollen; the Illyrians, Vul, and Iunecz: by all which several appellations, it is evident, that the name Taurus in Latine is not derived from Tanouros, the stretching out the tayl; nor from Gauros, fignifying proud; but from the Hebrew, Tor; which fignifieth great; upon which occasion, the Gracians called all large, great, and violent things, by the name of Tauroi, and that word Taurus among the Latines, hath given denomination to Men, Stars, Mountains, Rivers, Trees, Ships, and many other things, which caused Lachimus Camerarius to make thereof this anigmatical riddle.

A Riddle up. in the word Tanius.

Machus eram regis : sed lignea membra sequebar. Li Cilicum mens jum : fed mons fum nomine folo. Li vehor in calo: fed in ipfis ambulo terris.

That is in divers senses, Taurus was a Kings Pander, the root of a tree, a Mountain in Cilicia, a Bull, a Mountain in name, a Star or fign in heaven, and a River upon the earth : fo also we read of Statilius Taurus, and Pomponius Vitulus, two Komans. It was the custom in those days, to give the names of beatts to their children, especially among the Troglodyta, and that Adulterer which ravished Europa, was Taurus the King of Crete; or as some say, a King that came in a Ship, whose Enfign and name was the Bull; and other affirm, that it was lupiter in the likeness of a Bull, because he had so defloured Geres when he begat Proferpina, and afterward defloured Proferpina his daughter. in the likeness of a Dragon. It is reported that when Achelous did fight with Hercules for Deianeirathe Daughter of Geneus King of Calydon, finding himself to be too weak to match Hercules, turned himfelf fuddenly into a Serpent, and afterward into a Bull; Hercules feeing him in that proportion, speedily pulled from him one of his horns, and gave it to Copia the companion of Fortune, whereof cometh that phrase of Cornucopia. Afterward, Achelous gave unto Hercules one of the Horns of Amalibea, and so received his own again, and being overcome by Hercules, hid himselfin the River of Thoss, which after his own name bending forth into one horn or crook, was called Achelous. By these things the Poets had singular intentions to decipher matters of great moment under hidden and dark Narrations.

Reasons why rivers are called TaureGrani.

But there are four reasons given, why Rivers are called Tourocrani: that is, Bul-heads. First, because when they empty themselves into the Sea, they roar or bellow like Buls, with the noise of their falling water. Secondly, because they surrow the earth like a draught of Oxen with a plow, and much deeper. Thirdly, because the sweetest and deepest pastures unto which these cattel resort, are near the rivers. Fourthly, because by their crooking and winding, they imitate the fashion of a horn, and also are impetuous, violent, and unresistible.

and Several

The prodigicus ftrength of Inomus.

The thrength of the head and neck of a Bull is very great, and his fore-head seemeth to be made for tight: having horns thort, but strong and piked, upon which he can toss into the air very great rarts of Bulls. and weighty beaits, which he receiveth again as they fall down, doubling their elevation with renewed thrength and rage, untill they be utter ly confounded. Their strength in all the parts of their body is great, and they use to strike backward with their heels: yet is it reported by Callus Titernus a Neat-head of Atolia, that being in the field among the cattel, took one of the most fierce and throngest Buls in the herd by the hinder-leg, and there in despite of the Bull striving to the contrary, held him with one hand, untill another Bull came by him, whom he likewise took in his other hand, and so perforce held them both: which thing being feen by Milo Crotoniates, he lifted up his hands to heaven, crying out by way of Interrogation to Jupiter, and faying : O Jupiter, haft thou fent another Hercules amongst ut? Whereupon came the common proverb of a strong armed man : This is another Hercules. The like story is reported by Suidas of Polydamas, who first of all slew a Lyon, and after held a Bull by the leg so fast, that the beast striving to get out of his hands, lest the hoof of his The Entities of this beaft are many among Writers, as when they call him Brazen-footed, wilde,

chearful, sharp, plower, warrier, horn-bearer, blockish, great, glistering, fierce, valiant, and louring, which seemeth to be natural to this beast; insomuch as the Grammarians derive Towns, grimness or lowring, from Taurus, a Bull, whose aspect carryeth wrath and hatred in it : wherefore it is Proverbially said in Westphalia, of a lowring and scouling countenance, Eir sie als ein ochs der dem, flesch in-Their feveral wer Entlofferist: That is, he looketh like a Bull escaped from one stroke of the Butcher. Their horns are leffer but stronger then Oken or Kie, for all beafts that are not gelded, have smaller horns and thicker skuls then other, but the Buls of Scythia as is faid elsewhere, have no horns. Their heart is full of nerves or finews, their blood is full of small veins, for which cause he ingendereth with most speed, and it hardneth quickly. In the gall of a Bull there is a stone called Guers, and in some places the gall is called Mummasur. They are plentiful in most Countries, as is said in the discourse of Oxen, but the best sort are in Epirus, next in Thracis, and then in Italy, Syria, England, Maceconia, Physia, and Belgia: for the Bulls of Gallia are impaired by labour, and the Buls of Ethiepe are the Rhinocerotes, as the Buls of the woods are Elephants.

Countries of their bulk breed.

parts.

Their time of copulation.

They defire the Cow at eight months old, but they are not able to fill her till they be two years old, and they may remain tolerable for breeders untill they be 12. and not past. Every Bull is fufficient for ten Kie, and the Buls must not feed with the Kie, for two months before their leaping

Of the Bull.

time, and then let them come together without restraint, and give them Peate, or Barley, if their that to also patture be not good. The best time to suffer them with their females, is the midst of the Spring, and procession. if the Bull be heavy, take the tayl of an Hart and burn it to powder, then moisten it in Wine, and rub therewith the genitals of a Bull, and he will rife above measure into lust : wherefore, it it be more then tolerable, it must be allayed with Oyl. The violence of a Bull in the act of copulation is fo great, Quintilius, that if he miss the females genital entrance, he woundeth or much harmeth her in any other place : fending forth his feed without any motion except touching, and a Cow being filled by him, he will never after leap her, during the time the is with Calf: wherefore the Egyptians decipher by a Bull in health, without the itch of luft, a temperate continent man, and Epitlelia faying of Suffine and Mafline: that is Bear and Forbear, was emblematically described by a Bull, having his knee bound and and tyed to a Cow in the hand of the Neat-herd, with this subscription. Hard fortune is to be endly el with patience, and happiness is often to be feared, for Epictetus said, hear and ferbear; we must suffer nan, things, and with-hold our fingers from forbidden fruits; for fo the Bull which swayeth rule among leasts, Leine bound in his right knee, abstaineth from his female great with young.

When they burn in luft, their wrath is most outragious against their companions in the same paflure, with whom they agreed in former times, and then the conquerer coupleth with the Cow: but when he is weakened with generation, the beaft that was overcome, fetteth upon him afreth, The fight or and oftentimes overcometh: which kinde of love-fight is elegantly described by Oppianus, as follow- combac of eth. One that is the chiefest ruleth over all the other herd, who tremble at the fight and presence E.d. of this their eager King, and especially the Kye, knowing the insulting jealousie of their raging husband. When the herds of other places meet together, beholding one another with disdainful countenances, and with their loughing terrible voices provoke each other, puffing out their flaming rage of defiance, and dimming the gliftering light with their often dust-beating-feet into the air, who presently take up the challenge, and separate themselves from the company, joyning together at the found of their own trumpets-loughing voyce, in fearful and sharp conflicts, not sparing, not yeelding, not retiring, till one or both of them fall wounded to the earth: fometimes turning round, fometimes holding heads together, as if they were Coach-fellows: and as two mighty ships well manned, with fufficient arms and firength, by force of winds and floods violently rushing one against another, do break and split asunder, with the horrible cry of the Souldiers, and ratling of the armour: so do these Buls, with voice, legs, horns, and strength, like cunning and valiant Martialists, make the founds of their blows to ring betwixt heaven and earth, untill one of them be vanquished and over-

The poor over-comed beast, with shame retireth from the herd, and will no more appear, untill he be enabled to make his party good against his triumphant adversary: then he feedeth folitary in the Woods and Mountains, for it is proverbially said, to signific a single and unmarryed life, abin Taurus in silvam: that is, the Bull is gone to the Wood to live solitarily without his female, often exercifing himself like a studious Champion against the day of a new combate, and when he findeth his strength increased, and his courage armed for the day of battel, then roareth he in the Woods and Mountains, to provoke his adversary to answer; and perceiving his own voyce to be more fierce and violent then is his enemies, forth he proceedeth like some refreshed Giant, consident in his itrength, descending the lists of a second combate, where he easily overcometh the Victor, weakned with copulation, and not exercised or fitted to such a triall through fulness and venery: so the sirit that was vanquished becometh Conqueror.

The very same is in other words described by Virgil: Bulls are enemies to all beasts that live up- George 3. on prey, as Bears, Lyons, and Wolves: when they fight with Wolves, they winde their tails toge- Then en mity ther, and so drive them away with their horns; when the Bear fighteth with an Oxe, she falleth on to other bealfs. her back, watching opportunity to take his horns with her fore-feet; which if the catch, with the weight of her body she wearieth the beast, who is so earnest in combate with these beasts, that they will fight their tongues hanging out of their mouths. The Crow is enemy to Buils and Asses, for in her flight she will strike at their eyes; and it is easier for the Bull to be revenged of a Lyon, then on such a bird: Red colour stirreth up a Bull to fight neither can the Neat-herds govern these with such facility as they do the females, for when they wander and go aftray, nothing can recall them but the voice of their females for copulation, which they understand and hear, being a mile or two distant.

The voyce of a Bull is sharper and shriller then is the loughing of a Cow; they are most couragious that have short and thick necks, and in their greatest wildeness, if their right knee can be bound, Hor. Apollo they will not fir; or if they be tyed to a wilde fig-tree, which is fo fearful to the nature of an Oxe A fectet in the or Bull, that it hath been feen, how a very few flicks of that wood have fod a great quantity of Buls taming of a flesh in shorter time, then a far greater number of other wood set on fire could perform: which Bull. caused the Egyptians in ancient time, to picture a Bull tyed to a wilde fig-tree, to fignific a man that changed his manners through calamity.

Out of the hides of Bulls, especially their ears, necks, and genitals, is most excellent glew confected, Their hides, but for the most part it is corrupted, by seething with it old leather of shooes or boots: but that of Rhodes is without all fraud, fit for Physicians and Painters, and evermore the whiter the better, for that which is black is good for nothing; wherefore that which is made out of Bulls hides, is so white, that it sendeth forth a brightness, whose vertuous conjunction in conglutination is so powerful, that it is easier to break a whole piece of wood then any part so glewed together therewith: and for this invention, we are (faith Plin) indebted to Dedalus the first author thereof. They used it in instruments of mufick, and fuch other tender and pretious actions.

The History of Four-footed Beasts.

Or the gall. Of the fleth.

The gail of an Oxe put upon Copper or Brass, maketh it glitter like Gold; for which cause it is uled by Piayers, to colour their counterfeit Crowns. The flesh of a Bull is good for meat, but vet not fo good as an Oxe or Cow; yet did the Egyptians abiliain from eating Cows flesh, and not from the fless of Bulls.

These beatts are used in some places to plow, in some to fight; and it is reported by Æltanus, that Mythridates King of Pontus, beside his guard of men, had also a guard of a Bull, a Horse, and a Hart. which he tamed with his own hands; to that when his followers were afleep, if any flranger came neer, they failed not to awake him, by one of their feveral voyces. It is reported alfo, that if the nostrils of a Bull be anounted with Oyl of Roses, he will presently lose his eye-fight: and that in the Lake Alphilutes there can no living creature abide, and yet many Bulls and Camels swim therein safely. It is but fabulous that there were Bulls in Colchia, which did breath out fire, except by that fiction The factificing the Poets understood the beastly rage of the rich Inhabitants. Touching the facrificing of Bulls ; it was also the cultom of the old Egyptians to facrifice a Bull unto Epaphus: and their manner was. first

of all to try him whether it were fit for facrifice, by laying meal before them, whereof if they re-

fused to talte, they were adjudged not apt for the Temple.

Calius. Gyraldw.

Paulanist.

Leo Afric.

of Buils.

The Doude call a general facrifice Viscum, whereby they affirm all grievances may be cured. First they prepared a banquet with facrifice under fome tree, then brought they two white Bulls fastened together by the horns, and then they gave a drink to any barren creature, woman, or brute beatt, holding religiously, that by that drink they should be made fruitful, and free from all poyson: Unto fo great a height did the folly of blinde people arife, to put religion in every unreasonable invention, under pretence of any good intention devifed by idolatrous Priests. As often as they slew and offered a Bull, and poured Frankincense and Wine upon the hoast, they said; The Bull is increased with Frankincense and Wine: but the Ionians did best comfort themselves in their facrifices, where the Bull before his death did lough at the Altar : and the Meffenians did binde their Bull which was to be facrificed to the ghost of Aristomene, unto certain Pillars in his Sepulchre: if therefore the Bull did Make the pillar while he leaped to and fro to get liberty, they took it for a good fign or Omen, but if it stood immoveable, they held it a mournful and lamentable thing.

It is likewise reported by Various, that when Agamemon ignorantly killed one of the Harts of Diana in Aulis, the was so wroth, that she stayed the winds from blowing upon his Navy, so as they could not thir out of harbour; hereupon they went to the Oracle, where aniwer was given, that the goddess was to be pacified with some one of Agamemnons blood, therefore Uhffes was sent away to fetch Iphigema, the daughter of Agamemnon from her mother Clitemnestra, under pretence to be marryed to Achiller; but when the was ready to be facrificed, the goddess took pity on her, and accepted a Bull in her itead, which ought not to be thought incredible, feeing that in holy Scripture a Ram was sub-

thruted in the place of Ilago.

They were wont also to facrifice a Bull to Neptune, and to all the Rivers, because of that affinity which they held a Bull hath with all waters; and to Apollo, according to this Virgilian verse, Tanium Negluno, Taurum tibi pulcher Apollo. But unto Jupiter it was unaccustomed to be offered, perhaps because he had often shewed himself in that likeness, to ravish and deflour women. There be certain Proverbs of a Bull, which are not altogether impertinent in this place. First, it is commonly Proverbs of a faid, that he may bear a Bull that hath born a Calf; whereby is meant, that he may be more subject to filthinels in age, which was so in youth. Quartilla was a woman of most vile reputation for uncleanness, because she said, that when she was little, she lay with little ones like her felf, and when the grew bigger, the applyed her felf to the pleasure of elder men, growing in filthiness as the had Like the Fing- increased in years. Likewise they were wont to say of an absurd or impossible thing; that if a Bull could reach his head over Taygette, he might drink of the river Eurora: and the beginning of this proverb, was taken of an Apollogme of Gerada, when his Hoast upon a time did ask him what punishment the Lacedemonians had appointed for adulterers, he answered: there was no adulterers in Lacedemon, and therefore the punishment and question wete frivolous. His Hoast replied; But if there should be an adulterer there, what punishment would they appoint for him? Marry (faid Geradus) he should pay such a Bull as would reach over Taygetu to drink of the water Eurota; whereat the hoft laughed, demanding where such a Bull could be found? then said Geradas, and where can you finde an adulterer in Lacedemon? so putting off one absurdity with another. And thus much of the natures and properties of a Bull in general. In the next place before this beaft be turned into the Woods, we will describe his medicinal vertues, and so let him loose.

The medicines of Eulls.

The powder of a Bulls horn drunk in water stayeth a flux of blood, and the loofness of the belly. Sextur and Ejeulatius tay, that if a Bulls horn be burned in a place where Serpents abide, it driveth them away. The blood of Bulls mingled with Barley flower, driveth away hardness in the flesh, and being dryed cureth Aposthumes in every part of the body. It taketh away spots in the face, and killeth Serpents: It is commended warm against the Gout, especially in Horses, It is not good for to drink, because it is easily congealed, except the little veins be taken out. It is accounted among the chiefest poyfons, and therefore it is thought by Plutarch, that Hannibal poyfoned himself by drinking Bulls blood, being thereunto perswaded by his servant: for so dyed Themistocles, and Pfammentus King of Egypt, taken by Camby is, was confirmed to drink the blood of a Bull; whereupon immediately he gave up the ghost. For remedy hereof, it is good to beware of vomiting, because the blood congealed in the stomach into lumps, stoppeth the throat; wherefore all those things which dissolve milk in the flomach, are also medicinable against the blood of Bulls. In these cases let the

party be first or all purged by GI, ster or otherwise, and then anoynt the stomach and belly with Barly meal and sweet Water, laying it unto them like a plaster: likewise Lupines, Oxymel, and Nitre, are loveraign in this, as all Physitians know. The dry leaves of Neppe and Calamach is profitable against this Malady; so also are ashes made of the lees of Wine burned.

The fat of a Bull is profitable to many things. First therefore, it must be plucked out warm from the reins of a Bull and washed in a River or Brook of running Water, pulling out the skins and tuni- Dieferider. cles, then melt it in a new earthen pot, having cast among it a little falt, then let it in fair cold Water, and when it beginneth to congeal, rub it up and down in the hands, wringing out the water, and letting it soke in again, untill it appear well washed; then boylit in a pot with a little sweet Wine; and being fodden, let it stand all night : if in the morning it favour strong, then pour in more Wine, feeche it again, untill that favour cease, and so all the poyson be removed: and beware of Salt in it. especially if it be to be used in diseases, whereunto Salt is an enemy, but being thus used, it looketh very white : after the same manner may be used the fat of Lions, Leopards, Punthers, Camels, Boars,

The lackall about the guts melted in a frying pan, and anounted upon the genitals and breaft, helpeth the Difenterie. The marrow of a Bul beaten and drunk, cureth the pain in the final of the belly: and Kafis faith, that if it be melted at a fire, and mingled with one fourth part of Myrrhe and Oyl of Bays, and the hands and feet be therewith anointed and rubbed, morning and evening; it helpeth

the contractions of the Nerves and Sinews.

The fat of a Dormouse, of a Hen, and the marrow of a Bull, melted together, and poured warm into the ears, eafeth their pain very much: and if the liver of a Bull be broyled on a foft fire, and put into ones mouth that hath the Tooth-ach, the pain will go away fo foon as ever the teeth tough it. The gall of a Bull is sharper then an Oxes, and it is mingled with Hony for a Wound-plaister, and in all outward remedies against poyson. It hath also a quality to gnaw the deadness or corruption out of Wounds, and with the juyce of Leeks and the Milk of women, it is applyed against the Swine-pox, and Fiftulaes; but the gall alone rubbed upon the biting of an Ape, cureth that Malady. Likewife the Ulcers in the head, both of men, women, and children. And if the wool of an Hare be burned to ashes, and mingled with oyl of Myrtles, Bulls gall, and beaten Alome, and so warmed and anoynted upon the head, it stayeth the falling away of the hair of head.

With the gall of a Bull, and the white of an Egge, they make an Eye-salve, and so anoynt therewith dissolved in water four days together ; but it is thought to be better with Hony and Balfam ; and instilled with sweet new Wine into the Ears; it helpeth away the pains of them of pecially running-mattry Ears, with Womans or Goats milk. It being taken with Hony into the mouth, helpeth the clifts and fores therein; and taken with the Water of new Coloquinida and given to a woman in travel, causeth an easie childe-birth Galen was wont to give of a Bulls gall the quantity of an Almond, with two spoonfuls of Wine, called (Vinum Lymphatum) to a woman that hath her childe dead within her body, which would presently cause the dead Embryon to come forth. The genital of a red Bull, dryed to powder, and drunk of a woman, to the quantity of a golden Noble, it maketh her to loath all manner of copulation: but in men (as the later Physitians affirm) it causeth that desire of lust to increase. The dung of a Bull laid to warm, helpeth all hardness; and burnt to powder, helpeth the member that is burnt. The urine or stale of Buls with a little Nitre taketh away Scabs and Leprosie.

Of another Beast called BUSELAPHUS.

Here was (faith D. Ca) a cloven-footed beast brought out of the Deserts of Mauritania into England, of the bigness of a Hinde, in form and countenance betwixt a Hinde and a Cow, and The description therefore for the resemblance it beareth of both, I will call it Bussaphus, or Bovicerous, or Moscheldfrance both,
france and a cow, and
on of this
france beautiful and a cow, and
france beautiful and and ear, a lean and flender leg and fhin, to that
The name. it may feem to be made for chase and celerity. His tail not much longer then a foot, but the form The several thereof very like a Cows, and the length like a Harts; as if nature feemed to doubt whether it should paris, encline to a Cow or a Hart: his upper parts were yellowish and smooth, his neither parts black and rough; the hair of his body betwixt yellow and red, falling close to the skin, but in his fore-head standing up like a Star; and so also about the horns which were black, and at the top smooth, but downward rough with wrinkles meeting on the contrary part, and on the neeres fide spreading from one another, twice or thrice their quantity. These horns are in length one foot and a hand-breadth, but three hands-breadth thick at the root, and their distance at the root was not above one fingers breadth, so arising to their middle, and a little beyond where they differ or grow asunder three hands breadth and a half; then yeeld they together again a little, and fo with dnother crook depart afunder the second time, yet so, as the tops of the horns do not stand afunder above two hands-breadth, three fingers and a half. From the crown of the head to the nostrils, there goeth a black strake which is one foot, two palms and one finger long, in breadth above the eyes where it is broadest, it is feven fingers, in thickness one foot and three palms, it hath eight teeth, and wanteth the uppermost like a Cow, and yet cheweth the Cud, it hath two udders under the belly like a Heifer that never had a Calf, it is a gentle and pleasant beast, apt to play and sport, being not only swift to run, but Pausenias. light and active to leap: It will eat any thing, either bread, broth, fatted or powdred beef; grafe or herbs, and the use hereof being alive is for hunting, and being dead the fieth is sweet and plea-

Of the OXE and COW.



E are now to describe those beasts which are less forein and strange, and more commonly known to all Nations then any asker for a foreign and strange, and more commonly known to all Nations, then any other four-footed beaft : for howfoever Bugils, Buffes, Lyons, Bears, Tigers, Beavers, Porcupines and such other, are not alway found in every Nation, yet for the

most part are Oxen, Kine, Buls and Horses, by the Providence of Almighty God, differninated in all the habitable places of the world: and to speak the truth, Oxen and Horses were the first riches. and fuch things wherein our Elders gat the first property, long before houses and lands : with them they rewarded men of highest desert, as Melamous, who opened an Oracle to Neleus that sought out the loft Oxen of Ichiclus. And Erix King of Sicily, fo much loved Oxen, that Hercules recovered from Geryon; that when he was to contend with Hercules about these, he rather veelded to depart from his Kingdom then from his Cattel: and Iuliur Pollux affirmeth, that there was an ancient coin of mony, which was flamped with the figure of an Oxe, and therefore the Crvet in every publick spectacle made proclamation, that he which deserved well, should be rewarded with an Oxe. meaning a piece of mony having that impress upon it : which was a piece of Gold compared in value to an English Rose-noble) and in my opinion the first name of mony among the Latime is derived from Cattel, for I cannot invent any more probable etymologie of Pedunia, then from Pe- Pling. cus, fignifying all manner of Cattel: howfoever it is related by fome Writers, that on the one fide of their coin was the Kings face cand on the other an Oxes picture : and that Servini was the first that ever figured money with Sheep or Oxen. Miron the great painter of Eleutherin, and disciple of Agelas, made an Heifer or Cow of Brais, which all Poets of Greece have celebrated in fundry Epigrams, because a Calf came unto it to suck it, being deceived with the proportion, and Ausmins also added this following theo the faid Calfand Cow, saying:

> Ubera quid puls frigentia matris abene, Q vitula ? & succum lattis ab ere petie ?

Whereunto the brazen Cowin caused to make this answer following :

Hunc quoque praftarem, feme pro parte paraffet , Exteriore Miron, interiore Dens.

Whereby he derideth their vain labours, which endeavour to fatisfic themfelves upon mens devifes, which are cold and comfortless without the bleffing of Almighty God. To begin therefore with Valla. these beasts, it must be first of all remembred, that the name Bo, or an Oxe as we say in English, is the most vulgar and ordinary name for Buglish, Busts, Cows, Bustes, and all great cloven-stooted horned beasts; although in proper speech; it signifies a beast gelded or libbed of his stones; and Boss fignifieth a huge great Serpent whereof there were one found in Ital, that had swallowed a childe whole without breaking one of his bones, observing also in Oxen the distinction of years or age: which giveth them feveral names, for in their young age they are called Calves, in their second age Steeres, in their third Oxen, and the Latines adde also a fourth, which they call Vetuli, old Oxen. Their are also distinguished in sex, the Male Calf is Vitulus, the Female Vitula; likewise Iuveneus, a Steer, and Iuvenca, an Heifer, Bos, an Oxe, and Vacca, a Cow; Taurus, a Bull; Taura, a barren Cow; and Horda, a bearing and fruitful Cow: of whom the Romans observed certain festival days called Hordicalia, wherein they factificed those Cattel. The Latines have also Vaccula and Bucula for a little Cow :

Vaccula non nunquam secreta bubilia coptans. Virg. And again. - Ant Bucula Cælum.

And Bucalus or Bos novellus for a little Oxe. Schor in the Hebrew fignifieth a Bull or Oxe, Bakar, Herds, or a Cow. Thor in the Chaldee hath the same signification with Sobor, and among the later Writers you may finde Tora a masculine, and Torata a feminine, for a Bull and a Cow, accustomed to be handled for labour. The Gracians call them Bous and Boes, the Arabians, Bakar: and it is to be noted, that the holy Scriptures distinguish betwixt Tzon, fignifying flocks of Sheep and Goats, and Bakur for Herds of Cattel and Neat: and Meria is taken for Bugils, or the greatest Oxen, or rather for fatted Oxen, for the verb Marah fignifieth to feed fat. Egela is interpreted Jer. 46. for a young Cow; and the Perfians, Gojalai: It is very probable that the Latine, Vacca, is derived from the Hebren, Bakar, as the Saracen word, Baccara; fo in Hebrem, Para is a Cow, and Par, a Steer, and Ben Bakar, the son of an Oxe, or Calf: and whereas the Hebrews take Parim, for Oxen in general, the Chaldees translate it Tore; the Arabs, Bakera; the Persians, Nadgacab, or Midagaucha; the Italians, call it Bue; the French, Beuf; the Spaniards, Buey; the Germans, Ochs, and Rind; the Illyrians, Wull. The Italians call a Of the name Cow Vacca at this day; the Grecians, Bubalis, and Damalis, or Damalat; Tfor a Cow which never was of a Cow, covered with a Bull, or tamed with a yoke) and Agelada. The French, Vache; the Spaniard, Vaca; the Germans, Ku, or Kube; and the Citizens of Allna, Geva: from which the English word Cow seemeth to be derived; the Latine word is, a young Heifer, which hath ceased to be a Calf.

There are Oxen in most part of the world, which differ in quantity, nature, and manner, one The divertity from another, and therefore do require a several Tractate. And first, their Oxen of Italy are most of Oxen in all famous, for as much as fome learned men have affirmed, that the name. Italia, was first of all derived Vario. of the Greek word Italons, fignifying Oxen; because of the abundance bred and nourished in those parts, and the great account the ancient Roman made hereof, appeareth by notable example of punishment, who banished a certain Countrey man for killing an Oxe in his rage, and denying that he eat thereof, as if he had killed a man: likewise in Italy their Oxen are not all

alike, for they of Campania are for the most part white and slender, yet able to manure the Countrev wherein they are bred; they of Unbrid, are of great bodies, yet white and red coloured. In Hetruria and Latium, they are very compact and well fet or made, strong for labour, but the most strong are those of Apennine, although they appear, not to the eye very beautiful.

Aristotle. Oppianus. Aonia. Ælianus. Leo Afric. African oxen.

The Egyptians, which dwell about Nilus have Oxen as white as snow, and of exceeding high and great flature, (greater then the Oxen of Grecia) yet so meek and gentle, that they are easily ruled and governed by men. The Aonian Oxen are of divers colours, intermingled one within another, having a whole round hoof like a borfe, and but one horn growing out of the middle of their forehead.

The domestical or tame Oxen of Africk are so small that one would take them for Calves of two years old : the Africans (faith Strabe) which dwell betwixt Getulia and our Coast or Countrey have Oxen and Horses which have longer lips and hoofs then other, and by the Grecians are termed Macrokeilateroi.

Armenian oxen. Alianus. Varinue.

The Armenian Oxen have two horns, but winding and crooking to and fro like Ivie which cleaveth to Oaks, which are of such exceeding hardness that they will blunt any sword that is stroke upon them, without receiving any impression or cut thereby. Some are of opinion, that the only excellent breed of Cattel is in Bartia, neer the City Tanagra (called once Pamandra) by Baoisan Oxen. reason of their famous Cattel, the which Oxen are called Coprophaga, by reason that they will eat Carician oxen. the dung of man; so also do the Oxen of Cyprus, to ease the pains of their small guts. The Caricians in a part of Asia are not pleasant to behold, having shaggie hair, and bunches on either shoulders, reaching or swelling to their necks; but those which are either white, or black, are refused for

Eritus.

Pliny.

Arittotle.

Theodoret.

Fubas.

Oxen.

Rasis.

Ctefias.

Solinus.

Alianus.

Pliny.

Indian Oxen.

Ælianus.

Hispaniola

Friens yeeldeth also very great and large Oxeh, which the inhabitants call Pyrrici, because that their first stock or seminary were kept by King Pyrrhus: howsoever other say, that they have their name of their fiery flaming colour: they are also called Larani of a Village Larinum, or of Larinus, a chief Neat-herd: of whom Atheneus maketh mention, who received this great breed of Cattel of Hercules when he returned from the flaughter of Gerion: who reigned about Ambigeia and Ampholochi, where through the fatness of the earth and goodness of the Pasture they grow to lo great a stature. Other call them Cestrini, I know not for what cause, yet it may be probable that they are called Larini, by reason of their broad Nostrils, for Rines in Greek fignifieth Nostrils : but the true cause of their great bont and flature is, because that neither sex were suffered to couple one with another, untill they were four years old at the least, and therefore they were called Atauti, and Setauti, and they were the proper goods of the King: neither could they live in any other place but in Epirui, by reason that the whole Countrey is full of sweet and deep pastures.

All the Oxen in Ful as are white at the time of their Calving, and for this cause the Poets call that Countrey Argobacon. If that Oxen or Swine be transported or brought into Hilpaniola, they grow fo great, that the Oxen have been taken for Elephants, and their Swine for Mules, but Itake

this relation to be hyperbolical. Peter Martyr.

There are Oxen in India, which will eat flesh like Wolves, and have but one horn, and whole hoofs; fome also have three horns; there be other as high as Camels, and their horns four foot broad. There was a horn brought out of Indialto Ptolemy the fecond, which received three Amphoraes of water, amounting the least to thirty English gallons of wine measure; whereby it may be conicctured of how great quantity is the beaft that bare it. The Indians, both Kings and people, make no small reckoning of these beasts, (I mean their yulgar Oxen) for they are most swift in courfe, and will run a race as fast as any horse, so that in their course you cannot know an Ox from a Horse, waging both gold and silver upon their heads; and the Kings themselves are so much delighted with this paltime, that they follow in their Wagons, and will with their own mouths and hands provoke the beatts to run more speedily: and herein the Ox exceedeth a Horse, because he will not accomplish his race with sufficient celerity, except his rider draw bloud from his fides with the spur, but the Oxes rider need not to lay any hands or pricks at all upon him, his only ambitious nature of overcoming (carrying him more fwiftly then all the rods or spurs of the world could prevail on him). And of this game, the lowest of the people also are very greedy, laying many wagers, making many matches, and adventuring much time and price to fee their event.

Among the Indians there are also other Oxen which are not much greater then great Goats, who likewife in their yoaks are accustomed to run many races, which they performe with as great speed as a Getican Horse; and all these Oxen must be understood to be wilde Oxen.

Leustrian Garamante. Solinus.

Ælianus.

There be Oxen in Leadria (which Ariffotle affirmeth) have their ears and horns growing both together forth of one stem. The Oxen of the Garamanis, and all other Neat among them, feed with their necks doubled backward, for by reason of their long and hanging horns, they cannot eat their meat, holding their heads directly straight. The self same is reported of the beasts of Troglodyte; in other things they differ not from other Oxen, save only in the hardness of their skin, and these Oxen are called Opifitionomi.

Herodotus. Pangala. Aristotle.

In the Province of Bangala, are Oxen (faith Paulus Venetus) which equal the Elephant in height. The Oxen in Missia have no horns, which other affirm also of the Scythians, whereof they assign this reason, because the universal bone of the skull hath no Commissive Originat opened, and cannot receive any humour flowing unto it, by reason of the hardness redsiting, and the weins belonging to this bone are weaker and imaller then in other if for which affinithey are more wifit to convey nourishment to the place : and so the neck of these heads must preds he more day and less strong, because the voins are very little. The Oxen have bundles growing on short backes like Oxmels, and upon them do they bear their burdens, being taught by olicidifcipline of men; to bend on heir knee to receive their load.

Among the Nomades (which minter their Castellabout the Mabilies of Martin of the file affor Elianus. their knee to receive their load.

... ... h. Of the Com.

certain Cattel without horns; whereof some are fo naturally, the sother have their horns Normadian fawed off, as loon as they grow forth, because of all the parts of their body, they billy can endute Oxen.

There be Oxen in Phrygia and Erythrea which are are of a flaming red colour, of a very high and Alisnut. winding neck, their horns are not like any other in the world, for they are moved with their ears Oppianus. turning in aflexible manner sometime one way and sometime another.

The Sysian Oxen called taker are of great firength, having though forchead, firong horns, and Explorer fearful or couragious affect their neither too fact or too fear of their bodies; and they are used both for war and also for running.

Oxen of Society and Course of Society and Course

The Oxen of the Belgian Provinces, especially Frileland and Elgland, are also of very great flature. for it hath been found by good experience, that one of them hash weighed fixteen hundred pounds Troy weight: and when the Earl of Hoschhar was at Machinian Frieland, there was presented unto him a great Ox, which being killed weighed above two choniand five hundred twenty and eight pound. The which thing being so frange as the the had not been beforetime observed to the intent that succeeding ages might not misself such a memorable report, the said Earl caused the full picture of the said Ox, to be set up in his Palace, with an inscription of the day and year when this Ox was

Aving thus noted briefly the Countries wherein Ogen are bred and nourithed) with their feveral forme: in must be also observed that Kine or Cowes which are the temale of this kind, arelikewife found in all the places aforefaid wiel correspondent and femblable quantities, qualities, manhors, parts, and other accidence of such creatures appertaining; excepted alwayes those things which belong so their lex, which principally concern their milk. And first of all the Kine of most plentiful Milkin all Italy, are about Altinus a City of the Venetians, neer Aquileia, Milk of Kine which Kine are antheir mallest body, and yet the greatest labourers, who are not yoaked or coupled in traly. together by their neeks as in other Countries, but only by their heads.

The Cowes of Meable have the most beautiful horns, by reason of aboundance of humours Arabian

which flow to diem, feeding them continually with such generous liquor as naturally doth en- Cowes, The Pyrrhean Kigage notadmitted to the Bull till they be four year old at the leaft, which thing Pyrrhean

caused them to grow to a very high and tall stature: whereof there were ever four hundred kept for Cowes, the Kings store.

These Kie do Rive at one time seaven or eight gallons of Milk, of Wine measure, and they are so tall, that the person which milketh them mult frand upright, or elfe stoop very little : neither ought Phenician this seem incredible, for it is evident that the Cowes of the Phanicians were so high, that a very tall Cowes. man could not milk them except he stood upon a footstool.

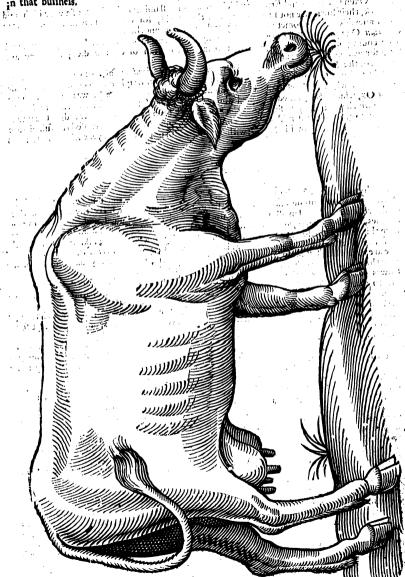
The manner is in Germany and Helvetia, that about April Some take Kie to hire, which have none Hiring of of their own, and other buy Kie to farme them out to other; and the common price of a Cow Cowesin Gera for fix moneths is payed in Butter, and is rated at seventy five pounds, twelve ounces to the many and Hele pound; which payment is due to the owner, or money to that value. Other again, buy Kie and vetta, let them forth softarm, referving the Calf to themselves; and if by the negligence of the Cowherd or farmer of them, the Cow cast the Calf then is the hirer bound to answer the value, but if it miscarry wishout his negligence (as officient they may) then is the loss equal to the Locatour or Farmer. Yet it is noted, that the Kie of greatest bodies, are not alway belt or most pleating. full in Milke; for the Comes or Cane of Altina in Italy, are of little bodies, but yet very full

The principal benefit of Cowes Milk is for making of Butter, for the Milk it felf, the Cheese and The use of Whay, are not fo fit for nourishment of man, as are those of Sheep; and the reason is, because the Cow milk, Milk of Kie is fatteft of all other, and therefore the name of Butter, which is in Greek, Boylyros Pet. Crefcent. and Boutyran, and Butyrum in Latin, is derived properly from this hande of Cattel. The Cow herds Arifotle. do also for their profit, observe the patture and food, which doth above other multiplie/Milk; Marc. Ving. and therefore they give their Kie Trifolie, or Three-leaved graffe; and Medica, (which is a kinde Cowes ever of Claver graffe) Verches, Pulle, and Beans, for Beans have a great virtue to multiply Milk: likewife Milk, I have feen bundles of Hemlock, or an herb much like unto it, (which we call Harts tongue) given to

Phygian and Ælianus.

Oxen of Syria Belgian Oxen. Guicciardine.

There is an herb much like Crow-foot, called of the Germans, Butterblommen, and in English Butter-flower, which is used to colour Butter, for thereby is the whiteness thereof taken away; they will not est. Wal-wort or night made (commonly called Deaths herb) but if they eat herbs whereupon falleth an Hony-dew, then will their Milk be wonderful fweet and plentiful : there is no food fo good for Cowes, as that which is green, if the Countrey will afford it gelpecially Kie love the wet and water places, although the Butter coming from the milk of fuch beafts, is not fo wholes fome as that which is made of fuch as are feed in dryer Paftures. The like care is liad of their drink. for althoughthey love the coldest and clearest waters, yet about their time of Calving it is much for better them to have warmer waters, and therefore the Lakes which are heated and made to fome by the rain; are most wholesome to them; and do greatly help to ease their burden and pains in that business.



Paulan as reporteth a wonder in nature, of the Rivers Millebus and Charadeus, running through the City Patra, that all the Kie which drink of them in the Spring time, do for the most part bring forth males, wherefore their herdmen avoid those places at that time. Kie for the most part before their Calving, are dry and without milk (especially about Torona), They are also purged of their menstrua in greater measure, then either Goats or Sheep, which especially come from them a little before or after they have been with the Bull; howfoever Ariffule faith, that they come from them after they have been five moneths with Calf, and are differened by their urine; for the urine of a Cow is the thinnest of all other.

These beasts are very lustial, and do most eagerly desire the company of their male, which if Allanus. they have not within the space of three hours after they mourn for it, their lust asswageth till another time. In a Village of Egypt called Schuffs (under the government of the Heimspolites) they worthin Venus under the title Urania in the shape of a Cow, perswading themselves that there is great affinity betwirt the Goddesse and this beath; for by her mournful voice she giveth notice of her love, who receiveth the token many times a mile or two off, and fo prefently runneth to accomplish the luit of nature: and for this cause douthe Egyptians picture Ists with a Cows horns, and likewife a Bull to fignifie hearing. The fignes of their Bulling (as it is tenmed) are their cries, Signes of a and disorderly forfaking their fellows, and resisting the government of their keeper. Like- Cower defice wife, their fecret hangeth forth more then at other times, and they will feap upon their fellows to the Euli. as if they were males: besides after the manner of Mares, they oftner make water then at other

The most cunning heardmen have megate to provoke them to desire the Bull, if they be slack, Secrets to profirst of all they withdraw from them some pirt of their meat (if they be fat) for that will make them were hill in fitter to conceive; then take they the gentals ar frones of a Bull, and hold it to their nofe, by finelling Cattell. whereof they are provoked to defire copulation; and if that prevail not, then take they the tendreit part of Shrimps, which is their fish, and beat them in water till they be an ointment, and therewith Collumella. anoint the breatts of the Cow, after they have been well washed, untill it work upon her. And some affirm, that the tail of an Eel put into her hath the same virtue; other attribute much force to the wilde willow, to procure lust and conception.

They are a great while in copulation, and fome have gheffed by certain figures at the time of copu- Signes at the lation, whether the Calf prove male or semale; for say they, if the Bull leap down on the right side copulation to of the Cow, it will be a male, if on the left, it will be a semaje : which conjecture is no longer true, the Calf will then when the Cow admittath but one Bull and conceiveth at the first conjunction, for which cause be Male or Fethe Egyptians decipher a woman bringing forth a maiden childe, by a Bull, looking to the left hand, male, and likewife bearing a man childe, by a Bull, looking to the right hand.

They are not to be admitted to copulation before they be two year old at the leaft, or if it may be four , yet it hath been feen, that a Heifer of a year old hath conceived, and that another, of four moneths old hath likewise desired the Bull; but this was taken for a monster, and the other never thrived

One Bull is sufficient for fifteen Kie, although Varro faith, that he had but two Buls for threescore and ten Kie; and one of them was two year old, the other one. The best time for their copulation is about the time of the Daulphins appearance, and so continueth for two or three and fourty daies, which is about June and July, for those which conceive at that time, will bring forth their young ones in a most temperate time of the year 1 and it hath been observed, that an Ox immediately after his gelding, before he had forgotten his former d fire and inclination, his feed not dryed up, bath filled a Cow, and the proved with Cali.

They go with Calf ten moneths, except eighteen or twenty daies; but those which are Calved Arifforle. before that time, cannot live; and a Cow may bear every year (if the Countrey wherein the liveth

be full of graffe, and the Calf taken away from her at fifteen days old).

And if a man desire that the Calf should be a male, then let him tie the right stone of the Bull Means to at the time o copulation; and for a female bind the left. Others work this by natural observati- cause the Calf on; for when they would have a male, they let their Cattel couple when the North wind bloweth; and when a female, they put them together when the sir is Southerly. They live not above be cither male fifteen years, and thereof ten times they may ingender. The best time to Calve in, is April, or semale, because then the Spring bringeth on graffe, both for themselves, and to increase milk for the The length of

They bear not but in their right side, although they have twins in their belly, which happeneth very seldom, and the beast immediately after her delivery, must be nourished with some good meat, for except the be well fed, the will forfake her young to provide for her felf: therefore it is requifite to give her Vetches, Millet-feed, and milk mingled with water, and feorched Corne; and unto the Calves themselves, dryed Millet in milk in the manner of a mash : and the Kie must also be kept A fretet in co] up in stables, fo as they may not touch their meat at the going forth, for they are quickly brought pulation. to forfake and loath that which is continually before them : and it is observed that when Kie in the Summer time do in greater number above cultom go to the Bull then at other times, it betokeneth and foresheweth a wet and rainy winter, for it cannot be (faith Albertin) that a beat for dry as is a Cow, can be increased in moisture, which firreth up the desire of producation, except also there be a mutation in the air unto abundance of moisture. And to conclude this discourse of a Cow, in ancient time they were wont to call light women Heifers, Harlots, and Kine, by reason

their age.

of two famous harlots of Athens, Cuina and Salanachha, and from this came the fiction of lo, whose fable is at large profecuted by (buil, how the being the daughter of Inachus, was in a darkness brought upon her by Jupiter, by him ravished, which mist being espied by Juno, she descended to the earth, and Jupiter fearing his wives jealoufie turned the faid lo into a Heifer, from which shape she was afterwards delivered and maried to Ufiris the King of Fgyt, and after her death was wor shipped by the Fgyptiam for a god, and called Ifit, unto whom they facrificed Geele which were called Sacra

Of the choise of Kic.

In the choise of Kie, you must observe this direction, you must buy them in the moneth of March, let them be young, not past their first or second Casf, their colour black or red, seldom brown or white, bright coloured, specially red, brown legs, blackish horns smooth and beautiful, high foreheads, great eyes and black, hairy and grifty ears, flat Nostrils like an Apes, but open and wide, their back bones bending somewhat backward, black lips, long and thick necks, most broad fair crefts descending from the neck, well ribbed, a great belly, the back and shoulders very broad, the buttockes broad, with a long tail hanging down to their heels, and their neather part in many places crifped and curled, well fet and compacted legs rough and fhort, ftraight knees, and their bunches hanging over; their finall feet, not broad but round, standing in good distance one from other, not growing crooked or splay-footed, and their hoofs smooth and like one another every way. Finally, it were a profitable thing to profecute natures perfection in every one of their several parts, but I spare to speak any more of the Females, and returning again to the story of Oxen from which we have digressed, leaving the readers who desire to hear more of this discourse of Kie to other Authors, who purposely describe every part more particularly. To begin therefore with their description, because among solded beasts they are of most dignity

first of all declared and layed out, by the lowing together of an Ox and a Cow in one yoak. Mago

Carthaginenfis teacheth, that the time to provide or buy oxen, is best in the time of March, because then

also if they should be unruly and stubborn, they may be the more easily tamed, before their fiest

sides, broad loins, a straight back descending a little, and a round pair of buttocks, straight, sound and sinewy, short legs, good knees, great hoofs, and long tails rough and grisly. And it is to

be noted, that the Oxen of a mans own Countrey breed, are better and to be preferred before

strangers, becanse he is already naturally fitted to the air, food, water, and temper of the foil: for

it is not good to bring them from the Mountains to the Vallies, because then they will grow laste and

fat, and fo into diseases; neither from the Vallies to the Mountains, because they will quickly grow

out of heart through want of their first deep and fat pasture; and above all, have regard to

match them equally in yoak, so as one may not overbear the other. Oxen loose their teeth at two

or three year old, but not all as a Horse doth, their nerves are harder, but not so hard as a Buls;

their fiesh is dry and melancholick, their horns are greater and larger then are a Buls, for the same

reason that Eunuchs and gelded persons can never be bald; for copulation weakneth the brain, only

a Bull hath a stronger forehead then an Ox, because the humour that should grow forth into

horns, is hardned under the bone: and the horns of Kie which are also bigger then a Buls; may

through heat be made flexible with wax or water, and bend every way: and if when they are

thus made foft, you do flit or cut them into four, that is, every horn in two, they will fo grow af-

terward, as if every beaft had four horns, and fometime through the thickness of their scull,

feed the horns, there come no horns at all, but remain polled; And it is reported that they have

a little stone in their head, which in the fear of death they breath out. Their teeth do all touch one

another, and are changed twice, they chew the cud like sheep, wanting a row of their upper teeth,

that is four of them, their eyes are black and broad, and their heart full of finews, yet with-

out any bony lubstance, although Phny affirmeth that fometimes in the hearts of Oxen and Horses

Their notes or markes must be these, let them be young, having square and great lims, a sound

on of Oxen in and worth, especially in Italy, where the bounds of their best priviled ged and flourishing Cities, were

provide Oxen. in their lean bodies, they which fell them cannot cover their faults fo well, as if they were fatter, and

marks of good body, thick and short, having his muscles standing up red and round, and all his body smooth, his

increase their strength.

horns black, strong and large, without crooking or winding, after the fashion of a half moon, great and rough ears, their eyes and lips black, broad Nostrils and flat upward, a long thick and soft neck, his creft descending down to the knee, a great breaft, large shoulders, big belly, long straight

Their leveral

The reasons why fome oxen closing up the part where the horn should grow, and the smalnels of their veins in that place to are polled. Ælianus.

Aristotle.

Pliny.

The parts of a Cow different from Oxen.

Galen.

the concoction, for they do better preserve their fat which cat slowly, then those that eat hastily and

Their crest called Palea cometh of Pilus their hair, and it is nothing else but long strakes in their hair, whereby the generofity and stomach of the beast is apparent. A Cow hath two udders under her loins, with four speans, like a Goat and a Sheep, because the concoction and juice of their meat may better descend to the lower parts then to the upper; their navell is filled with many veins, their hair short and soft, their tail long, with harder hair then in the other parts of the body; their milt is long and not round, their reins are like the reins of a Sea-calf, and by reason of their dry bodies they grow very fat, and this fat will not eafily be dissolved, but their manner of feeding maintaineth their strength, for they which eat much are flow in the chewing, and speedy in

with more greediness.

are found bones.

It hath been already shewed, that some Oxen will eat flesh, and tear wilde beatts in pieces. The manner the people of Profise give to their yoaked or working Oxen fish, and also in the Province of Aden, and where their Horses, Sheep, and Oxen, eat dryed fish, by reason that the abundance of heat doth dry up their pasture: neither is any thing so plentiful among them as fish: the like is reported of the people Horota, and Gedrufti, and of Motham a City of Thracia, and in Frieland; in the Province of Narbon, there is an herb growing in waters, which is so much defired of their Cattel, that they will thrust their heads into the water above their ears, to bite that to the roots; and the Oxen of the Northern ocean Illands of Germany do grow so fat, that they are indangered to die thereby.

The most common food for Oxen, is the same that is already specified in the former discourse of Kie: namely, Three-leaved graffe, Claver graffe, all green herbs, Hay, Beans, Vetches, Chaffe, and in some places Barley and Straw. There is also a monethly diet or food given to Oxen, for in January and February, they give them Vetches, and Lupines, bruifed in water among Chaffe or Peafe, so bruifed and mingled, and where is want of such pulse, they may give them pressings of Grapes dryed and cleansed, which is not turned into wine, and mingle them with chaffe for the Cattel to eat, but the Grapes themselves are much better before the pressing, with their small twigs or leaves, because they are both meat and drink, and will fat an Ox very

The like may be added of boughs, of Laurel, Elme, and other leaves, and also Nuts and Acornes. but if they be not wearyed and fed with Acornes till they loath them, they will fall into scabs. In March and April, give them Hay, and from April unto June give them Graffe, and such green meat as may be found abroad ; Afterward all the Summer and Autumn, they may be fatisfied with the leaves of Elme, Bay, Holm, and especially that kind of Oake which is without prickles, and therefore they cannot abide Juniper. In November and December, while the feed time lafteth, they must have as much given them as they can defire, either of the forenamed food, or elfe of some better if need require; for it must be principally regarded, that the Cattel fall not into leanness in the Winter time, for leannels is the mother of many ficknesses in Cattel, and their utter overthrow, and therefore the benefits by their full feeding are many, as may appear by that common proverbe, Bos ad aceruum, that is, an Ox to a whole heap, to fignifie such men as live in all plenty and aboundance. The like care must be had of their drink, for the Neat-herd must diligently look unto their drink, that it may be alway clear, and it is reported of the rivers Craibu and Sibaris, that the Cattel which drink of their water do turn white, whatfoever colour they had in former times.

They will live in strength and persection twelve years, and their whole life is for the most part The time of but twenty. Kie live not fo long the means to know their age is by their teeth and their horn, for it is Oxtos age. observed that their teeth grow black in their age, and their horns, wax more circled as they grow in years, although I dare not affirm that every circle betokeneth a years growth, (as some have writen) yet I am affured the smooth horn sheweth a young beast. Moreover, although Kie will endure much cold and heat both in Winter and Summer, yet, must you have more regard to your Oxen, and therefore it is required that they in the Winter cold weather be kept dry and housed in stals, which must be of convenient quantity, so as every Ox may be lodged upon straw, the stoor made higher under their foreseet then their hinder, so as their urine may passe away and not stand to hurt their hoofs: and there be also allowed for the standing and lodging of every Ox eight foot in breadth, and a length answerable. The like regard must be had to their manger and rack, whereof the staves must not stand above one foot, or rather lesse from one another, that so they may not draw out their meat and stamp it underfoot.

But all the diet and food that the wit of man can ordain, will do them no manner of good if re- The medicines gard be not had to their bodily health, and prefervation of strength, for which cause they must to preferve an receive an ordinary medicine every quarter of the year; that is, in the end of the Spring, Summer, ex in flrengths Autumn, and Winter; which in some places is thus made and given in potion, they take of Cypres, and Lupine leaves an equall quantity, beat them small, then set them in water in the open air a day and a night, and afterward give unto every one for three daies together warmed as much as a wine pinte.

In other places they give them to prevent sickness, a raw Egge, a handful of salt in a pinte of Paxamut. wine: and other put into the meat of Oxen, the foam of new oil mingled with water, first a little at once until they be accustomed unto it, and afterward more, and this they do every fourth or fifth day. Cato reciteth a certain vow or prayer, which the old Idolatrous Romans were wont to make for the health of their Cattel, to Silvanus Mars; which was on this manner. First, they take three pound your and significant the health of their Cattel, to Silvanus Mars; which was on this manner. First, they take three pound your and significant the health of their Cattel, to Silvanus Mars; which was on this manner. of green wheat, and of Lard four pounds, and four pound and a half of fleshie sinews, and three perstitious mepints and a half of wine, then put them into earthen pots with hony, and put in the wine by it felf, dicines for the and this they did yearly, but no woman might know how it is made, or be present at the time of cure of Canel, the preparation, and it being made must be presently consumed by fire. Unto this ridiculous and superstitious idle invention, serving more to express the folly of man, then to benefit either man or beaft, I may add that kind of facrifice made for beafts, which Plin, calleth Daps, that was made in the Spring time when the Pear-tree did bloffom, the manner whereof was thus, They did offer to Jupiter Dapalis a bowl of wine, on the same day the herd-men and herds make their sacrifice, saying in this manner, O Jupiter Dapalin, I offer unto thee this cup of wine, in the behalf of my felf, family

Herodotus. Paul. Venet.

It

and Cattel, if thou wilt perform that unto them which belongeth to thee, be good to this wine beneath, be good to this my facrifice: Afterward the party washed his hands, and then drank the wine faying, O Jupiter Dapalis, be good to this my facrifice, be good to this inferiour wine, and if thou wilt, give part thereof to Vesta: the facrifice being ended he took Millet-seed, Lentils, Oxipanum, and Garlick: Thus far Cato; wherewith if any Reader be offended, let him remember to pity fuch poor remedies, and commend his Cattel to the true God, that faveth man and beaft. The Druides of the Gauls I called a certain herb growing in moyst places Samolum; which being gathered by the left hand of them that were fasting, they gave it for an Antidote to Oxen and Swine. And Gilen telleth of another superstitious cure for Oxen, when a man took the horn of a Hart, and laved it upon the Chappel of Pan, and fet upon it a burning Candle, which must not be forgotten, but alway thought upon in the day time, calling upon holy Demufaris, which foolish people have thought as it were by a witchcraft, to cure the evils of their Cattel.

The discovery of the tickness of Cattel, and the particular cure thereof.

But to let passe these and such like trisses, let us follow a more perfect description and rule to cure all manner of diseases in this Cattel, whose safegard and health next to a mans, is to be preserved above all other; and first of all the means whereby their fickness is discovered may be considered, as all Lassitude or wearisomeness through overmuch labour, which appeareth by forbearing their meat. or eating after another fashion then they are wont, or by their often lying down, or else by holding out their tongue, all which and many more signes of their diseases, are manifest to them that have observed them in the time of their health; and on the other side it is manifest, that the health of an Ox may be known by his agility, life and stirring, when they are lightly touched or pricked, starting, and holding their ears upright, fulness of their belly, and many other

There be also herbs which increase in Cattel divers diseases, as herbs bedewed with Hony bringeth the Murrain, the juyce of black Chameleon killeth young Kie like the Chine, black Hellebore, Aconitum, or Wolf-bane, which is that graffe in Cilicia, which inflameth Oxen, herb Henry. and others. It is also reported by Aristotle, that in a piece of Thracia, not far from that City which is called the City of Media, there is a place almost thirty furlongs in length, where naturally groweth a kind of Barley, which is good for men, but pernicious for beafts. The like may be faid of Aegolothros, Orobanche and Aeftur, but I will hasten to the particular description of their

The difeafes which infeft Oxen & Kie.

In the first place is the Malis or Glaunders already spoken of in the story of the Asse, which may be known by these signes, the Oxes hair will be rough and hard, his eyes and neck hang down matter running out of the noie, his pace heavy, chewing this cud little, his backbone sharp, and his meat loathsome unto him; for remedy hereof take Sea-onions or Garlick, Lupines or Cipres, or else the foam of oil. And if a beast eat Hogs dung, they presently fall sick of the Pestilence, which insecteth the herbs and grasse they breath on, the waters whereof they drink, and the stals and lodgings wherein they lie. The humors which annoy the body of Oxen are many, the first is a moist one called Malis, issuing at the nose, the second a dry one when nothing appeareth outwardly, only the beaft forfaketh his meat, the third an articular, when the fore or hinder legs of the beaft halt, and yet the hoofs appear found, the fourth is Farciminous, wherein the whole body breaketh forth into mattry bunches and biles, and appear healed till they break forth in other places, the fifth Subtercutaneus, when under the skin there runneth a humour that breaketh forth in many places of the body; the fixth a Subrenal, when the hinder legs halt by reason of some pain in the loins, the feventh a Maungie or Leprofic, and lastly a madness or Phrensie, all which are contagious, and if once they enter into a herd, they will infect every beaft if they be not separated from the fick, and speedy remedy obtained. The remedies against the last seven are thus described by Columella. First take Oxipanum and sea-

holy roots mingled with Fennel-feed and meal of beaten wheat rath-ripe; put them in fpring water warmed with hony nine spoonfuls at a time, and with that medicine anoint the breast of the beast, then take the bloud of a Sea-snail, and for want thereof a common Snail, and put it into wine, and give the beaft in at his nose, and it hath been approved to work effectually. It is not good at any time to flir up Oxen to running, for chafing will either move them to looseness of the belly, or drive them into a Feaver: now the fignes of a Feaver are these, an immoderate heat over the whole body, especially about the mouth, tongue and eares, tears falling out of the eyes, hollowness of their eyes, a heavy and stooping drowzie head, matter running out of his nose, a hot and difficult breath, and sometime fighing and violent beating of his veins and loathing of meat : for remedy whereof, let the beaft fast one whole day, then let him be let bloud under the tail fasting, and afterward make him a drink of bole-wort stalkes fod with oil and liquor of fish sauce, and so let him drink it for five daies together before he eat meat; afterward let him eat the tops of Lentils,

ther must the beast be turned out of doors, till he be recovered: When an Ox is fick of a cold, give him black wine, and it will prefently help him.

If an Ox in his meat taft of hens dung, his belly will prefently be tormented, and swell unto death if remedy be not given; for this malady, take three ounces of parfley feed, a pinte and a half of Cummin, two pounds of honey, beat these together and put it down his throat warme, then drive the beaft up and down, as long as he can stand, then let as many as can stand about him

rub

and young small Vine branches, then keep his nose and mouth clean with a spunge, and give him

cold water to drink three times a day, for the best means of recovery are cold meats and drinks, nei-

rub his belly, untill the medicine work to purgation: and Vegetius addeth, that the affies of Elme wood well fod in oil, and put down the beafts throat, cureth the inflamation of hen-dung. If at any time it happen, that an Ox get into his mouth and throat a horse-leech, which at the first will take falt hold, and fuck the place the holds (be it mouth or throat) til the have kild the beath if you cannot take hold on her with the hand, then put into the Oxes throat a Cane, or little hollow pipe evento the place where the Leech sucketh, and into that pipe put warm oil, which as soon as the Leech feeleth, the presently leaveth hold.

It fortuneth fometimes that an Ox is stung or bitten with a Screent, Adder, Viper, or other such venomous beaft; for that wound take sharp Trifoly, which groweth in rockie places, strain out the juice and beat it with falt, then scarifie the wound with that ointment, till it be wrought in. It a field-mouse bite an Ox, so as the dint of her teeth appear, then take a little Cumin or soft Pitch. and with that make a plaifter for the wound : or if you can get another field-moule, put her into oil, and there let it remain till the members of it be almost rotten, then bruise it and lay it to the fore; and the same body shall cure, whose nature gave the wound. Oxen are also much troubled with a disease called the Hide-bound; for remedy wereof, when the beatt is taken faom his work, and panteth, then let him be fprinkled over with wine, and put picces of fat into his mouth; if then you perceive no amendment, then feethe fome Laurel, and therewith heat his back, and afterward with oil and wine scarifie him all over plucking his skin up from the ribs, and this muit be done in the funshine, or else in a very warm place.

For the scabs, take the juice of Garlick, and rub the beast all over; and with this medicine may the biting of a Wolf or a mad Dog be cured: although other affirm, that the hoof of any beast with Brimstone, Oil, Water and Vinegar, is a more present remedy; but there is no better thing then Butter and stale Urine: When they are vexed with wormes, poure cold water upon them, afterward anoint them with the juice of onions mingled with

If an Ox be wrinched and strained in his sinews, intravel or labour, by stumping on any root or hard sharp thing, then let the contrary foot or leg be let bloud, if the sinews swell: If his neck fwell, let him bloud, or if his neck be winding or weak (as if it were broken) then let him bloud in that ear to which fide the head bendeth. When their necks be bald, grinde two tile together, a new one and an old, and when the yoak is taken off, cast the powder upon their necks, and afterward oil,

and fo with a little rest the hair will come again. When an Ox hangeth down his ears and eateth not his meat, he is troubled with a Cepbalalgie; that is, a pain in his head: for which, feethe Thyme in Wine, with Salt and Garlick, and therewith rub his tongue a good space: also raw Barly steeped in Wine, helpeth this disease. Sometime an Ox is troubled with madness, for which men burn them betweet the horns in the forehead till they bleed: fometime there is a Flie which biting them continually, driveth them into madness; for which they are wont to cash Brimstone and bay sprigs sod in water in the Pastures where they seed, but I know not what good can come thereby. When Oxen are troubled with sleam, put a sprig of black Hellebore through their ears wherein let it remain till the next day at the same hour. All the evils of the eyes are for the most part cured by insusion of Hony, and some mingle therewith Ammoniack, Salt, and Bortick. When the palat or roof of their mouth is fo swelled that the beast forfaketh meat, and bendeth on the one side let his mouth be paired with a sharpe instrument, or else burned or abited some other way, giving them green and soft meat till the tender fore be cured: but when the cheeks swell, for remedy whereof they sell them away to the Butcher for slaughter: it falleth out very often that there grow certain bunches on their tongues, which make them for fake their meat, and for this thing they cut the tongue, and afterward rub the wound with Garlick and Salt, till all the fleamy matter iffue forth.

When their veins in their cheeks and chaps swell out into ulcers, they soften and wash them with Vinegar and Lees, till they be cured. When they are liver-fick, they give them Rubarbe, Must and Gentian, mingled together. For the Cough and short breath, they give them twigs of

Vines, or Juniper mingled with Salt; and some use Betony.

There is a certain herb called Aplenon or Citteraeb, which confumeth the milts of Oxen, found by this occasion: in Gree there is a River called Protercus, running betwirt the two Cities confound and Gortina, on both fides thereof there were herds of Cattel, but those which fed neer to Gortina had no Spleen, and the other which feed neer to Gno on were full of Spleen: when the Physitians endevoured to find out the true cause hereof, they sound an herb growing on the coast of Gonna, which diminished their Spleen, and for that cause called it Applenon. But now to come to the diseases of their breast and stomach, and first of all to begin with the Cough, which if it be new may be cured by a pinte of Barley meal with a raw Egge, and half a pinte of fod wine : and if the Cough be old, take two pounds of beaten Hylop fod in three pints of water, beaten Lentils, or the roots of Onions washed and baked with Wheat meal given fasting, do drive away the oldest Cough. For shortness of breath, their Neat-herds hang about their neck Deaths-herb and Harts-wort: but if their Livers or Lungs be corrupted, (which appeareth by a long Cough and leaness) take the root of Hafell, and put it through the Oxes ear; then a like or equall quantity of the juyce of Onions, and oil mingled, and put into a pinte of Wine, let it be given to the beast many dayes together. If the Ox be troubled with crudity, or a raw evill stomach, you shall know by these . fignes; he will often belch, his belly will rumble, he will forbear his meat, hanging down his eyes,

Curfus bouin ant cict alvum,

aut febrim

and neither chew the cud or lick himself with his tongue: for remedy whereof, take two quarts of warm water, thirty stalkes of Boleworts, seethe them together till they be soft, and then give them to the beatl with Vinegar.

The History of Four-footed Beasts.

But if the crudity cause his belly to stand out and swell, then pull his tail downward with all the force that you can, and binde thereunto Mother-wort, mingled with falt, or elfe give them a Glyffer. or anoint a Womans hand with oil, and let her draw out the dung from the fundament; and afterward cut a vein in his tail with a sharp knife. When they be distempered with choler. burn their legs to the hoofs with a hot Iron, and afterward let them rest upon clean and fost straw: when their guts or intrails are pained, they are eased with the sight of a Duck or a

But when the small guts are insected, take sisteen Cypres Apples, and so many Gauls, mingle and beat them with their weight of old Cheese in four pints of the sharpest wine you can get, and so divide it into four parts, giving to the beaft every day one quantity. The excrements of the belly do deprive the body of all strength and power to labour; wherefore when they are troubled with it. they must rest, and drink nothing for three daies together, and the first day let them forbear meat, the fecond day give them the tops of wilde Olives, or in defect thereof Canes or Reeds: the stalks of Lentiske and Myrtill; and a third day a little water, and unto this some add dryed Grapes in fix pintes of sharp wine, given every day in like quantity. When their hinder parts are lame through congealed bloud in them, whereof there is no outward appearance, take a bunch of Nettles with their roots and put it into their mouths, by rubbing whereof the condensate bloud

When Oxen come first of all after Winter to graffe, they fall graffe-fick, and piffe bloud; for which they see the together in water Barly, Bread, and Lard, and so give them all together in a drink to the heast: some praise the kernels of Walnuts put into Eggeshels for this cure; and other take the bloudy water it felf, and blow it into the beafts Nostrils; and herd-men by experience have found that there is no better thing then Herb-Robert, to stay the pissing of bloud; they must also be kept in a stall within doors, and be fed with dry grasse and the best hay. If their horns be anointed with wax, oil, and pitch, they feel no pain in their hoofs, except in cases where any beast treadeth and presieth anothers hoof; in which case take oil and sod wine, and then use them in a hot Barly plaister or poulte's layed to the wounded place: but if the plough-share hurt the Oxes foot, then lay thereunto Stone pitch, Greafe and Brimstone, having first of all seared the wound with a hot Iron bound about with fhorn wool.

Now to return to the taming and instruction of Oxen. It is said that Businis King of Egypt was the first that ever tamed or yoaked Oxen, having his name given him for that purpose. Oxen are by nature nicek, gentle, flow, and not stubborne, because being deprived of his genitals he is more tractable, and for this cause it is requisite that they be alwayes used to hand, and to be familiar with man, that he may take bread at his hand, and be tyed up to the rack. for by gentleness they are best tamed, being thereby more willing and strong for labour, then if they were roughly yoaked or suffered to run wilde without the society and sight of men. Vario faith, that it is best to tame them betwixt five and three year old, for before three it is too foon, because they are too tender; and after five it is too late, by reason they are too unweildy and

How to tame or your wide

Rafis.

But if any be taken more wilde and unruly, take this direction for their taming:, First, if you have any old tamed Oxen, joyne them together, (a wilde and a tame) and if you please, you may make a yoak to hold the necks of three Oven; io that if the beast would rage and be disobedient, then will the old one both by example and ftrength draw him on, keeping him from ftarting afide, and falling down. They must also be accustomed to draw an empty Cart, Wain, or sled through fome Town or Village, where there is some concourse of people, or a plow in fallowed ground or fand, so as the beast may not be discouraged by the weight and strength of the business, their keeper must often with his own hand give them meat into their mouth, and stroke their Noses, that so they may be acquainted with the finell of a man; and likewise put his hands to their sides, and stroke them under their belly, whereby the beath may feel no displeasure by being touched. In some Countries, they wash them all over with wine for two or three daies together, and afterward in a horn give them wine to drink, which doth wonderfully tame them, although they have never been so wild. Other put their necks into engins, and tame them by substracting their meat. Other affirm, that if a wilde Ox be tyed with a halter made of wool, he will presently wax tame: but to this I leave every man to his particular inclination for this business; only let them change their Oxens sides, and fet them fometime on the right fide, and fometime on the left fide, and beware that he avoid the Oxes heel, for if once he get the habite of kicking, he will very hardly be reftrained from it again, He hath a good memory, and will not forget the man that pricked him, whereas he will not fir at at another, being like a man in fetters, who diffembleth vengeance untill he be released, and then payeth the person that hath grieved him. Wherefore it is not good to use a young Oxe to a goad : but rather to awaken his dulness with a whip.

These beatls do understand their own names, and distinguish betwixt the voice of their keepers ding of Oxen and thrangers. They are also faid to remember and understand numbers, for the King of Persia had certain Oxen, which every day drew water to Sufis to water his Gardens, their number was an hundred Veffels, which through cultom they grew to observe, and therefore not one of them

would halt or loiter in that business, till the whole was accomplished : but after the number ful- Guidue. filled, there was no goad, whip, or other means, could once make them ftir, to fetch another draught Alianus. or burthen. They are faid to love their fellows with whom they draw in yoak most tenderly, The love of whom they feek out with mourning if he be wanting. It is likewise observed in the licking of them. The love of selves against the hair, (but as Given faith) if he bend to the right side and lick that, it presages a yoak sellow. form; but if he bend to the left fide, he foretelleth a calmy fair day: In like manner, when he of the licting lougheth and smelleth to the earth, or when he feedeth fuller then ordinary, it betokeneth change of of Oxen, naweather: but in the Autumn, if Sheep or Oxen dig the earth with their feet, or lie down head to head, tural objetvait is held for an affured token of a tempest.

They feed by companies and flocks, and their nature is to follow any one which strayeth away; Their appears for if the Neat-herd be not present to restrain them, they will all follow to their own danger, to so after. Being angred and provoked they will fight with strangers very irefully, with unappealable contention: for it was feen in Rhetia, betwixt Curia and Velcuria, that when the herds of two Villages met Theanger of in a certain plain together, they fought fo long, that of threescore, four and twenty were flain and Oxen & Kie. all of them wounded, eight excepted, which the inhabitants took for an ill prefage or mischief of fome enfuing calamity, and therefore they would not fuffer their bodies to be covered with earth : to avoid this contention, skilful Neat-herds give their Cattel some strong herbs, as garlick and such like, that the favour may avert that strife. They which come about Oxen, Buls, and Bugils, must not Giring wear any red garments, because their nature rifeth and is provoked to rage, if they see fuch a Oxen provo-

ked by colour s. There is great enmity between Oxen and Wolves, for the Wolf (being a flesh-eating creature) lyeth in wait to destroy them; and it is faid, that there is so great a natural fear in them, that if a Wolves tail be hanged in the rack or manger where an Ox feedeth, he will abstain from eating. This beaft is but simple, though his aspect seem to be very grave; and thereof came the proverb of the Rasit, Oxen to the yoak, which was called Gerong: wherewithal Wrastlers and Prize-players were anointed, but when a foolish and heavie man was anointed they said ironically Bos ad ceroma.

Again the folly of this beaft appeareth by another Greek proverb, which faith, that An Ox raifelb dust which blindeth his own eyes; to fignifie, that foolish and indiscreet men sur up the occasion of their own harmes. The manifold Epithets given this beaft in Greek and Latin by fundry authors, do demonstratively shew the manifold conditions of this beast; as that it is called a Plower, Wilde, an earth-tiller, brazen-footed, by reason of his hard hoofs, Gerebrour, more brain then wit; horned, flubborn, horn-sliking, hard, rough, untamed, devourer of grasse, yoak-bearer, fearful, overtamed, drudges, wry-faced, slow, and ill favoured, with many other such notes of their nature, ordination,

There remain vet of this discourse of Oxen, two other necessary Tradates; the one natural, and The natural the other moral. That which is natural, contains the feveral uses of their particular parts, and first uses of the fefor their flesh, which is held fingular for nourishment, for which cause, after their labour which veral parts of bringeth leanness, they use to put them by for sagination, or (as it is said) in English for feeding, which Oxen. in all countries hath a feveral manner or cultom. Solion affirmeth, that if you give your Cattel when How to faiten they come fresh from their pasture, Cabbage leaves beaten small with some sharp Vinegar poured Cattel. among them, and afterward chaffe winowed in a fieve, and mingled with Bran for five daies together, it will much fatten and encrease their flesh, and the fixth day ground Barly, encreasing the quantity by little and little for fix daies together.

Now the best time to feed them in the Winter is about the Cock crowing, and afterward in the morning twilight, and foon after that let them drink: in the Summer let them have their first meat in the morning, and their second service at noon, and then drink after that second meat or eating, and their third meat before evening again, and so let them drink the second time; It is also to be observed, that their water in Winter time be warmed, and in the Summer time colder. And while they feed, you must often wash the roof and sides of her mouth, for therein will grow certain Wormes which will annoy the beaft, and hinder his eating, and after the washing, rub his tongue well with falt. If therefore they be carefully regarded they will grow very fat, especially if they be not over aged or very young at the time of their feeding; for by reason of age their teeth grow loose and fall out, and in youth they cannot exceed in fatness, because of their growth: above all Heifers and barren Kie will exceed in fatness, for Varro affirmeth, that he saw a field Mouse A strange iebring forth young ones in the fat of a Cow having eaten into her body the being alive: the port of a fat felf fame thing is reported of a Sow in Arcadia: Kiewill also grow fat when they are with Calf, Cow, if t. uc. especially in the middest of that time. The Turks use in their greatest feasts and Mariages, to roast or feethe an Ox whole, putting in the Oxes belly a whole Sow, and in the Sowes belly a Goofe, and in the Goofes belly an Egge, to note forth their plenty in great and small things: but the best slesh is of a young Ox, and the worst of an old one, for it begetteth an ill juyce or concoction, especially if they which eat it be troubled with a Cough or rheumy fleam, or if the party be in a Confumption, or for a woman that hath ulcers in her belly, the tongue of an Ox or Cow salted and slic afunder, is accounted a very delicate dish, which the Priests of Mercury said did belong to them, because they were the servants of speach, and howsoever in all sacrifices the beasts tongue was refused as a profane member, yet these Priests made choise thereof under colour of sacrifice to seed their dainty stomachs.

The horns of Oxen by art of man are made very flexible and straight, whereof are made Combes hafts for knives, and the ancients have used them for cups to drink in, and for this cause was Bacchus painted with horns, and Crater was taken for a cup, which is derived of Kera a horn. In like manner the first Trumpets were made of horns, as Virgil alludeth unto this sentence. Rouce frequerunt corrus caniu, and now adaies it is become familiar for the cariage of Gunpowder in war. It is reported by some husbandmen, that if seed be cast into the earth out of an Oxes horn (called in old time Cerasbola) by reason of a certain coldness, it will never spring up well out of the earth, at the least not so well as when it is sowed with the hand of man. Their skin is used for shooes, Garments, and Gum, because of a spongy matter therein contained, also to make Gunpowder, and it is used in navigation when a shot hath pierced the sides of the ship, presently they clapa raw Ox hide to the mouth of the breach, which instantly keepeth the Water from entring in : likewise they were wont to make bucklers or shieldes or hides of Oxen and Bugils, and the seven-folded or doubled shield of Ajax, was nothing else but a shield made of an Ox lude, so many times layed one piece upon another, which caused Homer to call it Sacos bentabieion.

The History of Four-footed Beasts.

Of the teeth of Oxen I know no other use but scraping and making paper smooth with them s their gall being sprinkled among seed which is to be sowen maketh it come up quickly, and killeth field-mise that tast of it, and it is the bane or poison of those creatures, so that they will not come neer to it, no not in bread if they discernit; and birds if they eat corn touched with an Oxes gall put into hot water first of all, and the lees of wine, they wax thereby astonished : likewife Emmets will not come upon those places where there remaineth any favour of this gall; and for this cause they anoint herewith the roots of trees. The dung of Oxen is beneficial to Bees if the hive be anointed therewith, for it killeth Spiders, Gnats, and drone-bees; and if good heed be not taken, it will work the like effect upon the Bees themselves: for this cause they use to smother or burn this kind of dung under the mouthes of the Hives in the spring time, which so displayeth and disperseth all the little enemy-bees in Bee-hives that they never breed again. There is a proverb of the stable of Augea, which Augea was so rich in Cattel, ahat he defiled the Countrey with their dung, whereupon that proverb grew: when Hercules came unto him he promised him a part of his Countrey to purge that stable, which was not cleansed by the yearly labour of 3000 Oxen, but Hercules undertaking the labour turned a River upon it, and so cleansed all. When Auged faw that his stable was purged by art, and not by labour, he denied the reward; and because Phyleus his eldest Son reproved him for not regarding a man so well deserving, he cast him out

The medicines parts of Oxen

Rafis.

Furnerine.

The manifolduse of the members of Oxen and Kie in medicine, now remaineth to be briefly touched. The horn beaten into powder, cureth the Cough, especially the tips or point of the horn, which is also received against the Prifick, or short breath made into pils with Honey. The powder of a Cowes horn mixed with Vinegar, helpeth the morphew, being washed or anointed therewith. The same insused into the Nostrils, stayeth the bleeding: likewise mingled with warm water and Vinegar, given to a Splenitick man for three daies together, it wonderfully worketh upon that puffion: powder of the hoof of an Ox with water put upon the Kings evill helpeth it, and with Water and Honey it helpeth the apostemes and swelling of the body: and the same burned and put into drink, and given to a Woman that lacketh Milk, it encreafeth milk and threngtheneth her very much. Other take the tongue of a Cow, which they dry fo long till it may be beaten into powder, and so give it to a woman in white wine or broath. The dust of the heel of an Ox or ancle bone, taken in wine and put to the gums or teeth do fasten them, and remove the ach away: The ribs of Oxen beaten to powder do stay the flux of bloud, and restrain the aboundance of monthly courses in women. The ancie of a white Cow laid forty daies and nights into wine, and rubbed on the face with white Linet, taketh spots and maketh the skin

Where a man biteth any other living creature, feethe the flesh of an Ox or a Calf, and after live daies lay it to the fore, and it shall work the ease thereof. The flesh being warm layed to the swellings of the body, easeth them: so also do the warm bloud and gall of the same

The broath of beef healeth the loofness of the belly, coming by reason of choler; and the broath of Cowes flesh, or the marrow of a Cow, healeth the ulcers and chinks of the mouth. The skin of a Ox (especially the leather thereof) warm in a shooe, burned and applyed to pimples in the body or face, cureth them. The skin of the feet and nose of an Ox or Sheep, sod over a soft and gentle fire, untill there arise a certain scum like to glew from it, and afterward dried in the cold, windie air, and drunk helpeth (or at least) easeth burftness very much.

The marrow of an Ox, or the fewet, helpeth the strains of sinews if they be anointed therewith. If one make a small candle of Paper and Cowes marrow, setting the same on fire, under his browes or eye-lids which are bald without hair, and often anointing the place, he shall have very decent and comely hair grow thereupon. Likewise the sewet of Oxen helpeth against all outward poison: so in all Leprosies, Botches, and Scurviness of the skin, the same mingled with Goose grease, and poured into the eares, helpeth the deafness of them. It is also good against the inflamation of the ears, the stupidity and dulness of the teeth, the running of the eyes, the ulcers and rimes of the mouth, and stifness of the neck. If ones bloud be liquid and apt to run forth of the body,

body, it may be well thickned and retained, by drinkin g Ox bloud mingled with Vinegar; and the bloud of a Cow poured into a wound that bleedeth, flayeth the bloud. Likewise the bloud of Oxen

bloud of a Cow pointed into a wound that bleedeth, nayeth the ploud. Likewite the bloud of Oxen cureth the frabs in Dogs.

Concerning their Milk, volumes may be written of the several and manifold virtues thereof, for the Areadian refused all medicine, only in the Spring time when their beasts did ear graffe, they Pliny. drain Cowes milk, being perlyaded that the virtue and vigour of all good herbs and fruits were A Hultory, received and digested into that liquor; for they gave it medicinally to them which were sick of the Princk of Consumption of an old Cough of the Consumption of the reins of the hardness of the bestly, and of all manner of possess, which burn inwardly; which is also the opinion of all the Greek physitians: and the shell of a Walnut sod in Cow-milk and laid to the place where a Scrpent hath bitten, it cureth it, and stayeth the posson.

The same being new and warm Gargarized into the throat, helpeth the foreness of the kernels, and all pain in the Arteries, and Welling in the throat and stomach: and if any man be in danger of a short breath, let him take dayly soft pitch with the hearb Munimie, and Harts suet clarified in a

a fhort breath, let him take dayly foft pitch with the hearb Munimie, and Hart's fuet clarified in a

Cup of new Milk, and ithath been proved very profitable.
Where the pains of the stomach come by fadness, Melancholy, or desperation, drink Cow-milk, Womans milk, or Asses milk, wherein a flint stone hath been sodden. When one is troubled with a defire of going often to the flool, and can egeft, nothing, let him drink Cow-milk and Aftes-milk dod together; the same also heated with gade of Iron or steel, and mingled with one fourth part of water, helperh the Bloudy flux; mingled with a little Hony and a Buls gall, with Cummin and gourds layed to the Navel: and some affirm, that Cow-milk doth help conception if a woman be troubled with the whitefux to that her womb be indangered, let her drink a purgation for her upper parts, and afterward Affes milk, last of all let her drink Cow-milk and new wine; (for forty daies together if need be) to mingled that the wine appear not in the milk, and it shall that the flux. But in the use of milk, the rule of Hipporages mult be continually observed, that it be not used with any tharp or tartd liquor for then it curdleth in the fromach, and turneth into corruption. The whay of Cow-milk mingled with Hony and Salt, as much as the talk will permit and drunk, looseneth the hardness of the belly.

The marrow of a Cow mingled with a little meal, and with new cheefe, wonderfully stayeth the Bloudyflux. It is affirmed, that there is in the head of an Ox, a certain little ftone, which only in the fear of death he calleth our at his mouth, if this ftone be taken from them fuddenly by gutting the head, it doth make children to breed teeth eafily, being foon tyed about them. If a man or woman, drink of the same water, whereof an Ox drunk a little before, it will ease the headach: and in the second venter of a Cow there is a round black Tophin found, being of no weight, which is accounted very profible to Women in hard travails of child-birth. The Liver of an Ox or Cow dryed, and drunk in powder cyreth, the flux of boud. The gall of a Cow is more forcible in operation then all other beaffs gals what loever. The gall of an Ox mixed with Hony, draweth out any thorn or point of a needle or other Iron thing out of the flesh where it sticketh Likewise it being mingled with Alome and Myrrhe as thick as hony, it cureth those evils which creep and annoy the privie parts; laying upon it afterward Beets fod in wine.

It will not fuffer the Kings evill to grow or spread it self if it be laid upon it at the beginning. The hands washed in an Oxes gall and water, are made white how black soever they were before time; and if purblind eyes be anointed with the gall of a black Cow, one may read any writing the more plainly: there is in the gall of an Ox a certain little stone, like a ring, which the Philosophers call Alchern Land some Guers and Neffarum) which being beaten and held to ones Nose, it cleareth the eyes, and maketh that no humour do distil to annoy them: and if one take thereof the quantity of a Lintel feed, with the juice of Beets, it is profitable against the Falling evill. It one be deaf or thick of hearing, take the gall of an Ox and the urine of a Goat,; or the gall of Goose: likewise, it easeth the headach in an Ague, and applyed to the temples provoketh sleep, and if the breasts of a woman be anointed therewith it keeps her milk from

The milt of an Ox is eaten in hony for easing the pains of the milt in a man, and with the skin that a Calf cast out of his dams belly, the ulcers in the face are taken away: and if twenty heads of Garlick be beaten in a Oxes bladder, with a pinte of Vinegar, and laid to the back, it will cure the milt. It is likewise given against the Spleen, and the Colick made like a plaister, and layed to the Navel till one fweat.

The urine of an Ox causeth a cold stomach to recover, and I have seen that the urine of a Cow taken in Gargarizing, did cure intolerable pleers in the mouth. When the Bee hath taited of the flower of the Corn-tree, the presently dyeth by looseness of the belly, except the tast the wrine of a Man or an Ox.

There are likewise many uses of the dung of Oxen made in Physick, whereof Authors are full, but especially against the Gowt, plaistering the fick member therewith hot and newly made: and against the Dropsie, making a plaister thereof with Barley meal and a little Brimstone aspersed, against the Dropsie, making a plaister thereof with Barley meal and a little Brimstone aspersed. The moral to cover the belly of a man. And thus much for the natural properties of this kind, now we will and external briefly proceed to the moral.

The moral uses of this beaft, both in labour and other things, do declare the dignity and high both for labour account our forefathers made hereof, both in Vintage, Harvelt, Plowing, Carriage, Drawing, and other in-



Vaire.

Sacrificing, and making Leagues of truce and prace; in fo much as that if this failed, all tillage and vintage must in many places of the world be utterly put down; and in truth, neither the fowls of the air, nor the Horse for the battle, nor the Swine and Dogs could have no sustenance but by the labor of Oxen : for although in some places they have Mules, or Camels, or Elephants, which help them in this labor, yet can there not be in any Nation a neglect of Oxen, and their reverence was so great that in ancient time when an offender was to be fined in his Cattel (as all amerciaments were in those daies) the Judge might not name an Ox, untill he had first named a Sheep; and they fined a fmal offence at two Sheep and not under, and the greatest offence criminal, at thirty Oxen and not above, which were redeemed, by giving for every Ox an hundred Asses, and ten for every Sheep.

It is some question among the ancients, who did first joyn Oxen together for plowing; some

Heraclides.

Augustinus.

affirming that Ariflem first learned it of the Nymbbi, in the Island Co: and Diodorus affirmeth, that Dionyfius Son of Jupiter and Ceres or Proferpina, did first of all invent the plow. Some attribute it to Briges the Athenian; other to Tripilemus, Ofiris, Habides a King of Spain; and Virgil affirmeth most constantly, that it was Ceres, as appeareth by this verie;

> Prima Ceres ferro mortales vertere terram Instituit &c.

Whereunto agreeth Servius : but Irather incline to Josephus, Laciantius and Eusebius, who affirm, that long before Ceres was born, or Ofirie, or Hercules, or any of the relidue, their was a practife of plowing, both among the Hebrews and Egyptians; and therefore as the God of plowing called by the Romans Jugatinus (because of yoaking Oxen) was a fond aberration from the truth, so are the residue of their inventions about the first man that tilled with Oxen: seeing it is said of Cain and Noab, that they were husbandmen and tilled the earth. The Athenian had three several plow-feasts which they observed yearly, one in Scirus, the other in Rharia, and the third under Pelinius: and they call their mariage-feasts, plow-seasons, because then they endevoured by the seed of man to multiply the world, in procreation of children, as they did by the plow to entrease food in the

The Greciaus had a kind of writing called Boustraphedon, which began, turned, and ended as the Oxen do in plowing a furrow, continuing from the left hand to the right, and from the right hand to the left again, which no man could read, but he that turned the Paper or Table at every lines end. It is also certain, that in ancient time, the leagues of truce and peace were written in an Oxes hide, as appeareth by that peace which was made by Tarquinius, betwixt the Romans and the Gabii, the which was hanged up in the Temple of Jupiter, as Dionysius and Pompeius Sextus affirm (in the likeness of a buckler or shield:) and the chief heads of that peace remained legible in that hide, unto their time, and therefore the ancients called the Oxes hide a shield, in regard that by that conclusion of peace, they were defended from the wars of

And there were certain people called Homolotti by Herodotus, who were wont to strike up their leagues of peace after war and contention, by cutting an Ox into small pieces, which were divided among the people that were to be united, in token of an inseparable union. There be that affirm, that a Team or yoak of Oxen, taking fix or eight to the Team, wil plow every year, or rather every feafon a hyde of ground; that is, as some account 20 Mansa, or in English and Germane account 30 Acres; which hath gotten the name Jugera from this occasion, as Eustainius and Varinus report. When Sychaus the husband of Dido, who was daughter of Agenor & fifter to Pygmalion, wandered to and fro in the world with great store of treasure, he was slain by Pygmalion secretly, in hope to get his wealth: After which time, it is faid, that he appeared to his wife Dido, bidding her to fave her life from her cruell brother; who more esteemed money then nature, she sled into Lybia, taking with her some Tyrians among whom she had dwelled, and a competent sum of money; who being come thither, craved of Isrbas King of Nomades, to give her but so much land as she could compass in with an Oxes hide, which with much ado the obtained, and then did cut an Oxes skin into smal and narrow thongs or lists, wherewithall the compassed in so much as builded the large City of Carthage, and first of all was called the New City, and the Castle thereof Byrfa, which signifieth a Hide.

Enstablus also reporteth another story to the building of this City, namely that it was called Carthage of one of the daughters of Hercules, and that when Elife and the other companions of Dide came thither for the foundation of the City, they found an Oxes head, whereupon they were difcouraged to build there any more, supposing that Omen betokened evill unto them, and a perpetual flavery in labour and mifery, such as Oxen live in, but afterward they tryed in another corner of that ground, wherein they found a Horses head, which they accepted as a good signification of riches, honour, magnanimity, and pleasure, because Horses have all food and maintenance provided for them. Among the Egyptians they paint a Lion for strength, an Ox for labor, and a Horse for magnanimity and courage, and the Image of Mithra which among the Persians signifieth the Sun, is pictured in the face of a Lyon holding the horns of a striving Ox in both hands, whereby they signifie that the Moon doth receive light from the Sun, when the beginneth to be separated from her beams.

There is in the Coasts of Babylon a Gem or precious stone like the heart of an Ox, and there is another called Sarciter, which representeth the flesh of an Ox. The ancients had like-

wife fo great regard of this beatt, that they would neither factifice nor eat of a labouring Oxe . wherefore Hereiles was condemned when he had defired meat of Toeodomania in Dyrpia, for his hungry companion the Son of Hyla, because by violence he took from him one of his Oxen and flew him. A crowned Oxe was also among the Romania fign of peace; for the Souldiers which Mireelling. kept the Caftle'of Anathon neer the river Euphrates against Julianus and his Army, when they yeelded themselves to mercy, they descended from the Castle, driving before them a crowned Oxe : from this manifold necessity and dignity of this beast came the Idolatrous cultom of the Heathens, and Idolaty comespecially the Egyptians, for they worshipped him instead of God calling him Aft and Epaphur: mitted with whose choyce was on this fort. He had on his right side an exceeding splendent white spot, and have of the his horns crooking together like the new Moon, having a great bunch on his tongue, which they choice of April. call Cantharus: neither do they fuffer him to exceed a certain number of years, or grow very big, for these causes they give him not of the water of Nilus to drink, but of another consecrated well, which hindereth his growth: and also when he is come to his full age, they kill him, by drowning him in another consecrated well of the Priests: which being done, they seek with mourning another (having shaved their heads) to substitute in his place, wherein they are never very long but they finde one, and then in a holy Ship, facred for that purpole, they transport and convey him to Memphis. And the Egyptians did account him a bleffed and happy man, out of whose fold the Priest had taken that Oxe-God. He hath two Temples erected for him, which they call his Chambers, where he giveth forth his Augurisms, answering none but children and youths playing before his Temples: and refusing aged persons, especially women; and if any not sacred, happen to enter into one of his Temples, he dyeth for it, and if into the other, it fore-sheweth some mon-

strous cursed event, as they fondly imagine.

The manner of his answers is privately to them that give him meat, taking it at their hands; and they observe with great religion, that when Germanicus the Emperour came to ask counsel of him, he turned from him and would not take meat at his hand; for presently after he was slain. Once A Bistory, in a year they shew him a Cow, with such marks as he hath, and alway they put him to death upon the same day of the week that he was found; and in Nolus neer Memphis, there was a place called Phiala, where were preserved a Golden and a Silver dish, which upon the birth or Calving days of Apis, they threw down into the river, and those days were seaven; wherein they affirm that never man was hurt by Crocodiles. The Egyptians do also consecrate an Oxeto the Moon, and a Cow to Vrania. It is reported that Mycerinai King of Egypt, fell in love with his own Daughter: Herodams. and by violence did ravish her; she not able to endure the conscience of such a fact, hanged her. A History, felf: whereupon the King her impure father, did bury her in a wooden Oxe, and so placed her in a secret place or chamber, to whom daily they offer many odours; but the mother of the maiden did cut off the hands of those Virgins or Women that attended on her Daughter, and would not rescue her from so vile a contempt. There were also many other pictures of Oxen, as in Corcyra Of the pictures and Eretria; and most famous was that of Perillus, which he made and presented to Phalaris the Tyrant of Agrigent, shewing him; that if he would torment a man, he should put him into that Oxe fet over a fire, and his voyce of crying should be like the loughing of a Heiser; which thing being heard of, the Tyrant to shew his detestation of more strange invented torments then he had formerly used, he caused Perillus, that presented it unto him, to be put into it alive, and so setting it over a fire; made experiment of the work upon the workman, who bellowed like a Cow, and was so tormented to death for that damnable and dangerous invention; which caused Ovid to write thus:

Et Phalaris taure violentus membra Perilli Torruit : infalix imbuit author opus.

When an Oxe or Cow in ancient time did dye of themselves, (Viz.) if it were an Oxe, they buried him under the walls of some City, leaving his horn sticking visibly out of the earth, to signifie the place of his burial, for when his flesh was consumed, they took it up again, and buryed the bones in the Temples of Venus in other places: but the body of a dead Cow they cast into some great River neer adjoyning. The Poets have faigned a certain Monster called Minotaurus, having in Of the monster part the form of a man, and in part the form of a Bull; and they say, that Pasiphae the Daughter Minotaurus. of the Sun and wife of Minos, King of Crete, fell in love with a Bull, and by the help of Dedalus, the was included in a wooden Heifer, covered with a Cows hide, and so had copulation with the Bull, and so came that monster Minos included in a labyrinth; and constrained the Athenians, who had flain his son Androgeus, to send every year seven young men, and seven maids to be given to that Monfters to feed upon, for he would eat mans fiesh. At last Thefeus son of Ageus King of Athens, came into that labyrinth, and flew that Minotaure, and by the help of Ariadne elcaped out of the labyrinth. Other relate the ftory in this manner ; that when the Cretensians would have expelled Minos from his Kingdom; he vowed that what soever likeness first appeared out of the Sea for sign of victory unto him, he would facrifice it to the Gods, if he did enjoy his Regiment : and thereupon a goodly Bull came unto him out of the Sea, wherewithall he was delighted: But after he had recovered his Kingdom in quiet, he kept that Bull in his own hands, and facrificed another; and that by this Bull was the Minotaure begotten on his wife Positione. But the truth is; that when Minor was in danger to lose his Kingdom; one Taurus, a valuant Prince and Captain, came with a Navy

Clemens.

Giraldus.

Pliny.

or good fouldiers, and established him in quiet. Afterward falling in love with Paiphae King Minot wife, he lay with her in the house of Daddiw : which Daddiw wrought with the Queen to give him his pleasure, and that the Minotaure was a Monster in Crete, that had the face of an Oxe, and the other members like a man, such an one was seen in Arisotles time. Although other take it for a fiction; because the Roman had it pictured in their Ensigns of war, until Caim Marine altered it to an Eagle, which remainesh to this day. Alciain yeeldeth this reason, why the Romans gave such an arms, to fignifie that secretie becometh a Captain, and that proud and crafty countels do hurt the authors of them.

> Limine quod caco obscura & caligine monstrum Gnoffiacis clausit Dedalus in latebris: Depicium Komana phalanx in pralia geftat, Semiviroque nitent signa superba bove : Nolque monent debere ducum secreta latere Confilia, authori cognita techna nocet.

It is reported also, that when Cadmus went from Delphos to Phocia, an Oxe did direct him in the way, and was his guide; which Oxe was brought out of the herds of Pelagen, having in both his sides a white spot: it must needs be understood of the Moon, for Cadinus slying by night, having the Moon to thine upon him (which is Hieroglyphically deciphered by the Oxe,) gave him light and direction to another City. It were endless to prolecute the feveral speeches, proverbs, allusions, emblemes, plays, prizes, and hieroglyphicks made upon Oxen; whereby, men and women, Cities, Regions, and People have taken denomination from Oxen; but also some of the stars in the tirmament: therefore I will not proceed to those devises, but only touch the sacrifices made with Oxen and so conclude this story.

It cannot be denyed, that the prime inflitution of facrifices, was from, by, and for the Ordinance of God, to teach the world to worship him in blood for fin: which could not be expiated but by the blood of the only immaculate Son and Lamb of God; and therefore I will but remember how corruption polluted that Ordinance, which was purely without idle Ceremonies initituted by the everlaiting God; and yet was by mans invention made wretched, horrible, and damnable, through abust of the fact, that otherwise by divine constitution (as appears in holy Scripture) was heavenly, honourable and bleffed.

To begin therefore with the original of that Heathenish and Paganish sacrifice, in sead of God the only true and divine Essence, to whom all sacrifice and divine worship was due, and whose creatures, both Men, Oxen, and all other living and vilible things are; they offered unto all the hoasts of Heaven, the Sun, and Stars, the Heathen gods, Jupiter, Mars, Minerva, Randrifus, and others: and if the Sacrifice were costly and sumptuous, it was called Hecatombe. Now before their Sacrifice they made Prayers, burned Incense for odours, presented Probjets (as they were tearmed) certain preparations and cakes made of Barley and Salt, (called Vlocbyta.) After which, the Priest turned him fometimes to the right hand, and fometimes to the left, and then began to take the grifle hairs growing on the Oxes fore-head betwirt his horns, making a tafte of them, and casting them in the ire to begin the Sacrifice. Then did he give into the hands of the people standing by, little pots of Wine likewife, to take for Sacrifice, and then he which killed the beaft drew his knife, or axe, or cleaver, from the head to the tayl of the beaft. Now in every Sacrifice they had burning torches. which were lawful for none to carry but for men, and not women; then the Priest commanded to kill the Sacrifice, which fometime they did by knocking him on the head, if the beaft were to be sacriticed to Hell, and those that were therein; for they acrificed a barren Cow, or a black Sheep to those gholls. But if the Sacrifice were for Heaven, and to the powers thereof, they lifted up his head and cut his throat: then put they under him their Sphagian veffels to receive his blood, and when the beait was fain down, they flayed off his skin.

Then did the Priest or Flamen divide the intrails, that so he might make his augurism (the bowels being proved at the Altar.) Having looked into the bowels, they took out of every gut, member and part, a first fruits, moulded them together in the meal of green wheat-corn, then was it given to the Priest, who put thereunto frankincense, herbmary, and fire, and so burned them all together, which was called a perfect Hoalt. But if they facrificed to the gods of the Sea, then did they first of all wave the bowels of the heaft in the Sea-floods before it was burned. The best Sacrifices were fatted and white Oxen or Kine, fuch as had never been under yoke; for the beaft used to labour was accounted unclean: they never offered in Sacrifice one under thirty days old, nor over five years by the laws of the Priests. When the Spartanes overcame their enemies by stratagem, they sacrificed to Mars an Oxe; but when by open force, they facrificed a Cock; for they esteemed more of an unbloody then a bloody victory. When a man facrificed a Cow to Minerva, he was bound to Sacrifice a Sheep and an Oxe to Pandryfus.

When the Levengians in a publick spectacle would make a Sacrifice, they wanted an Oxe; for which cause they gathered together so many sticks of small wood, as made the Image of an Oxe artificially conjoyned together, and so setting it on fire burned it for an offering: whereupon a Lacrensian Oxe, was an Ironical Proverb, for a Sacrifice of no weight or merit. It is also reported, that an Heifer being brought to the Altar of Minerva to be facrificed, did there Calve; wherefore the Priests would not meddle with her, but let her go away free; because Minerva was the goddess of procreation; holding it an impious thing to kill that in Sacrifice which had brought forth a young one at the Altar: to conclude, as Vertius faith, that on a time Justice was so oftended with men. because they imbrewed every Altar with the blood of Oxen and Cattel, that therefore she left the Earth, and retired back again to dwell among the Stars : fo will we in this discourse cease from any further pro secution of the Moral or Natural description of these Beasts, leaving their lawful use to the necessity of mankinde, and their abusive idolatrous facrifices to him that loveth all his creatures, and will require at mans hand an account of the life and blood of brute beafts.

Of the CALF.

Calf, is a young or late enixed Bull or Cow, which is called in Hebrew, Fgel; or Par: and some- The definition Atimes Ben-bakar, the fon of an Oxe. Yet Kabbi Solomon, and Abraham Ezra, expound Egel, for and name, a Calf of one year old. The Sarazens of that word call a Calf Hefel. The Gracians, Mofebos; whereof is derived Mojcharios : but at this day they call him Monskari, Or Mojchare. The Italians, Vitello; the French, Veau; the Spaniards, Ternera of Teneritudo, fignifying tendernes; and sometimes Bezeron and Vezerro; the Germans, Ein Kalb, the Flemmings, Kalf; and the Latines, Vitulue, of the old The ctymological word Vitulor, fignifying to be wanton, for Calves are exceedingly given to sport and wantonness; Ey of Findin. or as other suppose from the Greek word Italous, came Vitulus; and therefore the Latines do not alway take Vitulus for a young or new foaled beaft, but sometime for a Cow, as Virgil Eclog.

> Bis verit ad multram binos alit ubere (atus)

And this word (like the Greek, Moschor) fignifieth male and female: whereunto by divers Authors both Greek and Latine, are added divers Epithites by way of explication, both of the condition, inclination, and use of this young beast; calling it wilde, ripe for the temples, unarmed, weak, fucklings, tender, wandring, unhorned, and fuch like. And because the Poets faign that Io was turn- The Epiblic. ed into a Cow, and that the violet herb was affigured by Jupiter for her meat; they derive Viola, a Vi- of a Calf. olet, from Vitula a Calf, by a kinde of Gracian imitation.

It is also certain that the honor of this young beast have given denomination to some men, as Pom- Varro.

Ponius Vitulus, and Vitulus Niger Turamius, and Vitellius was derived from this stem or theam, al- Men named though he were an Emperour. The like may be said of Molobos in Greek, fignifying a Calf; for after Calves, there was one Moschus a Sophist that drank nothing but water, and there was another Moschus, a Grammarian of Spracuse, whom Athenaus doth record, was a familiar of Aristarchus, and also of another, a Poet of the Bucolicks; and this ferveth to shew us, that the love our Ancestors bare unto Cattel, appeared in taking upon them their names, and were not ashamed in those elder times, wherein wifdom and invention was most pregnable, to glory in theirherds from which they received maintenance. But to the purpose, that which is said of the several parts of an Oxe and a Cow, belongeth also to a Calf; for their Anatomy differeth not, because they are conceived and generated by them, and in them: and also their birth, and other such things concerning that, must be inquired in the discourse of a Cow.

It is reported by an obscure Author, that if the hoof of a Calf be not absolved or finished in the A secret by Dams belly before the time of Calving, it will dye.! And also it must be observed, that the same the hoof. diseases which do infest and harm an Oxe, do also befall Calves, to their extreme perill: but they are to be cured by the same fore-named remedies. And above the refidue, these young bealts are The diseases of troubled with worms, which are ingendered by crudity, but their cure is to keep them fasting till a Calf. they have well digefted their meat, and then take lupines half fod, and half raw, beaten together, The cure of and let the juyce thereof be poured down his throat; otherwise take dry figs and fitches beaten together with Santonica, called Lavender-cotten, and so put it down the calves throat as aforesaid, or else the fat of a Calfand Marrube with the juyce of Leeks, will certainly kill thefe Evils. It is the manner To choose to regard what Calves you will keep and what you will make of and kill either for facrifice, as in an Calves for ancient time, or private use, and to mark and name those that are to be reserved for breed and labour, Hore. according to these verses:

> Post partum curant, vitulus traducitur omnit, Et quos aut pecori malunt submittere babendo. Continuoque notas & nomina gentis inurunt, Ant aris servare facris, aut scindere terram, Et campum horrentem fracis invertere glebis.

And all these things are to be performed immediately after their weaning : and then in the next place you must regard to geld the males, which is to be performed in Lune, or as Magus faith, in May, or at the farthest let them not be above a year old; for elle they will grow very deformed and small: but if you lib them after two years old, they will prove stubborn and intractable, The libbling wherefore it is better to geld them while they be young ones, which is to be performed not with of Calver,

Of the Cacus.

Aristotle. Sotion. Vario.

any knife or iron instrument, because it will draw much blood, and indanger the beast through pain, but rather with a cloven reed or stick, pressing it together by little and little: but if it happen that one of a year or two years old be to be libbed, then you must use a sharp knife, after you have pressed the stones into the cods, and cut them out at one stroke, and for stanching of the blood, let the cod, and the ends of the veins be seared with an hot iron, and so the wound is cured as

And now the time for the effecting hereof, is best in the wane of the Moon, either in the Spring or Autumn; but it is good to leave as many of the veins and nerves of the virile member untouched and whole as may be, that so he may not lose any condition of a male, except the power of generation. And if the wound be overmuch given to bleed, lay upon it ashes with the spume of silver, which is apt to stanch blood in all green wounds; and that day let him not drink, and eat but a very little meat: for three days after give him green tops or grass, foft and easie to chew, and at the third days end, anoint the wound with liquid pitch; ashes, and a little Oyl; which will soon cure the scar and keep the flies from stinging or harming it. If at any time a Cow cast her Calf, you may put unto her another Calf, that hath not suckt enough from his own Dam; and they use in some Countries to give their Calves Wheat-bran, and Barly-meal, and tender meat; especially regarding that they drink morning and evening. Let them not lye together in the night with their Dam, but asunder, untill their sucking time, and then immediately separate them again, unless the Cow be well fed when the Calf sucketh; her ordinary food will yeeld no great tribute of Milk; and for this cause you must begin to give the Calf green meat betimes. Afterward being weaned, you may suffer those young ones to feed with their Dams in the Autumn, which were calved in the Spring. Then in the next place, you must regard the taming of the beast, being ready for labour, which is expressed in the former treatise of an Oxe.

Food for Calves.

Palladius.

Collumella.

Sotion.

Varro.

Sacrifices of Calves.

Pliny. Cælius. Polephus. A wonder. Monfters of Calves.

Nic, Villagag.

The fielh of Calves.

The Ancients called Villoria by the name of the Goddels Vitula, because they sacrificed unto her Calves, which was tearmed a Vitulation: and this was usual for victory and plenty, as is to be seen at large in Giraldus, Macrobius, Monius, Ovid, and Virgil: but the Heathens had this knowledge, that their Gods would not accept at their hands a lame Calf for a Sacrifice, although it were brought to the Altar; and if the tail of the Calf did not touch the joynts of his hinder legs, they did not receive him for Sacrifice. And it is said of Æmilins Paulus, when he was to go against the Macedonians, he facrificed to the Moon in her declination eleven Calves. It is very strange, that a Calf being ready to be facrificed at the Temple of Ierusalem, brought forth a Lamb, which was one fore-shewing fign of Ierusalems destruction. But Aristole declareth, that in his time, there was a Calf that had the head of a childe; and in Luceria a Town of Helvetia, was there a Calf which in his hinder parts was a Hart.

When Charles the fifth, went with his Army into Africk, and arrived at Largherd, a Noble City of Sardinia, there happened an exceeding great wonder; for an Oxe brought forth a Calf with two heads; and the woman that did owe the Oxe, presented the Calf to the Emperor : and fince that time I have feen the picture of a more strange beast calved at Bonna, in the Bishoprick of Colen, which had two heads; one of them in the side not bigger then a Hares head, and two bodies joyned together; whereof the hinder parts were smooth and bald, but the tail black and hairy; it had also seven feet; whereof one had three hoofs : whis Monster lived a little while, and was brought forth in Anno 1552 the 16. day of May, to the wonder and admiration of all them, who either knew the truth, or had feen the picture.

Butchers are wont to buy Calves for to kill, and fell their flesh; for in all creatures, the flesh of the young ones are much better then the elder, because they are moist and soft, and therefore will digest and concoct more easily: and for this cause Kids, Lambs, and Calves, are not out of Season in any time of the year; and are good from fifteen days to two months old, being ornaments to the Tables of great Noble men; which caused Fiera to make this Distiction:

> Assidues habeant vitulum tua prandia in usus, Cui madida & sapida juncta tepore caro est.

And principally the Germans use the chawthern, the head, and the feet, for the beginning of their meals; and the other part either roasted, or baked, and sometime sod in broath, and then buttered,

Pliny.

Of the medi-

Marcellus. Pliny.

Nicander.

Marcellus.

spiced and sauced, and eaten with Onyons. The Medicines arising from this beaft, are the same that come from his Sires before spoken of, and especially the flesh of a Calf doth keep the flesh of a new wound, (if it be applyed thereunto) from swelling, and being sodden, it is precious against the bitings of a mans teeth: and when a mad Dog hath bitten a man or a beast, they use to pare the wound to the quick; and having sodden Veal mingled with the fewet and heel, they lay some to the wound, and make the patient drink of the broath: and the same broath is soveraign against all the bitings of Serpents. The horns of a Calf fod foft, are goodlagainst all intoxicate poyson, and especially Hemlock. The powder of a Calves thigh drunk in Womans Milk, cureth all filthy running Ulcers; and out of the brains of a Calf they make an Oyntment, to loosen the hardness of the belly. The marrow softneth all the joynts, driveth away the bunches arifing in the body; having an operation to foften, fill, dry and heat. Take Oyl, Wax, Rust, and the marrow of a Calf, against all bunches in the face: and Calves marrow with an equal quantity of Whay, Oyl, Rose-cake and an Egge, do soften the hardness of the cheeks and eye-lids, being laid to for a plaitler, and the same mixed with Cummin, and infused into the ears, healeth the pains of them: and also easeth the Ulcers in the mouth.

The marrow with the lewet composed together, cureth all Ulcers and corruptions in the Secrets Pline. of Men and Women. The Fat pounded with Salt, cureth the Louzy evill, and likewife the ulcerous fores in the head. The same mixed with the fat of a Goose, and the juyce of Basil or wilde Cum- Marcellus, min, and infused into the ears, helpeth deafness and pains thereof. The fat taken out of the thigh of a Calf, and fod in three porringers of water, and supped up, is good for them that have the Flux: and the dung of a Calf fryed in a pan, laid to the Buttocks and Secrets, doth wonderfally cure the Bloodyflix : alfo laid to the reins, provoketh Urine; and fod with Rue, cureth all the inflamations in the feat of a man or woman. The Sewet of a Calf with Nare, affwageth the swelling of the Phay. cods, being applyed to there like a plaister: and the Sewet alone, doth cure the peeling of the Nails. The Liver with Sage leaves cut together, and pressed to a liquor, being drunk, easeth the pain in the small of the Belly. The gall mingled with powder of a Harts-horn, and the Seed of Mar joram, cureth Leprofies and Sourfs; and the gall alone amounted upon the head, driveth away nits. The milt of a Calf is good for the milt of a man, and for Ulcers in the mouth; and glew made of his stones, as thick as Hony, and anointed upon the teprous place, cureth the same, if it be suftered to dry thereupon.

With the dung of Calves they perfume the places which are hurt with Scorpions; and the affice of this dung with Vinegar, stayeth bleeding: Marcellus magnifieth it above measure, for the cure of the Gout, to take the fime of a Calf which never eat grass, mixed with lees of Vinegar; and also for the deafness of the ears, (when there is pain withall) take the Urine of a Bull, Goat, or Calf, and one third part of Vinegar well fod together, with the herb Fullonia, then put it into a flagon with a

small mouth, and let the neck of the Patient be perfumed therewith.

Of the supposed Beast CACUS.

"Here be some of the late Writers, which take the Caous spoken of by Virgil in his eight Book of Aineids, to be a wilde beaft, which Virgil describeth in these words .

> Hic Spelanca fuit, vafte submotu recessu : Semibominis Oaci : facies quam dira regubat, Solis inaccensam radit, semperque recensi Cude tepebat bumus, foribusque affina luperbis Ora virumtrifti pendebant palltda tabo. Huic monstro Valounus erat pater : illius atros Ore vomens ignes magna fe mole ferebat. -Nequeunt expleri corda tuendo: Pellora semiferi atque entincios faucibus ignes ;

That is, Cacus was half a beast and half a man, who had a cave in the earth against the Sun, his Den replenished with the heads of men, and he himself breathing out fire, so that the earth was warmed with the flaughter of men flain by him, whose flaughter he fastened upon his own doores, being supposed to be the son of Vulcan. And there be some that affirm this Cacus, to have wasted and depopulated all Italy; and at length when Hercules had flain Geryon, as he came out of Spain through Italy with the Oxen which he had taken from Geryon, Cacus drew divers of them into his cave by their tails: but when Hercules missed daily some of Cattel, and knew not which way they strayed, at last he came to the den of Caeur : and seeing all the steps stand forward, by reason the cattel were drawn in backward, he departed; and going away, he heard the loughing of the Oxen for their fellows, whereby he discovered the fraud of Caem : whereupon he presently ran and took his club, the Monster being within his cave, closed up the mouth thereof with a wonderful great stone, and so hid himself for fear : but Heroules went to the top of the Mountain, and there digging down the same, until he opened the cave, then leaped in suddenly and slew the Moniter, and recovered his Oxen.

But the truth is, this forged Cavus was a wicked servant of Evender, which used great robbery in the Mountains, and by reason of his evill life was called Cacus; for Cakes in Greek fignifieth evill. He was faid to breath forth fire, because he burned up their corn growing in the fields, and at last was betrayed of his own Sister; for which cause she was deified, and the Virgins of Westa made Sacrifice to her: and therefore it shall be idle to prosecute this fable any farther (as Albertus Magnus doth) it being like the fable of Alcida, which the Poets faign was a Bird of the earth, and being invincible burned up all Phrygia, and at last was slain

by Minerva.





Of the CAMEL.

Artemidorus.

Lthough there be divers forts of Camels, according to their several Countries; yet is the name A not much varied, but taken in the general sense of the denomination of every particular. The Of the name. Hebrews call it Gamal; the Chaldeans, Gamela; and Gamele: the Arabians, Gemal: Gemel Ainegeb: Algiazar. The Persians, Schetor; the Saracens, Shymel; the Turks call a company of Camels traveling together, Caravana. The Italians and Spaniards call a Camel, Camello; the French, Chameau; the Germans, Ramelthier; all derived of the Latine, Camelus; and the Greek, Camelos. The Illyrians, call it Vuelblud: and the reason of the name Camelos, in Greek, is, because his burden or load is laid upon him kneeling or lying, derived (asit may feem) of Gamptein merous, the bending of his knees, and flowness of pace; wherefore a man of a flow pace, was among the Egyptians deciphered by a Camel. For that cause, there is Town in Syria called Gangamela; that is, the house of a Camel, erected by Darius the Son of Hystaspis, allowing a certain provision of food therein for wearied and tyred Camels. The Epithets given to this beaft are not many among Authors, for he is tearmed by them rough, deformed, and thirsting; as luvenal.

The Etymologie of the word. Horus.

Deformis poterunt immania membra Cameli.

And Persius in his fifth Satyre faith;

Tolle recens primus piper è sitiente Camelo.

Camels.

The kindes of There are of them divers kindes, according to the Countries wherein they breed: as in India, in Arabia, and in Battria: All those which are in India, are said by Didymus to be bred in the Mountains of the Ballians, and have two bunches on their back, and one other on their breast, whereupon they lean: they have sometimes a Bore for their Sire, which feedeth with the flock of she-Camele; for as Mules and Horses will couple together in copulation, so also will Bores and Camels: and that a Camel is so on of Battrian ingendered sometimes, the roughness of his hair like a Bores or Swines, and the Arength of his body, are sufficient evidences; and these are worthily called Bastrians, because they were first of all conceived among them, having two bunches on their backs; whereas the Arabian hath but one. The colour of this Camel is for the most part brown, or puke; yet there are herds of white ones in India.

Camels.

Camels.

Fiolement Lagi brought two strange things into Egypt, a black Camel; and a man which was the colour of their one half white, and the other half black in equal proportion; the which caused the Egyptians to wonder and marvail at the shape and proportion of the Camel, and to laugh at the man: whereupon it grew to a Proverb, a Camel among the Egyptians, for a matter fearful at the first, and ridiculous

The leveral mel. Pliny.

The head and neck of this beatt is different in proportion from all others; yet the Ethiopians have a beast called Nabim, which in his neck resembleth a Horse, and in his head a Camel. They have not teeth on both sides, although they want horns, (I mean both the Arabian and Badrian Camel:) whereof Ariffolle disputeth the reason, in the third Book of the parts of creatures, and fourteenth chapter. Their necks are long and nimble, whereby the whole body is much relieved; and in their week toward the neather part of the the throat, there is a place called Anhar, wherein a Camel doth by spear or sword, most easily receive his mortal or deadly wound.

Silvaticus.

Pliny.

Ariftotle.

His belly is variable, now great, now small like an Oxes; his gall is not distinguished within him like other beafts, but only carryed in great veins, and therefore some have thought he had none, and afigned that as a cause of his long life. Betwixt his thighes he hath two udders, which have four speans depending from them like a Cow. His genital part is confected, and standeth upon a sinew, infomuch as thereof may a string be made, for the bending of the strongest bow. The tail is like the tail of an Als, hanging down to their knees, they have knees in every leg, having in their former lege three bones, and in the hinder four. They have an ancle like an Oxes, and very small buttocks, for the proportion of their great body: their foot is cloven, but so, that in the under part it hath but two fissures or clefts, opening the breadth of a finger, and in the upper part four fissures or clefts, opening a little, and having a little thing growing in them, like as is in the foot of a Goofe: The foot it lelf is flefhy like a Bears, and therefore they are shod with leather when they travail, lest the gauling of their feet cause them to tire.

Avicenna affirmeth, that he had feen Camels with whole feet, like a Horses, but their feet (although fleshy) are so tyed together with little lungs that they never wear; and their manner of going or pace is like a Lyons, fo walking as the left foot never out-goeth the right, whereas all other beaths change the fetting forward of their feet, and lean upon their left feet while they remove their right; but thefe alter step after step, so as the left foot behinde, followeth the right before, and the hinder foot followeth the left before. Those Camels which are conceived by Bores are the strongeft, and fall not fo quickly into the myre as other, although his load be twice fo heavy.

The food of Camels.

Camels love grais (called Schannanthi) and especially Barley, which they eat up wonderful greedily untill all be in their stomach, and then will they chew thereupon all the night long : fo that the greatness of their belly to lodge their meat in before concoction is better then the



Silvaticus. Paul l'eret. Philostratus. Cælius. Their drink must not be clear.

Cæ'ius.

Avicen.

benefit of their upper teeth, because he can ruminate and chaw it so often as he pleaseth. There is a certain herb. which hath a feed like a myrtle feed, that is poyfon to worms, and this feed is food for Camels; wherewith they grow fat. It is therefore called Camel-thorn, and Aftergar in the Arabien tongue. In the Province of Aden, both Sheep, Oxen, Horses, and Camels, eat a kinde of fish, and thein better being dry and stale, then new and fresh, by reason the immoderate heat in that region burneth up all palture and fruits: neither is there any beaft which is so easily sed as a Camel. They will not drink of clear or clean water, but of muddy and flimy, and therefore they flamp in it with their feet. They will endure thirst for three or four days together; but when they come to drink. they fuck in above measure, recompensing their former thirst, and providing against that which is to come : and of all kindes the Ballians are least troubled with thirst.

They stale from one side to another, otherwise then any other beasts do : this beast is very hot by nature, and therefore wanton and full of sport and wrath; braying most fearfully when they are angred They engender like Elephants and Tygers; that is, the female lying or fitting on the ground, which the male imbraceth like other males; and continue in copulation a whole day together. Their proctea- When they are to ingender, they go unto the secretest places they can finde; herein excelling in modesty the ancient Massagetes, who were not ashamed to lie with their wives in the open field, and publick view of one another, where as brute beafts by inftinct of nature, make the procreation of their

kinde to be a most secret shameful honest action. At the time therefore of their luft, they are most unruly and fierce, yeelding to none, no not

to their own keepers : the best time of their copulation is in September, for in Arabia, they begin to ingender in the third year of their age, and so within ten or eleven moneths after she is delivered of young, being never above one at a time, for twins come not in her great belly; fo she goeth a year before she conceive again, although her young be separated or weaned, before which time they do not commonly. Unto their former modesty for their copulation, we may adde another divine instinct and most true observation about the same, for the male will never cover his mother, or his sister; wherefore it is sincerely reported, that when a certain Camel-keeper (defirous to try this fecret) having the male, fon to a female, which he also kept, he so covered the female-mother-Camel in all parts of her body, except her fecrets, that nothing could be feen of her, and so brought her luftful son to cover her; which according to his present rage he performed. As foon as he had done it, his master and owner pulled away the mask or disguife from the dam, in the prefence of the fon; whereby he instantly perceived his keepers traud, in making him unnaturally to have copulation with his own mother. In revenge whereof he ran upon him, and taking him in his mouth, lift him up into the air, presently letting him fall with noise and cry underneath his murdering and man-quelling feet; where, with unappeaseable wrath and blood-desiring livor, he pressed and trod to pieces the incest marriage-causer, twixt him and his dearest mother; and yet not herewith satisfied, like some reasonable creature, deprived of heavenly grace, and carryed with deadly revenge against such uncleanness, being perswaded that the guilt of such an offence could never receive sufficient expiation by the death of the first deviler, except the beguiled party suffered also some smart of penalty; adjudged himself to death, and no longer worthy to live by natures benefit, which had so violated the womb that first conceived him; and therefore running to and fro, as it were to finde out a hang-man for himself, at last found a steepy rock, from whence he leaped down to end his life; and although he could not prevent his offence, yet he thought it best to cleanse away his mothers

These Camels are kept in herds, and are as swift as Horses, according to the measure of their strength, not only because of their nimbleness, but also because their strides and reach doth gather in more ground: for which cause they are used by the Indians for race, when they go to fetch the gold which is said to be kept by the Formica Lyons, which are not much bigger then Foxes : yet many times do these Lyons overtake the Camels in course, and tear the riders in pieces. They have been also used for battel or war (by the Arabiant in the Persian war :) but their fear is so great of an Horse, that (as Xenophon saith in the institution of Cyrus) when the Armies came to joyn, neither the Camel would approach to the Horse, or the Horse to the Camel; whereupon it is accounted a base and unprofitable thing for a man to nourish Camels for fight; yet the Reritans for the fight of Cyrus in Lydia, ever nourished Camels and Horses together to take away their sear one from another. Therefore they are used for carriage, which they will perform with great facility, being taught by their keepers to kneel and lye down to take up their burthens, which by reason of their height a man cannot lay on them; always provided, that he will never go beyond his ordinary lodging and baiting place, or endure more then his usual burthen; and it hath been feen that one ot thele Baltrian Camels, hath carryed above ten Minars of corn, and above that a bed with five mentherein. They will travel in a day above forty ordinary miles; for as Pliny faith, that there was from Thomna to Gaza, fixty and two lodging places for Camels, which was in length one thou-

adultery with the facrifice of that blood which was first conceived in that wombe which he had

fand five hundred thirty and feven miles. They are also used for the plow in Numidia, and for this cause are yoaked sometimes with Horses, but Heliogabalus like as the Tartarians, yoaked them together not only for private spectacles and plays; but also for drawing of Waggons and Chariots. When they desire to have them free and strong for any labour in the field, or war, they use to geld both the male and the semale, the manner parts within the brim and laps thereof with a hot iron, which being so taken away, they can never more join in copulation; and these are mote patient in labour and thirst, and likewise better endure the extremity of fand in those parts, having this skill, that if the mists of rain or fand. do never so much obscure the way from the rider, yet doth she remember the same without all steg- Plim The urine of this beaft is excellent for the use of Fullers; of the hair called Buber, or Camels Wool. Of the use of

Of the Camel.

whereof is in this fort. The male by taking away his stones, and the semale by searing her privy

is cloth made for Apparel, (called Camelotte, or Camels hair,) and the hair of the Calpian Camels is their natural to foft, that it may be therein compared with the foftest Milesian Wool, whereof their Princes and Parts. Priests make their garments: and it is very probable, that the garments of Saint John Baptist was of Elianus. this kinde. In the City of Calacia, (under the great Cham) and in the province of Egrigaia, is cloth made of the hair of Camels, and white wool (called Zambilotti) shewing most gloriously; but the Baytime.

best of this kinde are in the land of Gog and Magog.

It is forbidden in holy Scripture to eat a Camel, for although it chew the cud, yet is not the hoof The tiefh of a altogether cloven : and besides, the slesh thereof is hard of digestion, and the juyce thereof very Camel not to naught, heating the body above measure; yet many times have men of base condition and mindes be caren. eaten thereof, as in Arabia, and in the Kingdom of Fezzen; and Atheneus affirmeth, that the King Disdorus. of Perfia was wont to have a whole Camel rofted for his own table at his royal feaftings; and Helioga- Lee Afric. balm likewise caused to be prepared for himself the heels of Camels, and the spurs of Cocks and Hens, pulled of alive, and whole Offriches and Camels; faying, (though falfly) that God com- Lampidius. manded the Jews to eat them. Camels milk is wholesome for meat, because it is thinnest of all other, and because thereof it breedeth sewer obstructions, and is good for softning of the belly. For the natural disposition of this beast: it is partly already related, whereby the singular use thereof may be collected: yet there are certain proverbs and stories thereof farther expressing their qualities.

It is diffainful, and a difcontented creature : whereupon it it is faigned of the Poets, that they be- A biffory of fought Iupiter to give them Horns, with which Petition he was fo offended, that he took from them their natural fought Inpiter to give them Horns, with which Petition he was to offended, that he took from them diffpolition, their ears, and therefore in that, those are reproved, which are so far in love with other things Calls to they want, that they deserve to lose the things they have. Likewise the wantonness thereof appeareth by the proverb of a dancing Camel, when one taketh upon him more then his skill will ferve to discharge: yet hath not this beast been free from ignominy; for when the Emperor Inst. nian had found the Treason of Arsace the Armentan, he caused him to ride through the City upon a Calius. Camel, to be shamed for his offence, although in former times it was a kinde of triumph and honor Solimur. to be carryed upon a Camel, led through a City.

In the lake of Asphalites, wherein all things fink that come in it, many Camels and Buls swim through without danger. The Arabian facrifice a Camel to the unknown God, because Camels go Sacrifices of into strange Countries, and likewise facrifice their Virgins before they be marryed, because of the Idolary. chastity of this beast, and the Sagarentes with great observance, keep the combat of Camels, in the Gyraldus. honour of Minerva.

These Beasts are hated of Horses and Lyons, for when Xerxes travailed over the river Chidorus, Elianus. through Paonia and Creftonia; in the night time the Lyons descended into the camp, and touched no creatures therein, except the Camels, whom they destroyed for the most part.

Of the fear and hatred of Camels, whom they destroyed for the most part.

A Camel will live in the foil wherein he is bred, fifty or an hundred years; and if he be translated Herodotus. into any other Nation, he falleth into madness or scabs, or the gowt, and then they live not above thirty years. There is a kinde of grass that groweth by the high ways in the Countrey of Babylon, Porphyrius. The length of the countrey of Babylon, Porphyrius.

There are also medicinal properties in Camels, for by reason he is of a hot and dry temperament : their life, if a man infected with poylon, be put into the warm belly of a Camel newly flain, it loofeneth the Pliny. power of the poylon, and giveth strength to the natural parts of the body. The fat taken out of The medicines the bunch and perfumed, cureth the Hemmorhoides; and the blood of a Camel fryed, is precious in the bodies, against the bloodyflix, or any other looseness of the belly; the brain dryed and drunk with Vine- Pongettue. gar, helpeth the Falling-evill; the gall drunk with Hony, helpeth the Quinzy: and if it be laid to Cardinalis. the eye-brows and forehead, fod in three cups of the best Hony, it cureth the dimness of the eyes, and Avicenna. avoideth the flesh that groweth in them: and if the hairs of a Camels tail be wound together like a string, and tyed to the left arm, (Pliny affirmeth) they will deliver one from a quartan Ague.

The milk of Camels newly delivered of young, helpeth obstructions, and all shortness of breath; and is also good against the Dropsic and hardness of the milt. Also when one hath drunk poyson, this is a good Antidote, and amendeth the temper of the body. The fime of Camels dryed to dust with Oyl, will crifpe and curl the hair, and flay bleeding at the nose; and the same hot, is good

agenit the Gowt.

The urine is most profitable for running fores, there have been which have preserved it five years together, and used against hardness of the belly; washing also therewith fore heads: and it helpeth one to the sense of smelling, if it be held to the nose; likewise against the Dropsie, the Spleen, and the Ring-worm.

Pliny.

The pace and

agility of Ca-

Herodotus.

Of the labour

and employ-

ment of Ca-

mels.

Diodorus.

Of the Camel DROMEDARY.

The description of a Droof his name.

Dilymus. Ifidorus. A History.

Ælanus.

Diodorus.

A iCamel is called of the Greciens, Dromes, by reason of the swiftness of his race; and also an Mra-bian Camel, which hath all things common with the former Baltrian Camel, except, first in the shape, for the hath but one bunch on the back, land many Nations, as the Italians, French, Germans, the Etymology and Spaniards, ufe the word Dromedary, only without addition; the Gracians never name it without the addition of a Camel. Therefore this is a kinde of Camel of less stature, but much swifter; for which causeit is derived from running. It cheweth the cud like a Sheep, and the other Camel : the krench King had fent him from the great Turk two of these, white coloured; and I my self have seen one of them, being fifteen cubits high, wanting fome sine inches, and about fix cubits in length, having the upper lip cloven in the middle like a Hare, and two broad nails in his feet, which in the upper part appeared cloven, But underneath they were whole and fleshy without division, and gound in proportion like a pewter dish : It hath also a hard bunch on its brest, whereon it leaned, fitting down and rifing : and also upon either knee one : these are faid to live fifty years; but the Ballrian an hundred : they were used for drawing of Chariots, and great presents for Princes : and when they go to war, every one carryeth two Archers, which fit upon him, back to back, shooting forth their darts, one against the front of the enemy, and the other against the prosecutors and

They are able to go an hundred miles in a day, bearing a burthen of fifteen hundred weight; yea fometimes two thousand, bending upon his knee to take up his load and rider, which received, he rifeth up again with great patience, being obedient and ruleable; yet kicking when he is angry, which is very seldom: and therefore Terence did fignificantly describe a good servant by the name of Dromo, derived from Dromas, a runner : And for the conclusion of the History of these two sorts of Camels, will here adde the relation and memorable observations of Iobannes Leo Afer, in his ninth Book of

the description of Africk, in his own words following.

South n but .:

A relation of Job. Leo Afer, out of his ninth Book, of the description of Africk.

A Camel is a gentle and pleasant tame beast, whereof there are plenty in Africa, especially in the Deterts of Lybia, Numidia, and Barbary : by which African estimate their own wealth; for when they contend who is the richest Prince or Noble-man among them, they say he was worth, or hath to many shouland Camels, and not fo many thouland Crowns. And he that hath Camels, liveth among them like a Gentleman, because he can at his pleasure travel into the De-" ferts, and fetch Merchandize from far, which the greatest Prince or Noble-man cannot without them, by reason of the drought of those places. And of these kinds of creatuses, there are to be seen in all parts of the world, both in Asia, Africk, and Europe; for the Tart. rians. Cording of the Dalemians, and Turconians use them in Asia; and the Turkish Princes convey all their carriages " upon them in Europe : Likewise do all the Arabians in Africk. But it must be observed, that the " African Camels are much more worth then the Asian, for they can endure travel for forty and " filty days together, with very little or no meat, except fometimes in the evening, when they are " unloaded, they go to the hedges, thorns, and other green places, and there eat any small thing " they meet withall, as leaves and fuch like, wherewith they remain fatisfied, whereas the " Aftant can perform no fuch journey, except they be kept fat and well fed : and it hath been " proved by good experience, that one of the Africans hath travelled fifty days without " meat, first wearing away the fat in their bunchy back, then about their skin and breat, " and lastly, about their ribs, never giving over till it was not able to bear one hundred But the Asians must alway carry provender to sustain their beasts, never travelling but they " weight.

" have one Camel loaden with meat, for the other loaden with carriage, and fo indure a double 66 charge : and when the Africans go to any Marts or Fairs being to return empty and unloaded, they take no thought for their Camels food. Of these Camels there be three kindes, one of them cal-66 led Huginu, (being broad and tall) and therefore apt to bear packs and burthers, but not before " they be four year old, and after their ordinary load is one thousand weight of Italian measure, " being taught by the jerking of a small rod, on the brest or knees, to lie down for their burthens, 44 and alterward to rife up again. And the Africans do use to geld their Camels, reserving but one

Another kinde of their Camels they call Becbetos, such as have two bunches, one for burthen, male for the covening of ten females. " and the other for a man to ride upon: and the third fort are called Raguabil, which are of lower " stature and leaner bodies then the residue, unfit for burden and therefore are used for the saddle, by all the Noblemen of Numidia, Arabia, and Lybia: being able to run an hundred miles a day nd e performing long journeys with little or no provender : for the King of Tombuto being to fend to Lara, or Schneffa. (which is diftant from his Court nine hundred files) his meffenger performeth

" it upon one of these Ragnabils, within the space of eight days. "In the beginning of the Spring they are most frolick and unruly, because then they incline to ge-" neration: at which time, they rage and fall upon many that come unto them, and especially those from whom they have received blows, temembring at that time, and requiting their former injuer from whom they have received blows remembring at that time and to they lift them up into their, upon fuch as wronged them, whom if they can take in their mouth, they lift them up into the

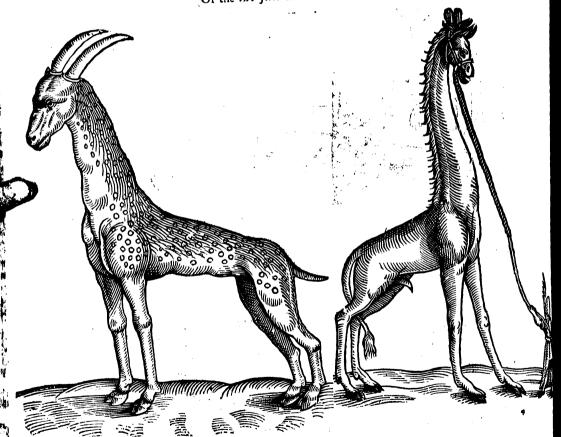


the air, and then cast them down again under their feet, and tread upon them, in which distem-" pered venereous fury, they remain forty days.

They can eafily endure thirst, five, nine, or fifteen days in necessity; neither will their keeper "give them drink at three days thirst, for fear to harm them. As these Camels are pleasant and profitable; so also they feem to participate with the nature of manifor they being wearyed, no spur or froke can make them haften to their journey end therefore in Ethiopia and Barbary, they fing " certain fongs behinde the Beaft, which so revive their decayed spirits, that they set forward so fait, forgetting their tyred limbs, to their journeys end, that their keepers can hardly follow.

Thave also seen in Aleair, a Camel, that could dance at the found of a Timbrel, being thereunto "taught when he was young by this means; first, he was brought into a room like a stable, the pavement whereof was made hot by a fire underneath it, and without doors food a Musician playpavement whereof was made not by a fire under heart under his feet, lifted up ing on his Timbrel; the Carnel, not for love of the musick, but for the heat under his feet, lifted up first one foot, and then another, as they do which dance, and so the heat increasing, he likewise "did lift up faster, whereunto he was accustomed for the space of ten months; at every time one hour " and a half, during which time the Timbrel still founded; so that at last, use framed Nature to such a "frain, that hearing a Timbrel, he instantly remembred the fire that was wont to punish his train, that hearing a limiter, he initially standard in publick spectacle; to the admiration seet; and so presently would leap to and fro like a dancer in publick spectacle; to the admiration " of all beholders.

Of the two forts of CAMELOPARDALS.



Of the name. This Beaft is called in Hebrew, Zamer ; Deut. 14. which the Arabians translate Saraphab , and sometime Gyrapha, Gyraffa, and Zirafa; the Chaldeans, Deba, and Ana; the Persians, Seraphab; and the Septuagint Grecians, Camelopardalis, which word is also retained by the Latins, whereunto

Albertus addeth Oraflus, and Oraflus. The Ethiopians call it Nabin, from whence cometh Anabula, and Juli. Capital-Paulanias translateth it an Indian Sheep, fo indeed Anabula may be English d a wilde Sheep.

There were ten of these seen at Rome, in the daies of Grdianus the Emperor, and before that time, A history, Cefar being Dictator. And fuch an one was fent by the Sultan of Babylon to the Emperor Frederick, Indorus. for that it is without question that there is such a beast, which is engendred of a Camel and a semale Libard, or Panther, as Horace faith ;

Diverlum confula genus Panthera Camelo.

But the same which the Latins call Panthers the Gracians call Pardalis. The head thereof is like to a The generati-Camels, the neck to a Horses, the body to a Harts; and his cloven hoof is the same with a Camels; on and exterithe colour of this Beaft is for the most part red and white, mixed together, therefore very beautifull to behold, by reason of the variable and interchangeable skin, being full of spots: but yet they are not alway of one colour. He hath two little horns growing on his head of the colour of Lea Alvic. iron, his eyes rowling and frowing, his mouth but small like a Harts, his tongue is neer three foot Ofpionus. long, and with that he will so speedily gather in his meat, that the eyes of a man will fail to behold Helicherus. his hast, and his neck diversly coloured, is fifteen foot long, which he holderh up higher then a Camels, and far above the proportion of his other parts. His forefeet are much longer then his hinder. Their manner and therefore his back declineth towards his buttocks, which are very like an Affes. The pace of this of going. beaft differeth from all other in the world, for he doth not move his right and left foot one after another, but both together, and so likewise the other, whereby his whole body is removed at every step or strain.

These beasts are plentiful in Ethiopia, India, and the Georgian region, which was once called Media. The Countries Likewise in the Province of Abasia in India, it is called Surnosa, and in Abasia, Surnappa, and the latter breeding these picture before fet down, was truly taken by Melchior Luorigus at Conftantinople, in the year of falvation beafts. 1559. by the fight of one of these, sent to the great Turke for a present: which picture and description, was afterward fent into Germany, and was imprinted at Norimberge. It is a folitary beaft, and Their natural keepeth altogether in woods, if it be not taken when it is young : they are very tractable and cafe disposition as to be handled, fo that a child may lead them with a small line or cord about their head, and when any come to fee them, they willingly and of their own accord turn themselves round as it were of purpose to shew their soft hairs, and beautiful colour, being as it were proud to ravish the eyes of the beholders.

The skin is of great price and estimation among Merchants and Princes, and it is said that under. The skin. neath his belly, the colourable spots are wrought in fashion of a fishers net, and the whole body so admirably intercoloured with variety, that it is in vain for the wit or art of man, once to go about to endevour the emulous imitation thereof. The tail of the beaft is like the tail of an Asie, and I cannot judge that it is either fwift for pace or strong for labour, and therefore well tearmed a wilde Sheep, because the flesh hereof is good for meat, and was allowed to the Jews by God himself for a clean

Of the ALLOCA MELUS.



Of the Cat.

Catiger affirmeth, that in the land of the Giants, chere is a beaft which hath the head, neck, and Dears of a Mule, but the body of a Camel; wherefore it is probable, that it is conceived by a Camel and a Mule : the picture whereof is before fet down, as it was taken from the fight of the beaft, and imprinted with a description at Middleborough in the year 1558, which was never before feen in Germany, nor yet spoken of by Pliny.

They said that it was an Indian Sheep, out of the region of Peru, and so was brought to Antwerp, fix thousand miles distant from that nation. It was about two yards high, and five foot in length, the neck was as white as any Swan: the colour of his other parts was yellowish, and his feet like an Offrige-Camels and although it were a male, yet it did render his urine backward : it was afterward given to the Emperor by Theodoric News, a Citizen of the neather Colen. It was a most gentle ward Bivel to the Camilopardal, not past four year old: wherefore I thought good to expresse it and meet beautiful of the similitude it hath with the manners of the former beast, although it in this place, becouse of the similitude it hath with the manners of the former beast, although it want horns and differ in some other members.

Of another Beaft called CAMPE.

Diedorus Siculus maketh relation, that when Dienysius with his Army travelled through the defert and dry places, annoyed with divers wilde heafts, he came to Zambirra's City of Lybia, where he slew a beast bred in those parts called Campe, which had before that time destroyed many men, which action did purchase him among the inhabitantes a never dying same, and that therefore there might remain a continual remembrance to all posterity of that fact; he raised up there a monument of the flain beaft to ftand for evermore.

Of the CAT.

Of the name.

and etymology

of a Cat.

Car is a familiar and well known beaft, called of the Hebrews, Catull, and Schanar, and Schunara; A Cat is a familiar and well known beau, Called of the Saracens, Kalt; the Italians, Gatta, and of the Grecians, Aeluros, and Katter, and Katter; of the Saracens, Kalt; the Italians, Gatta, and Gotto; the Spaniards, Gata, and Gato; the French, Chat; the Germans, Katz; the Illyrians, Kozka, and Furioz, (which is nied for a Cat by Albertus Magnus) and I conjecture, to be either the Persian or the Arabian word. The Latins call it Feles, and fometimes Murilegus, and Musio, because it catcheth Mile, but most commonly Catus, which is derived of Gautus, fignifying wary. Owid faith, that when the Giants warred with the Gods, the Gods put upon them the shapes of Beasts, and the sister of Apollo lay for a spy in the likeness of a Cat, for a Cat is a watchful and wary beatt feldom overtaken, and most attendant to her sport and prey: according to that observation of Mantuan;

Non secus ac muricatus, ille invadere pernam, Nititur, bic rimas oculis observat acutis.

Their use 2mong the Prypians.

A Hiftory.

Calius.

And for this cause did the Egyptians place them for hallowed beasts, and kept them in their Temples, although they alleadged the use of their skins for the cover of Shields, which was but an unreasonable shift, for the softness of a Cats skin is not the to defend or bear a blow: It is known also, that it was capital among them, to kill an Ibis, art Aspe, a Crocodile, a Dog, or a Cat; in so much as, that in the dayes of King Ptolemie, when a peace was lately made betwixt the Romans and the Egyptian; and the Roman Ambassadors remaining still in Egypt, it fortuned that a Roman unawares killed a Cat, which being by the multitude of the Egyptians espied, they presently sell upon the Ambassadors house, to rase down the same, except the offender might be delivered unto them to suffer death : so that neither the honour of the Roman name, hor the necessity of peace, could have restrained them from that fury, had not the King himself and his greatest Lords come in person, not so much to deliver the Roman Cat-murderer, asto safegard him from the peoples violence. And not only the Egyptims were fools in this kind, but the Arabims alfo, who worshipped a Cat for a God; and when the Cat dyed, they mourned as much for her, as for the father of the family, shaving the hair from their eye-lids, and carrying the beast to the Temple, where the Priests salted it and gave it a holy funeral in Bubassum, (which was a burying place for Cats neer the Altar) wherein may appear to all men, in what miserable blindness the wifest men of the world, (forfaking, or deprived of the true knowledge of God) are more then captivated, to that their wretched estate cannot better be expressed then by the words of St. Paul, When they thought to be wife, they

Once Cats were all wild, but afterward they retired to houses, wherefore there are plenty of them in all Countries : Martial in an Epigram, celebrated a Pannontan Cat with this diffichon ; of Cars and

their countries. I annonicas nobis nunquam dedit Umbria Cattas, Mavuli bac domina mittere dona pudens.

The Spanish black Cats are of most price among the Germans, because they are nimblest, and have The best Cass. the foftell hair fit for garment.

A Cat is in all parts like a Lioness, except in her sharp ears, wherefore the Poets seign, that when Venus had turned a Cat into a beautiful woman, (calling her Actures) who forgetting her good turn, contended with the Goddesse for beauty; in indignation whereof, she returned her to her first nature, only making her outward shape to resemble a Lion; which is not altogetheridle, but may admonish the wifest, that fair and foul, men and beatts, hold nothing by their own worth and benefit, but by the virtue of their Creator : Wherefore if at any time they rife against their maker, let them think to lose their honour and dignity in their best part, and to return to baseness and inglorious contempt; out of which they were first taken, and howsoever their outward shape and condition please them, yet at the best are but beasts that perish, for the Lions fuffer hur ger.

Cats are of divers colours, S. tomiut. but for the most part grifeld, Of the feveral like to congealed ife, which parts, cometh from the condition of her meat: her head is like unto the head of a Lion. except in her tharp ears: her flesh is soft and smooth: her eyes glifter above measure.efpecially when a man cometh to fee them on the suddain, and in the night they can hardly be endured, for their flaming aspect. Wherefore Democritus describing the Perfian Smaragde faith that it is not transparent, but filleth the eye with pleasant brightnels, fuch as is in the eves of Panthers and Cats, for they cast forth beams in the shadow and darkness, but in funthine they have no fuch clearnels, and thereof Alexander Aphrodise giveth this reafon, both for the fight of Cats and Bats, that they have by nature a most sharpe spiric

of feeing. Albertus compareth their eve-fight to Carbuncles in dark places, because in the night they can fee perfectly to kill Rats and Mice: the root of the herb Valerian (commonly called Phu) is very like to the eve of a Cat. and wherefoever it groweth, if Cats come thereunto, they instantly dig it up, for the love thereof, as I my felf have feen in mine own Garden and not once only, but often; even then when as I had

caused it to be hedged or compassed round about with thornes, for it smelleth marvellous like to a Car.

The Egyptians have observed in the eyes of a Cat, the encrease of the Moon light, for with the Moon they skin more fully at the full, and more dimly in the change and wane, and the male Cat dothalfo vary his eyes with the Sun; for when the Sun arifeth, the apple of his eye Gillius. is long; toward noon it is round, and at the evening it cannot be feen at all, but the whole eye

The tongue of a Cat is very attractive and forcible like a file, attenuating by licking the flesh of a man, for which cause, when the is come neer to the bloud, so that her own spittle be mingled therewith, she falleth mad. Her teeth are like a saw, and if the long hairs growing about Pliny. her mouth (which some call Granons) be cut away, she loseth her courage. Her nails sheathed like

food of Cars.

Of the Cat.

The game and

This beast is wonderful nimble, setting upon her prey like a Lion, by leaping, and therefore the hunteth both Rats, all kind of Mice, and Birds, eating not only them, but also fifth, wherewithall the is best pleased. Having taken a Mouse, the first playeth with it, and then devoureth it, but her watchful eye is most strange, to see with what pace and soft steps, she taketh birds and slies; and her nature is to hide her own dung or excrement, for the knoweth that the favour and prefence thereof, will drive away her sport, the little Mouse being able by that stool, to smell the presence

Pliny. A lectet.

Of their love

and hatred.

To keep Cats from hunting of Hens, they use to tie a little wilde Rew under their wings, and so likewise from Dove-coates, if they set it in the windowes, they dare not approach unto it for some fecret in nature. Some have faid that Cats will fight with Serpents, and Toads, and kill them and perceiving that the is hurt by them; the prefently drinketh water and is cured: but I cannot confent unto this opinion: it being true of the Weafell as shall be afterward declared. Pontzense sheweth by experience that Cats and Serpents love one another, for there was (faith he) in a certain Monastery, a Cat nourished by the Monkes, and suddenly the most parts of the Monks which used to play with the Cat fell fick: whereof the Physitians could find no cause, but some secret poison, and all of them were affured that they never tafted any : at the last a poor labouring man came unto them, affirming that he saw the Abbey-cat playing with a Serpent, which the Physicians understanding, presently conceived that the Serpent had emptied some of her poison upon the Cat, which brought the same to the Monks, and they by stroking and handling the Cat, were insected therewith, and whereas there remained one difficulty, namely, how it came to passe, the Cat her self was not poisoned thereby, it was resolved, that for as much as the Serpents poison came from him but in play and fport, and not in malice and wrath, that therefore the venom thereof being lost in play, neither harmed the Cat at all, nor much endangered the Monks: and the very like is observed of Mice that will play with Serpents.

Ælianus.

Cats will also hunt Apes, and follow them to the woods, for in Egypt certain Cats set upon an Ape, who presently took himself to his heels, and climed into a tree, after whom the Cats sollowed with the same celerity & agility: (for they can fasten their clawes to the barke and run up very speedily.) the Ape feeing himfelf overmatched with number of his adversaries, leaped from branch to branch, and at last took hold of the top of a bough, whereupon he did hang so ingeniously, that the Cats durst not approach unto him for fear of falling, and so departed.

The love of

Cats keep

A conjectural

Their copula-

Aristotle.

Ælianus.

The nature of this beaft is, to love the place of her breeding, neither will she tarry in any strange place, although carryed far, being never willing to forfake the house, for the love of any man, and most contrary to the nature of a Dog, who will travaile abroad with his master; and although their masters forsake their houses, yet will not these beasts bear them company, and being carryed forth in close baskets or facks, they will yet return again or lose themselves. A Cat is much delighted to play with her image in a glasse, and if at any time she behold it in water, presently she leapeth down into the water which naturally the doth abhor, but if the be not quickly pulled forth and dryed the dyeth thereof, because the is impatient of all wet. Those which will keep their Cats within doors, and from hunting birds abroad, must cut off their ears, for they cannot endure to A way to make have drops of rain diftill into them, and therefore keep themselves in harbour. Nothing is more contrary to the nature of a Cat, then is wet and water, and for this cause came the proverb that they love not to wet their feet. It is a neat and cleanly creature, oftentimes licking her own body to keep it neat and fair, having naturally a flexible back for this purpose, and washing her face with her forefeet : but some observe, that if she put her feet beyond the crown of her head, that it is a presage of rain, and if the back of a Cat be thin the beast is of no courage or valew. They love fire and warm places, whereby it often falleth out that they often burn their Coats. They defire to lie fost, and in the time of their lust (commonly called cat-wralling) they are wilde and fierce, especially the males, who at that time (except they be gelded) will not keep the house : at which time they have a peculiar direful voice. The manner of their copulation is this, the female lyeth down, and the male standeth, and their females are above measure desirous of procreation, for which cause they provoke the male, and if he yeeld not to their lust, they beat and claw him, but it is only for love of young, and not for luft: the male is most libidinous, and therefore feeing the female will never more engender with him during the time her young ones fuck, he killeth and eateth them if he meet with them, (to provoke the female to copulation with him again, for when the is deprived of her young, the feeketh out the male of her own accord) for which the female most warily keepeth them from his fight. During the time of copulation, the female continually cryeth, whereof the Writers give a double cause; one, because she is pinched with the talons or clawes of the male in the time of his luftful rage; and the other, because his feed is so fiery hot, that it almost burneth the semales place of conception. When they have littered, or as we commonly say kittened, they rage against Dogs, and will suffer none to come neer their young const. The hear to be a sea against Dogs, and will suffer none to come neer their young Choise of yong ones. The best to keep are such as are littered in March; they go with young fifty daies, and the females live not above fix or feven years, the males live longer, especially if they be gelt or libbed : the reason of their short life is their ravening of meat which corrupteth within

them.

They cannot abide the favour of ointments, but fall mad thereby; they are sometimes insected Gillius. with the falling evill, but are cured with Gobium. It is needless to spend any time about her loving Caling. nature to man, how the flattereth by rubbing her skin against ones Legs, how she whurleth with Alu. Mundel. her voice, having as many tunes as turnes, for she hath one voice to begand to complain another Their diseases. to testifie her delight and pleasure, another among her own kind by flattering, by hissing, by puffing, by spitting, in so much as some have thought that they have a peculiar intelligible language among themselves. Therefore how she beggeth, playeth, leapeth, looketh, catcheth, tosseth with her foot, rifeth up to strings held over her head, sometimes creeping, sometimes lying on the hack playing with one foot, sometime on the belly, snatching now with mouth, and anon with foot, apprehending greedily anything fave the hand of a man, with divers fuch gestical actions, it is needless to stand upon; in so much as Calius was wont to say, that being free from his Studies and more urgent weighty affaires, he was not ashamed to play and sport himself with his Cat, and verily it may well be called an idle mans pastime. As this beast hath been familiarly nourithed of many, fo have they payed dear for their love, being requited with the loffe of their health. and sometime of their life for their friendship; and worthily, because they which love any beast in a high measure, have so much the lesse charity unto man.

Therefore it must be considered what harmes and perils come unto men by this beast. It is Thehurt that most certain, that the breath and savour of Cats consume the radical humour and destoy the cometh by the lungs, and therefore they which keep their Cats with them in their beds have the air corrupted, and familiarity of fall into severall Hecticks and Consumptions. There was a certain company of Munks much given a Car. to nourish and play with Cats, whereby they were so insected, that within a short space none of them were able either to fay, read, pray, or fing, in all the Monastery; and therefore also they are dangerous in the time of Pestilence, for they are not only apt to bring home venemous insection, but to poison a man with very looking upon him; wherefore there is in some mena natural dislike and abhorring of Cats, their natures being fo composed, that not only when they see them, but being neer them and unseen, and hid of purpose, they fall into passions, freettings, sweating, pulling off their hats, and trembling fearfully, as I have known many in Germany; the reason whereof is, because the constellation which threatneth their bodies which is peculiar to every man, worketh by the presence and offence of these creatures: and therefore they have cryed out to take away

the Cats.

The like may be faid of the flesh of Cats, which can feldom be free from poilon, by reason of Ofa Causting their daily food, eating Rats and Mice, Wrens and other birds which feed on poison, and above all the brain of a Cat is most venomous, for it being above measure dry, stoppeth the animal spirits, that they cannot passe into the ventricle, by reason whereof memory faileth, and the infected per- Ponzettus. fon falleth into a Phrenzie. The cure whereof may be this, take of the water of fweet Marjoram Alexander, with Terra lemnia the weight of a groat mingled together, and drink it twice in a month, putting good ftore of spices into all your meat to recreate the spirits withall, let him drink pure Wine, wherein put the feed of Diamoschu. But a Cat doth as much harm with her venemous teeth, therefore to cure her biting, they prescribe a good diet, sometime taking Hony, Turpentine, and Oil of Roses melt together and laid to the wound with Century : fometime they wash the wound with the urine of a man, and lay to it the brains of some other beat and pure Wine mingled both

The hair also of a Cat being eaten unawares, stoppeth the Artery and canfeth Suffocation: and Malbaolus; I have heard that when a childe hath gotten the hair of a Cat into his mouth, it had for cloven and thuck to the place that it could not be gotten off again, and hath in that place bried either the wens or the Kings evill. To conclude this point, it appeareth that this is a dangerous beaft, and that therefore as for necessity we are constrained to nourish them for the suppressing of small vermine's fo with a wary and different eye we must avoid their harms making more account of their use then of their persons.

In Spain and Gallia Narbon, they eat Care, but first of all take away their head and tail, and hang the prepared flesh a night or two in the open cold sir, to exhale the lavour and poison of it, finding the flesh thereof to be almost as sweet as a Cony. It must needs be an unclean and timpute beast that liveth only upon vermin and by ravening, for it is commonly fail of a man when he neeferful that he hath eaten with Cats: likewife the familians of Witches do most ordinarily appear in the shape of Cats, which is an argument that this beaft is dangerous to foul and body. It it faid that if bread be Perottute made wherein the dung of Cats is mixed, it will drive away Rats and Mice. But ove conclude the Rocy of this beast with the medicinal observations, and tarry no longer in the breath of such a creature compounded of good and evill. It is reported that the flesh of Cats salted and fivectned bath power in it to draw wens from the body, and being warmed to cure the Hemorrhoids and pains in the reins and back, according to the Verse of Ursinus. "

> u prograducil

A) fine prescribeth a fat Cat sod for the Gowt, first taking the fat, and anointing therewith the Galenus. fick part, and then wetting Wool or Tow in the same, and binding it to the offended place. For the pain and blindness in the eye, by reason of any skins, webs, or nails, this is an ap- virtues of a proved medicine; Take the head of a black Cat, which hath not a spot of another colour in it,

The medicinal

Bush, www.H

Calen.

Sextus.

Aetius.

Kafis.

Albertus. Pliny.

Olaus Mag.

Of the COLVS:

Of the Colus.

take two leaves of an Oke wet in cold water and bind them to the eye, and fo shall all pain flie away, and blindness depart although it hath oppressed thee a whole year: and this medicine is approved by The liver of a Cat dryed and heat to powder is good against the stone : the dung of a female Cat with the claw of an Oul hanged about the neck of a man that hath had feven fits of a Quartain Ague, cureth the same: a neeling powder made of the gall of a black Cat; and the weight of a groat therecuretn the lame: a neering powder inade or the gall of a Diack Cat, and the weight of a groat there of taken and mingled with four crowns weight of Zambach, helpeth the convultion; and wrynes of the mouth: and if the gall of a Cat with the black dung of the same Cat, be burned in persume under a woman travelling with a dead childe, it will cause it presently to come forth: and Pliny saith that if a pin, or thorn, or fish bone, stick in ones mouth, let him rub the outside against it with a little Cats dung, and it will eafily come forth. Given to a woman suffering the flux, with a little Rozen and Oil of Roses, it stayeth the humour; and for a Web in the eye of an horse, evening and morningblow

Of the Wilde CAT.

A LI Cats at the beginning were wilde, and therefore fome do interpret Iim, Isa. 34. for wilde Cats; and the German call it Bonumuter, that is, a tree-rider, because she hunteth Birds and fowles from tree to tree. The Spaniard calleth it Gato montes, and in some places of France it is called Chalcarets. There are great ftore of them in Helvetia, especially in the Woods, and sometime neer the waters, also being in colour like tame Cats but blacker, such as in England is called a Poolcat. I faw one of them, which was taken in September, and observed, that it was in length from the forehead to the top of the tail, four full spans, and a black line or strake all along the back, and likewise some black upon the legs; betwixt the breast and the neck there was a large white spot, and the colour of her other parts was dusky, red, and yellow, especially about the buttocks; the heels of her feet were black, her tail longer then an ordinary house Cats, having two or three black circles about

it, but toward the top all black.

many Physicians both elder and later.

in the powder of Cats dung, and it shall be cured.

10 They abound in Scandivania, where the Linxes devour them; otherwise they are minted with Dogs, or thot with Guns, and many times the Countreymen feeing one in a tree, doth compasset about with multitude, and when she leapeth down kill her with their cubs; according to the verse of Neversanus:

Felemque minacem Arboris in arunco, longis perfigere tells.

Malabar, these Cats live upon trees, because they are not swift to run, but desp with fach ability; that some have thought they did flie: and verily they do flie, for they have a certain skin, which when they lie in quiet, cleaveth or shrinketh up to their bellies, but being stirred, the same spreadeth from their foreseet to their hinder, like the wing of a Bat; by vertue whereof they stay up the the leves in the air, passing from tree to tree like a fowl; as also doth the Pontique Moufe, as fhall be declared afterward.

The skins of wilde Cats are used for garments, for there is no skin warmer, as by experience appeareth in Scythia and Moscowia, where their women are clothed with the fur of Cats, but especially for buskins and fleeves with their hair turned inward not only against cold but for medicine, against contracted finews, or the Gowt. The fat of this beast is referred by some for heating, softening, and displaying tumours in the flesh: and whatsoever Rasis or any other said of the house Cat before in the medicinal parts, that also appertaineth to this, except as in all other, fo it falleth forth herein, that the virtues of the wilde kind is more effectual then the tames

There are some among the Reditans and Germans, which can the flesh hereof, accounting It delicate, having first cut off the head and tail; they cannot abide the sume of Rew, or of bitten Almonds or there is nothing memorable in the nature of this beaft that I can learn, except that which is related by Aeim, that when men are bitten by Crocodils, this beaft by a natural infinit hating a Crocodil, will come about the wounded persons; otherwise fearing the presence

We may hereunted add the beast which is bred in America, called Heyratt, spoken of by Theuetm: which name fignifieth a beaft of Hony, and the reason is, because it desireth Hony above measure, for it will climb the trees, and coming to the caves of Bees, it will with fuch dexterity take out the Hony with their nails, that it neither hurteth the Bees, or receiveth harm by them. It is about the bigness of a Car, and of a Chesse-nut colour.

Here is among the Scythians and Sarmatians a four-footed wilde beaft called Colus, and fome Sulac The name. in Latin ; of the Polonians, Soihac, of the Mojcovites, Seigek ; of the Tantarians, Akkitk, and Snak ; In Latin, of the Foloniant, Sointe, of the Mojesville, Stight, her thirst by that Cistern in her head.

They are most plentiful to be found in Tartaria; in Pombs, where are so many plains, that a Of the Countries of their man can see nothing but heaven and earth; likewise they are found in Mostavia, in Podocia, and a tries of their man can see nothing but heaven and earth; likewise they are found in Mostavia, in Podocia, and a breed, bout the River Nepius, and Borishmes: they can never be taken but by wearisomeness: wherefore Of their hunif men follow them with Pipes and Fimbrels, playing upon them, they so weary themselves with ting and ta-leaping and running to and fro, being compassed in by multitudes of men, that they fall down for king-weakness, and so are taken. They live in flocks together, sometimes five hundred; and after Faster in the Spring, two hundred in a troope: having a Snout like a Hugs, they endure much hunger, but no cold.

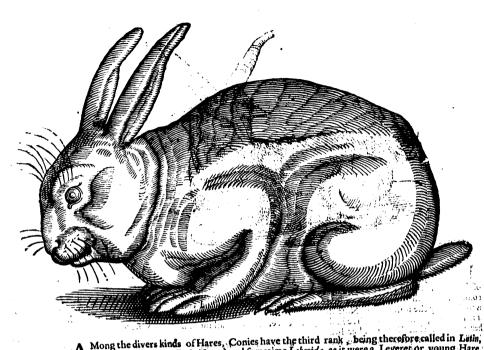
In March they dig up with their Horns a certain root, whereof they eat, and prefently, their luft of their profor generation encreaseth unto rage; in so much that for fatisfying thereof they continue in that escation, act both male and female, until they lose all strength of body, lying half dead on the earth by the space of 24 hours, not able to go or stand : during which time they are often taken alive, but when they come again to themsolves, they rather die then endure to be tamed.

The fiest of them is very sweet and wholesome; they conceive and bring forth for the most part twins, or two at a time; their greatest enemy is a Wolf (for in the Winter and snow they hunt and kill them.) Their horn are about four palms in length, growing upright or bending very little and very sharp, wherewithal they can pierce the belly of a Horse or other beast that standeth over them: at the root they are about fix inches compais, and fo growing leffe and leffe to the top; one of them weigheth about nine ounces; the blade toward the point is transparent, being held against the light or sun, because it is white and thin, but the neather part is duskie and thicker, and therefore it is not penetrable by the eye of man. There are about 14 circles like rings compasfing about the horn, one above another, but the uppermost is not perfect. This horn is of great price, being a present for any Noble man, for in Turket they are fold for fix Cracmian shillings; yet I know no other use of them, but either to make hafts for knives, or else horns for Spectacies.

This beaft liveth altogether in the plains except in frow, and then he runneth into the Woods ? where he may be taken more easily, and killed with the stroke of a Staffe. When the Tartarians know Mat. Michon in what plains they lie, their King cometh and with a multitude of men compasseth them and wearyeth them by musick as aforesaid. All this was related to me by one that had killed of them above two hundred with his own hand (faith that right honorable and most learned Gentleman Johannes Bonarus, Baoron of Balfzei a Palonian.

of the first of th

Of the CONT.



Strabo. Of the name.

Platin 1. Hermolaus. Polybius. of the name.

> Their Coun-Munfterus. Atheneus.

Pliny.

Varro.

A Lepujculi, (as it were little Hares) and sometime Leberide, as it were a Leveret or young Hare, as well as Cuniculus: whereof the reason is, that it maketh holes in the earth, for Cuniculus was a Latin word for a hole or cave in the earth, before it was taken for a Cony. Scapban in the fingular: and Schephanim, in the plural, Levit, 11. and Pfal. 104. is taken in Hebrem for a Cony or Conies. and not for a Hedge hog, as the Septuagint translate, or for a Parcufine, although they live also in Caves and fecret places of the earth; and therefore Choerogrillus, or Choerogrillium, or Choerogrillium, cannot fignifie a Cony: as the Septuagint translate Scaphan, but a Hedge-hog, as the word derived from the face of a Hog doth most evidently declare, which can by no means agree with a Cony. In the 14.of Deut.the word Scapban is joyned with a Hare, because it is a beast neer of kind unto it, for it The crymology is evident, that both of them chew the cud, howfoever a Cony hath not a simple cloven foot into two parts. A Convalfo is called Adapes, because of the roughness of his feet; The Chalde calleth it Thapfa; the Arabians, Vebar; the Persians, Beganzegab; and the Arabians, following sometime the Greek, call it Alraneb, that is, Hares. The Grecians call it vulgarly Skele and Dafipos, Counicles, Scunan, and Lagis, Georychios a Have digging, living in the earth. The Italians call it Coniglisthe French, Counin; the Spaniards, Coneio; the Germans, Kinnigle, or Kunel, and fometime Kunlein; the Illyrians, Kralik or Kroliik

There are few Countries wherein Conies do not breed, but the most plenty of all is in England, they are also in an Island where are but few men near unto Dicearcha, or as it is now called Puteoliin lialie. Likewise in all Spain, especially in those parts neer unto Lombardy, whereupon Applus in Varro did write to one of his acquaintance which had tarryed long in Spain, that he thought he was there following or hunting of Conies, because as their multitude is great, so it would aske long time to take them. Among the Baleares are also great store of Conies, and once they so abounded there, that the people were constrained to entreat at the hands of Augustus, a military company of Pioners to destroy them; and when Camillu was besieging the City Veii in Italy, he learned of the Conies, which had undermined a whole City in Spalm, likewife to take and overthrow that City by. their example of undermining, whereupon Martial faid:

Monftravit tacltas bostibus ille vias.

Vegetive faith, that the proverb Cunicules agere took his beginning, when one by fecret underminings, and not by open violence overthroweth a Town or Nation. There are also, faith Of the Conv.

Albertin, great store of wilde Conies in Bobemia, so like a Hare as one beast may be like another, fave only they feem stronger, and are shorter and lesser, which thing caused Baptifia Fiera to write thus:

> Credideram leporem , sic forma similisma fallit, Ambo Superfætant, dente vel aure pares.

Pet. Mart)r likewise affirmeth in his Ocean Decades, that in Curiana a region of the new found world. are Conies for colour, quantity, and hair like a Hares, which the inhabitants call Vitias, and there are two little Islands called Cunicularia, which feem to be denominated of Conics, standing betwixt Corsica and Sardinia. For their several parts, they are most like unto a Hare, except in their head Their parts and tail which is shorter, and their colour which is alway brighter, and lesse brown and sandy : or and members. else sometimes Conies are white, black, grifeld, tauny, blewish, yellow spotted, ash-coloured and fuch like. And Alyfius faith, that in some places, they are also green, and their skins are of great Apricola. use through the world, especially in all the North and East for garments, facings, and linings. The Alland. gray and yellowish are the worst, but the white and black are more pretious, especially of the Engthe stars, and in their use the Buck are most discussions. fig. if the black be afperfed with some white or filver hairs: and in their use the Bucks are most durable, yet heavier and harsher. The belly is most fost, gentle, and easie, and therefore more set by, although of leffe continuance. Their flesh is very white and sweet, especially of the young ones, The nic of being about fourteen or twenty dayes old, and some have devised a cruel delicate meat, which is their flesh. to cut the young ones out of the dams belly, and so to dresse and eat them, but I trust there is no Pliny. man among Christians so inhumanely gluttonous, as once to devise or approve the sweetness of so foul a dish: but the tame ones are not so good, for in Spain they will not eat of a tame Cony, because every creature doth partake in tast of the air wherein he liveth, and therefore tame Conies which are kept in a close and unsweet air, by reason of their own excrements, cannot tall so well, or be so wholesome as those which run wilde in the mountains and fields, free from all insection of evill air.

They love above all places the rocks, and make Dens in the earth, and whereas it is faid, Pfal. 104 The places of that the stony rocks are for the Cony, it is not to be understood as if the feet of the Cony could their abode. pierce into the rock, as into the earth, and that the diggeth her hole therein as in loofer ground; but that finding among the rocks holes already framed to her hand, or elfe fome light earth mingled therewith, the more willingly entreth thereinto, as being more free from rain and floods then in lower and fofter ground; for this cause they love also the hils and lower grounds and woods where are no rocks, as in England which is not a rocky Countrey, but wherefoever she is forced to live, there the diggeth her holes, wherein for the day time the abideth, but morning and evening cometh out from thence, and fitteth at the mouth thereof.

In their copulation they engender like Elephants, Tygres, and Linxes, that is, the male leapeth Their copula. on the back of the female, their privie pares being fo framed to meet one another behind, because tion and prothe females do render their urine backward: their fecrets and the feed of the male are very smal. They creation. begin to breed in some Countries. being but fix moneths old, but in England at a year old, and so con. Tho. Gypson. tinue bearing every moneth, at the least seven times in one year, if they litter in March, but in the Winter they do not engender at all; and therefore the Authors fay of thefe and Hares, that they abound in procreation, by reason whereof, a little store will serve to encrease a great borough. Their young being littered are blind and see not till they be nine dayes old, and their dam hath no suck for them, till she hath been fix or seven hours with the male, at the least for fix hours after the cannot suckle Tho. Gyplon. them, greatly desiring to go to the Buck, and if she be not permitted presently, she is so far displeased that the will not be fo inclined again for 14 daics after.

I have been also credibly informed by one that kept tame Conies, that he had Does which littered three at a time, and within fourteen daies after, they littered four more. Their ordinary number in one litter is five, and sometimes nine, but never above : and I have seen that when a Doe hath had nine in her belly, two or three of them have perished and been oppressed in the womb by suffocation. The males will kill the young ones, if they come at them like as the Bore cats, and therefore the The cruelty of female doth also avoid it carefully, covering the nest or litter with gravell or earth, that so they the males and may not be discovered: there are also some of their females very unnatural, not caring for their young of tome feones, but suffer them to perish, both because they never provide a warm litter or nest for them, as also because they forsake them being littered, or else devour them. For the remedy of this evill, he that loveth to keep them for his profit, must take them before they be delivered, and pull off the hair or flesh underneath their belly, and so put it upon their nest, that when the young one cometh forth, it may not perish for cold, and so the dam will be taught by experience of pain to do the like her self: Thus far Thomas Gypion an English Possiciau. For Conies you may give them Vine-leaves, Fruits, Herbs, Graffe, Bran, Oatmel, Mallows the parings of Their meat Apples; likewise Cabbages, Apples themselves, and Lettuce; and I my self gave to a Cony blew and sood. Wolfe-bane, which she did presently eat without hurt, but Gallingale and blind Nettle they will not eat. In the Winter they will eat Hay, Oats and Chaffe, being given to them thrice a The danger in day: when they eat Greenes they must not drink at all, for if they do, it is hazzard but they their meat and will incur the Dropsie: and at other times they must for the same cause drink but little, and that drink. little must be alway fresh. It is also dangerous to handle their young ones, in the absence of the dam,

Of the Buck and Doe.

A.bertus .

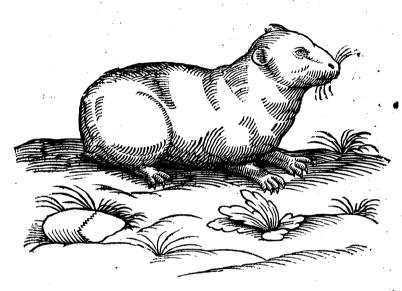
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for her jealousie will easily perceive it, which causeth her so to disdain them, that either she biteth, forsaketh, or killeth them. Foxes will of their own accord hunt both Hares and Conies, to kill and eat them.

The medicins in a Cony.

Touching their medicinall properties, it is to be observed that the brain of Conies hath been caten for a good Antidote against poison: so also the Hart which is hard to be digested, hath the fame operation that is in treacle. There is also an approved medicine for the Squinancy or Quinsie: take a live Cony, and burn her in an earthen pot to powder, then take a spoonful of that powder in a draught of wine, and drink the most part thereof, and rub your throat with the residue, and it shall cure with speed and ease, as Marcellus saith. The fat is good against the stopping of the bladder and difficulty of urine being anointed at a fire upon the hairy place of the fecrets, as Alex. Beneditius affirins. Other things I omit concerning this beaft, because as it is vulgar, the benefits thereof are commonly known.

Of the Indian little PIG-CONY.



TReceived the picture of this bealt from a certain Noble-man my loving friend in Paris, whose parts Lit is not needfull to describe, seeing the image it self is perspicuous and easie to be observed. The quantity of this bealt doth not exceed the quantity of a vulgar Cony, but rather the body is shorter, yet fuller, as also I observed by those two, which that noble and learned Physician Job. Munzingerus sent me. It hath two little low ears, round and almost pild without hair, having also short legs, five claws upon one foot behind, and fix before; teeth like a mouse, but no tail, and the colour variable. I have seen of them all white, and all yellow, and also different from both those; their voice is much like the voice of a Pig, and they eat all kinds of Herbs, Fruits, Oats, and Bread; and fome give them water to drink, but I have nourished some divers moneths together, and never given them any water, but yet I gave them moist food, as Herbs, Apples, Rapes, and such like, or esset they would incur the Dropfie.

Their flesh is sweet for meat, of a yellowish colour, like the Larde of Swine, and therefore not so white as is our vulgar Cony: they do not dig like other Conies, and for the farther description of their nature, I will express it in the words of Munzingerus aforesaid, for thus he writeth.

"One of the males is sufficient in procreation for seven or nine of the females, and by that means "they are made more fruitful, but if you put them one male to one semale, then will the venereous "falacity of the male procure abortment. It is affirmed that they go threefcore daies with young "before they litter, and I saw of late one of them bear eight at one time in her womb, but "three of them were stifled. They bring forth in the winter, and their whelpes are not blinde as are the Conies. They are no way so harmful as other are, either to bite or dig, but more tractable "in hand; howbeit untamable. If two males be put to one female, they fight fiercely, but they will not

where the Rabbets. As the male is most libidinous, so doth he follow the semale with a little mur-"muring noise, bewraying his appetite for generation, without wrath, and these are also called a Span & Conies, by Peter Martyr, whose nature except in their abundant superfectation cometh " nearer to Hogs then Conies."

Of the Fallow Deer, commonly called a BVCK and a DOE.



Here are some beasts (saith Pliny) which nature hath framed, to have horns grow out of their The name; head like fingers out of the hand, and for that cause they are called Platicerote: such is this vulgar Fallow Deer, being therefore called Cervus Palmatur, that is a palmed Hart, by reason of the similitude the horn hath with the hand and fingers. The Germans call this beaft Dam, and Damlin, and Dambirtz. The Italians Daio and Danio; the French, Dain, and Daim. The Spaniards, Garno, and Gaza. Cortza; the Cretians vulgarly at this day Agrimi, and Platogna; and Ariffolle, Prox; the Litins, Dama, and Damula, because, de manu, that is, it quickly flyeth from the hand of man, having no other defence but her heels; and the female 1 roca, and the Polonians, Lanii. It is a common beaft in most Countries, being as corpulent as a Hart, but in quantity resembleth more a Roe, except in colour.

The males have horns which they lofe yearly, but the females none at all : their colour divers, but Oftheir horns; me ft commonly branded, or fandie on the back, like the furrow of a new plowed field, having a black colour and ostrake down all along the back a tail almost as long as a Calves, their bellies and sides spotted ther paris, with white, which spots they lose in their old age, and the semales do especially vary in colour,

betwist Capran and Capralmy, except in age and quantity. The reason of these two latter names Thereason of is. because of the likenessic hath with a Goat, for Goats, as we shall shew in their description, have the Latine many kindes distinguished from one another in resemblance; but in the horns a Roe doth rather refemble a Hart'; for the female have no horas at all.

Of the Roe-Buck.

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What Hippela-1 hus is.

being sometimes all white, and therefore like unto Goats, except in their hair which is shorter. The horns of this beaft are carryed about every where to be feen, and therefore this is also likely to be the same beast which Aristotle calleth Hippelaphus as some would have it; yet I rather think that flippelaphus was like to that rare feen horse which Francis the first of that name King of France, had presented unto him for a gift; which was engendred of a Horse and a Hart, and therefore can have

Ariftotle. A feeret in the bloud.

no other name then Hippeluphus, fignifying a Horse-hart.
In the bloud of these kind of Deer are not strings or Fibres, wherefore it doth not congeal as other doth, and this is amigned to be one caufe of their fearful nature; they are also faid to have no gall : in their horns they differ not much from a Harts (except in quantity) and for their other parts they much resemble a Roe-buck: their fleth is good for nourishment, but their bloud doth increase above measure melancholy, which caused mirrato write thus of it, after his discourse of

> Damila udusta magis si matris ab ubere rapta est, Huis prior in noftro forte erit orbe locus;

For the preparation or dreffing of a Buck, we shall say more when we come to the description of a Hart. Albertus translateth the word Agezel a Fallow Deer , and fayeth that the flesh thereof is very hurtful, being cold and dry, and bringeth the Hemorhoides if it be not well feafoned with Pepper, Clinamon, Mustard feed, and Hony, or elfe Garlick, which caused Juvenal to cry out upon the excels of rich men for their feats and delicate fare, being compared with the Ancients which lived upon fruits, in these words following, as they are left in his eleventh Satyre.

> -Olim ex quavis arbore mensa fiebat. At nunc divitibus canandi nulla voluptas: Nil Rhombus, nil dama fapit, putere videntur Uneventum atque rofe .-

Of the medi-

The dung or fime of this beast mingled with oil of Myrtles, increaseth hair, and amendeth those which are corrupt. If the tongue hereof be perfumed under a leech or tick that sticketh in the throat of man or beaft, it causeth the leech to fall off presently; and the powder of fuch a tongue helpeth in a Fistula; some of the late writers do prescribe the fat of a Moul, of a Deer, and of a Bear mingled together to rub the head withall for increase of memory.

Of the second kind of Deer the ROE-BVCKE.

Here is fo great difference among writers about the name of this beaft, that it is a difficult and I hard matter to fet down certainly, in the prime and original tongues, the true and perfect denomination thereof, yet I will endevour to go as neer the mark as can be, by laying to gether all

The feveral names.

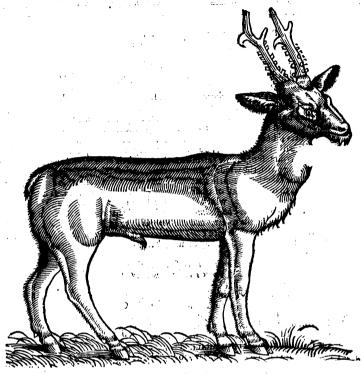
the probabilities that I find in other, or observe by my felf. To begin then with the Hebren as the fountain of all The representation both of male & female, the refidue, they call it Zebi, and the feminine hereof Zebiah, and therefore in Deut. 14. it is permitted to the Jewes to eat; and the plurall of the Masculine is Zebaim, and of the feminine Zebaoth. The Chaldee translation calleth it Thabia, which in the Acts of the Apostles cap. 9. is called Tabitha, and is interpreted Dorcas, a Roe: and sure it is probable that the Hebrews so call a Roe, because of the outward beauty thereof, being full of spots upon a ground or skin of another colour, Thewing with great delight pleasant to the beholder, which caused Martial to write this Distichon :



Delicium parvo donabis dorcada nato, Jagatis folet banc mittere turba togis.

The Persians call this beaft Abu. The Arabians, Thabin, which cometh neer to the Chalde word: the Germans Reeb or Rech, and the male Rech-bocke, and the female Rech-giefe; the Myrians, Serna or Sarna; the French, Chireau, and Chevreulfauuage. The Spaniard, Zorito, or Cabronzillo-montes; the Italians, Capriolo, and Cauriolo for the male, and Capriola, and Cauriola for

The Grecians, Dorcas, as the Septuagint do every where translate, which Strabo termeth corruptly, Zorces, also Dorx, Kemos, Nebrows, and vulgarly as at this day Zarkadi; and Dorcalis, Dorcadion, for a little Roe. The Latins do also use the word Dorcas in common with the Grecians, and beside Caprea and Capreelus for a little Goat, for I do not think that any learned man can find any difference



These beasts are most plentisul in Africk, beyond the Sea of Carthage; but they are of another Avicen. kinde then those which Aristotle denyed to be in Africa: there are also in Egypt, and in Germany, and The Countries in the Helvetian Alpes. Likewise in Catadupa beyond Nilus, in Arabia, in Spain, and in Lycia; and it is breeding Rocs. to be observed, that the Lycian Roes do never go over the Syrian Mountains. Elianus doth deliver these things of the Lybian Roes, which for the colour and parts of their body may seem to belong to all. They (faith he) are of an admirable velocity or fwiftness; but yet inferiour to the Pliny. Lybian Horses, their belly is parted with black strakes and drops, and the other parts of their body Their nature are of a red yellowish colour, they have long feet, but longer ears, their eyes black, and their and several horns are an ornament to their heads.

Their swiftness doth not only appear upon the earth, but also upon the waters; for with their feet they cut the waters when they swim as with Oares; and therefore they love the lakes and strong streams, breaking the floods to come by fresh pasture, as Sweet-rushes and Bull-tushes. Their horns Stumpfius. grow only upon the males, and are fet with fix of feven branches, but the felliates have none, and therefore also they differ in horn from the Fallow-deer : so as they cannot be called Playcerote, for their horns are not palmed like a hand, and although they be branchy, yet are they shorter: they differ not much from the common Deer, but in their horn : and whereas the horns of other beafts Albertus. are hollow toward the root, whereunto entereth a certain bony-substance; the horns of these (as Pliny. also of the yulgar Buck and the Elk) are folid, without any such emptifiels; only they are full of Paulanias. pores. It hath also been believed, that a Roe doth not change her horns, because they are never Bellonius. found; whereas in truth, they fall off yearly as doth a Harts, but they hide them, to the intent Edlebach. they should not be found.

It hath likewise been thought, a Roe was called in Greek, Dorcas; because of the quickness of her of their eyefight; and that the can fee as perfectly in the night as in the day; and not only for her felf, but the fight. learned Physicians have observed a certain viscous humor about her bowels, which being taken Origen suforth, and anointed upon a mans eyes, which are dark, heavy, and neer blinde, it liath, the same per Cant. effect to quicken his eye-fight. It is also faid of them, that they never wink, no not when they Textor.

sleep : Pliny .

Of the Deer-Goat.

Cardinus.

fleep, for which conceit, their blood is prescribed for them that are purblinde. The tail of this bealt is Morter and leffer then isthe fallow-Deera, insomuch as it is doubtful whether it be a tail

The place of sten abode.

or not.

They keep for the most part in the Mountains among the rocks, being very swift, and when they are pursued by Dogs, (Martial faith) they hang upon the rocks by their horns to deceive the Dogs. after a strange manner ready to fall and kill themselves, and yet have no harm, whither the Dogs dare not approach, as appeareth in this Epigram:

> Pendentem summa capream de rupe videbie, Casuram fperes, decipis illa Canes :

with other beafis. Columella.

Yet this doth better agree with the wilde Goat then with the Roe, as shall be manifested in due time. Allanm faith, that the Cynoprosopi, men with Dogs faces, live upon the flesh of Roes and Bugles. Their concord in the Wilderness of Egypt: and also it is usual to conclude them in Parks; for they will agree very naturally with Hares and Swine: wherefore in the Lordship which Varro bought of Pifo, it was seen how at the found of a Trumpet, both Roes and Boars, would come to their usual places for meat: and although they be naturally very wilde, yet will they quickly grow tame and familiar to the hand of man; for Blondus did nourish many at Rome. Being wilde, they are hunted with Dogs, shot with

Of their take-Bellifarius.

Oi man; for biomais and nourin many at Rome. Deing while, they are numed with Dogs, that with Guns, taken in nets; but this falleth out feldom, because they live most among the rocks.

They are most easily taken in the Woods. When they are chased, they desire to run against the wind, because the coldness of the air refresheth them in their course; and therefore they which hunt them place their Dogs with the winde; for fometimes against the hunters mindes, do what they can to the contrary, the taketh her course that way: but Harts when they hear the barkings of Dogs, run with the wind, that the favour of their feet may pass away with them. They are often taken by the counterfeiting of their voyce, which the hunter doth by taking a leaf and hissing upon it.

They are very good meat (as Philostratus affirmeth) and that the Indians dress at their feasts whole

Crefconius. The use of their fleft.

Lyons and Roes for their ghests to eat, and the Sophiss in their banquet, which is described by Atheneus, had Roes therein: and therefore Fiera preserreth it before the fallow-Deer, alleadging the agreement that is betwixt it and the body of man, being dressed according to Art.

Simion Sethi. Avicenna.

Hic optata feret nobis fomenta calore Uda levi, modicis moxque coquenda focis.

Trallianus.

And therefore also affirmeth, that it excelleth all wilde beafts what soever, being not only fit for nourishment, but for the sick; as for them that have the Colick, or the Falling Evill, or the Tympany: and therefore they are best at a year old, or under. Likewise their broth with Pepper, Lovage, feed of Rue, Parsley, Honey, Mustardsecd, and Oyl; and for sauce to the meat, they take Pepper, Rue, Hony melted, and an Onyon: sometime also they seethe the hanches or hips, and make Of the dispo- Pasties of the fides and ribs. It is a beast full of fear, and therefore the flesh thereof although it be fition and pafvery dry, yet will it engender some melancholy; of the fear Martial faith thus:

> Tam diffar aquile columba non est, Ac dercas rivido fugan leoni.

As the Dove from the Eagle, and the Roe from the Lyon, which afterward grew into a Proverb. It bath also some Epithets among Authors, which do confirm their disposition full of fear : as flying, weak, wanton, and fuch like; yet will they fight one with another fo fiercely, that fometime they

Their enemics in nature. Sacrifices of Rocs. Paujanist.

Ælianus.

They fear also the Woolfs, whereof came the proverb, that first of all the Roes will be joyned to the Woolfs, to express an incredible matter. They have also been used for Sacrifice to Diana, for the Saphria women in Patras, did lay upon her great Altar whole Harts, Bores, Roes, and other healts alive: and the Copine did eat the males; but religiously worthipped the females, not daring to eat them, because they believed that Isis loved them dearly.

Of these beasts came the Islands Caprea beyond Surrentum in Campania, where Tiberius had a fa-

mous Castle, and was ennobled by his presence; but since the decay thereof, it is now celebrated for the multitude of quails that are found therein.

The medicines The remedies or medicines coming from this beaft are these: first, the flesh of them eaten, is good aring from a against all pains in the small guts, for it dryeth and stayeth the belly. Pliny affirmeth, that the teeth Roc. Or a Dragon tyed to the sinews of a Hart in a Roes skin, and wore about ones neck maketh a man to be gracious to his Superiors, and them to be favourable and pitiful to him in all his supplications; and if the white flesh in the brest of the Hiena, & seven hairs thereof with the genital of a Hart, be tyed in a piece of Roes skin, and hanged about a Womans neck, it maketh that her womb shall suffer no abortments; but these things are trivial, and not to be believed but at pleasure. I know that the tail of a Dragon tyed to the Nerves of a Hart in a Roes skin, the fuet of a Roe with Goose-grease, the marrow of a Hart, and an Onyon, with Rozen, and running Lime, do wonderfully help the falling Evill, (if it be made into a plaister.)

Sexion faith, that if one give the brain of a Roe drawn or pressed through a ring to an Infant, it

will preserve him for ever from the Falling sickness and apparitions. The liver of a Roe sod in falt water, and the eyes of a purblinde man held over the fume or reek thereof, are cured of their blindenes. and some seethe it in a little cup, and anoint the eyes with the scum or froth coming from it. The same liver being burned to powder, and the dust cast on a man bleeding, stayeth the issue or slux. The gall of this beaft mixed with Wine, and the Meal of Lupines the weight of a groat, and Hony, take away the spots of the face : and the same gall mixed with water, helpeth a Sun-burned-sace, and freekles: The same with Hony Attick, taketh away the dimness from the eyes, and with the juyce of a gourd anointed upon the eye-brows, causeth that where the hair hath been pulled off, that it never shall grow again; and this gall is alway the better for the age thereof, and as Hippocrates did prescribe it must be kept in a silver pipe or box.

For the tingling of the ears, take with this gall the Oyl of Roses, with the juyce of an Onyon beaten together, and inftilled warm into the ears for a present remedy: so also, with the Oyl of Roses only. it helpeth the pain in the teeth; and with the Hony Attick, all swellings or pains in the jaws or chaps, putting thereto Myrrhe, Saffron, and Pepper. The same gall with a little Hogs-bread, and the Sexter. powder of burnt Allum with Anise-seed, made into a Suppository, procureth looseness, if the party have not the Hemerrhoides.

Also the gall taken with Hony, and the juyce of Eglantine, cureth the exulteration of the virile Acting. member by anointing it. The Spleen being drunk, helpeth windiness, and the milt is commended against the Colick and biting of Serpents.

Against the Jaundise they take the dung of a Roe dryed and sifted, and drink it in Wine; the same Calin. also so drunk cureth the Ague, and because the Roe-buck doth wonderfully love his semale, there be some that affirm, that if a woman eat the bladder of a Roe, it will likewise make her husband to love her exceedingly.

Of the first kinde of TRAGELAPHVS which may be called a DEER-GOAT.



Plinius. Of the genera. rion of this beaft. Athenews. The Countries of this beatl. and the name hercof.

Xenophon.

Plutarch.

Of the parts.

of the Coun-

trics of this bealt.

Aoricola.

Or their

Arength and colour.

A secret in their passion.

Calius.

Here is another kinde so like a Deer (although conceived of a Buck-Goat and a semale Hart) that I cannot but express the figure and brief narration thereof (as is in the foregoing page.) It is like a Deer (except the beard and briftles growing about the shoulders) and Pliny affirmeth, that they are found about the river Phasis, in Arabia and Arachote, which is a City of India so called of Aracho:us, a river iffuing from Caucasus which the Gracians call Tragelaphos, and the Germans, Ein Brandbirle, and some think this beast to be mentioned by the name of Ako, in Deut. 14. This doubtless is the same beast which Ariffolle calleth Hippelophus, because he attributeth the self same things to it that P. iny ascribeth to this, both for the beard, the briffles, and deep hair about the shoulders, which hangeth down like the mane of a Horse.

The fimilitude both in proportion and quantity holdeth with a Hart in the feet which are cloven and that the lemale thereof doth want horns. The horns of the male are like the horns of a Roe. Therefore howfoever fome have imagined that there is no fuch beaft to be found in the world. they are rather to be pitied then confuted, for it is not to be doubted, that neither the Ancients, nor other, ever have seen all the diversand marvailous shapes of Beasts, which are to be found in many remote and far distant places of the world, especially in Arabia and India, where are many Deserts: and therefore the reason why they affirm this, is, because they never saw any such, and so it is to be understood: for the rare pictures of these beasts called in ancient time Canathra, whereupon children were carried in Pageants and shews, gave them occasion to think, that these were but mens devices, and that God never ordained such creatures. Georgius Fabritius which fent me this picture, doth among other things write unto me very probably, that this kinde is only diffinguished from other in form, name, and strength, and not in kinde: and this being more strange and less known among men, was called by the Gracians, Tragelaphus; being greater then the vulgar Deer, deeper haired, and blacker in colour, and this (faith he) is taken in the Ridings or Forrests of Mifena, bordering upon Bohemia, and the common fort of hunters hold opinion, that by reason it loveth to lie where Coals are made, and in their dust, feeding upon such grass as groweth in those places, that therefore the Germans call it Brandbirze, and so the Foxes which resemble them in colour, are called Brandfusche.

It is for certain that these are greater and stronger then Harts, their upper part of the back being black, and the neather neer the belly nor white (as in a Hart) but rather blackish; but about his genitals very black. I have feen the horns to have feven spires or branches, growing out of one of them, being palmed at the top. These are like to those which are called Achaines in Greek, by reason of their pain and sorrow: and Kummerer in German, because they live in continual sorrow for their young ones, while they are not able to run out of their dens, belike fearing by fome inflind of nature, lest their tender and weak age, should betray them to the Hunters, before they be able

to run away.

The Figure of another TRAGELAPHUS, or DEER-GOAT. expressed by Bellonius.

The descripti. on of his leveral parts.

Here is another Tragelaphus (faith he) whereof I finde no name among the French : it wanteth abeard, and the hair thereof resembleth an Ibex Goat, (whose description followeth afterward among Goats:) the horns hereof are like a Goats, but more crooked and bending, compassing behinde, as a Rams do, which he never loseth. His face, nose, and ears, are like a Sheeps, the skin of his cods being very thick and hanging down. His legs are white like a Sheeps: his tail white; his hairs are fo long about his neck and fromach, that you would think it werebearded. His hair on



the shoulders and breast black, and it hath two great spots on its flancks on either side ; the nostrils

Of the Hart and Hinde.

are black, the beak or face white; fo also is the belly beneath, but the description hereof seemeth rather to agree with a Pygargus, or Musmon, of which I shall speak afterward.

I do rather approve the relation of another of this kinde, which was fent unto me by that most learned English Physician Iohn Cay, which as he writeth unto me, was brought in the year 1561. out of the Countrey of Mauritania, which was cloven-footed, and liveth for the most part in the Mountain parts of that Countrey, being in quantity betwirt a fallow Deer and a Hart, the body more like a Hart, and the fide branded and hanging down: a shorter and thick neck, the colour in the Winter black, and red, set one with another; the beard like a Goat, but more divided and turned backward; his hair very long, even to his knees, a mane full of briffles, firetched out in length through his whole neck, but especially about the top of his shoulder-blades, where it standeth like bunches, being in colour darker then in other parts of the body; and the hinder legs are covered with longer and harder hairs down to the pastern, (as I think) for no other cause but to defend them from harm in his leaving : and the hoof of this beaft was more strange (lot being cloven, as was faid before) the outward hoof in his fore-legs is longer and greater then the firward. and contrary in the hinder: and the inward clove thereof is longer and greater, and the optward A fection the smaller and shorter; so as on either side you would think one of them was the hoof of a Goat, hoof. and the other of a Hart, both of them hollow and without foals; whereof I can give no other reason, then the pleasure of nature, which hath so provided that whereas this bealt liveth autong the rocks, and flarp places of the Mountains, his foot-steps are by his hollow hoofs more firm and stable, because by that means, the stones and sharp-pointed rocks enterth into them to stay them up from fliding: but it is more ftrange in the females hoofs, for they have upon the top and upper face of them three or four pleafant impressions. (as it were of the yed or imbroydered flowers, if a man

mark themicarnestly) which I think are given unto them only for ornament and delight.

Either sex loose every year their hoofs, and Harts do their hours, that nature may shew that re-Either lexicore every year their hoots, and riarts do their hoots, that nature may shew their feet to a Hart, as he doth in their head to a Hoot. His east short like a crief, but his eye, genizal, stones, and tail, like a Harts, though somewhat shorter. The horns like a Rams, crooked and distinguished in the middle, by a black line all their length, which is two kings feet and one singer, and in compass at the root, one foot, one palm and a half, standing one from another, where they differ most not above one foot, three palms, one singer and a half. The run ged circles going about them, toward the top are bunchy, and soward the location or root in the low, with besten not ches or impressions.

They are not as the top distant are point translated above one store and a ratur. The labour

low, with besten notches or impressions.

They are not as the top distant one points in another, above one foot and a palm. The length Their quantities of their face, from the sugar the top of their note, one foot and three fungers: the breadth in the fore-head, white is the model, two palms and one singer.

The height of this beast not above three foot and a half, except where his plant frances, the whole length hereof from the trown of the head to the tail is four feet and a half and the sugar the whole length hereof from the trown of the head to the tail is four feet and a half and the sugar the

It hath only seeth beneath on the neather chap, and those in number my above fix a neather did I observe any defect in them. It cheweth the current clover floored beaft. The majorie are black, from whom the upper lip is divided by a long perpendicular line. It is a gentle, pleasant & wan. Of the ton beaft; in the disposition rather refembling a Goat then a Hart, destring the steepest and slipperyest places whereon it leapeth, and from whence (it is reported) that it doth cast down it self headlong upon the horns naturally, that by them it may break the violence of his fall or leap, and then flayeth his body upon the fore-knees.

It will run a pace, but it is most excellent in leaping, for by leaping it ascendeth the most highest Mountains and Rocks. The females are greater then the males, but not in horn or hair, it eateth Grais, Oats, Cheafil, Hay, and Bread, they bring forth twins every time: and this we call in England a Barbary Deer. Thus far Doctor Cap. Grais, Oats, Chean, Fray, and John, land a Barbary Deer. Thus far Doctor Cay.

Of the HART and HINDERS or a gridal of solutions.

THe male of this beaft is talled in Hebrew; Aidl, Deut: 14, and the Arablant do alfo retain that The names of word in their translations, the Perfant call him Genagen; the Septingent, Elaphor; the Gre a Hart. I Word in their transactions, the regions can time Genazen; the Septuaging Eugenors the Sievillans at this day Laphe Pelaple; and Saint Jeron for the Latiner, Cervus; the Challet, the Latines, Cervo; the Spaniaris, Ciervo; the Frenche Cerf; the Germans, Hitte, of Hirs, and Hiller; the Flemmings, Hert; the Polonians, Gelen; the Illyrians, Ielii, elii. The female or Hinde likewise termed The names of in History, Aial; and sometime Alia, and Aieler; the Latines and Italians, Cerva; the Spaniards, Cier- a Hinde. va; the German, Hinder and Hindin; and the Germans more specially, Hin, and Wilprecht; the French, Riche; and the Polinians, Lanii. The young Fawns or Calfs of this heaft they call in Latint, The names of

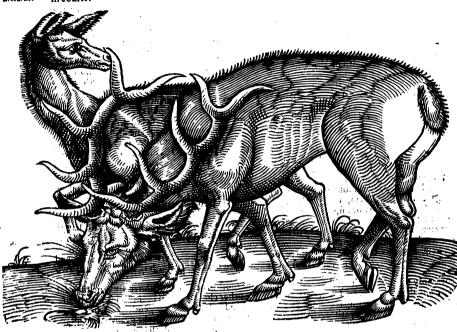
Hinnuli; the Gracians, Nebros, the Hebrers, Ofer; the Germans, Hindealb.

Hinnuli; the Gracians, Nebros, the Hebrers, Ofer; the Germans, Hindealb.

Countries, as for example: when they begin to have horns, which appear in the second year of their countries, as for example: when they begin to have horns, which appear in the second year of their age like bodkins without branches, which are in Latin called Subula, they are also called Subulantifor Ariffolle. the similitude they have with Bodkins : and the Germans call such an one Spirzbirtz, which in English Pliny. is called a Spittard; and the Italians, Corbiati; but the French have no proper name for this beaft that I Of Spittards can learn, untill he be a three yearing, and then they call him (cin Gabler) which in Latine are called and Subulons,

And indeed I was once of this opinion, that these Subulones were only two-yearing Harts, untill I consulted with a Savoyan of Segusium, who did assure me from the mouths of men trained up in hunting wilde Beafts from their youth; that there are a kinde of Subulones, which they call also Brocardi, with straight and unforked horns except one branch, in the Mountain of Jura near the lake Lements, and that these also do live among other Harts; for there was seen neer a Monastery, called the Roman Monastery, by certain Hunters, in the year 1553. a vulgar Hart with branched horns, and his female; and likewise with a Subulon, or Brocarde, which when in pursuit he was constrained to leap from rock to rock, to get to the water, he brake his leg and so was taken. These Brosarde are as great in quantity as other vulgar Harts, but their bodies are leaner, and they swifter in coutle.

The quantity of Brocards.



Of their horns.

They have but one branch growing out of the stem of their horn, which is not bigger then a mans finger, and for this cause in the rutting time, when they joyn with their females, they easily overcome the vulgar Hart, with his branched and forked horns. The Hunters call this Brecard the shieldbearer to the refidue; for by him they are delivered being hunted : for whereas it is the nature of the vulgar Hart, to get into ditches, and hide himself in hollow places when he heareth the Hounds, this Beaft never coveteth any secret place to cover himself, but runneth still in the fight of Dogs, who leave the other that hide themselves, because they keep this on foot: and so when the Hunters are passed by the lurking Harts, they return back again, being safe both from Nets and Dogs, while the poor Brocard is chased unto death.

These being old, are also known by their teeth and horns, for they The figure of the face and borns. never change them; but it is questionable, whether they have any Hindes or ismales, although my Author informeth me, that he heareth there be also Hindes with horns like these, being not above one finger long; which if it be true, it is not improbable that these are the females of that kinde : whereunto I yeeld more eafily, because the vulgar Hindes will not admit copulation with the Brocard, except they be confirmined, and as it were ravished against their will, from whence it cometh that they are so rare and seldom bred: their flesh is much sweeter then the vulgar Harts.

I have therefore here expressed the figure of the head of this Beast with his horns, which is also called Anamynta, or a Burgundian Brocard whose horns are at the longest about eighteen inches long, and at the shortest about nine inches, whereof that part which cleaveth to the head is bunchy and indented; the longest as they grow in



length, do more and more stand out one from another, turning up at the top like a bow, but the leffer do not ftand our fo far, and bend very little at the point; and whereas in the vulgar Harts the root of the horn is but in a round circle, as it were fastened upon the skull of the Beatt, in this the bony roots lie within the skins much deeper, as may be eafily different by comparing both together.

Uf the Hart and Hinde.

The reason why I call this Burgundian Hart, or Subulon Anamynta, is, because it not only wanteth the manifold branches of yulgar Harts, but that also which is called Among

There are also another fort of Harts called Achaini, bred in Creet neer Achaa, whereas in all other Aristotle. parts of Greet there are no Harts, whereof it is affirmed by Gaza, that there was one of them which an Harts. had a bough of green Ivie growing in his horns, it was conjectured that when it was young, fome (1921). sprig of that Ivie was taken in a slifter of the horn, which by reason of some nourishment it found in A mindle in the horn natural to that tree, being like a rocky substance, it there grew to more perfection, the horn of These are also called Spathene, although that term be also given unto vulgar Harts, to signifie their this beaft. full age ; yet some are of opinion, that this Achaian Hart was but an invention or figment made in Otheraus. bread: for there was in antient time a kinde of loaf called Achaines in the likeness of a Hart.

The picture of another face and horns,



I received also of that learned man Lohn Cay, another head out of England, which he conjectureth to be the head of the palmed Buck, as it was called by Iulius Capitolinus, which I do not take to differ from the fallow-Deer : and ver because this seemeth to be of the most excellent kinde, I have thought good to express it in this place, being far different from all other horns of this kinde of Bealts, and more beautiful.

Harts are bred in most Countries, but the Of the regions Ancients do celebrate and prefer those of Britain Hairs. before other, where they are of divers colours Solunt. both white and black, as Paulanias affirmeth. In Oedor, a region of Asia, toward the Northern Ocean, they ride upon Harts; likewise there are Harts in Scytbia: and the people cald Medita. which are subject to the Kings of Tartaria, make their Harts so tame, that they also ride upon them: there are none in Creet, except in the region of the Cydenites. There are also in the Woods of Helvetia, but not so many as in time past, because Democraties do not nourish game and pleafures like unto Monarchies, and therefore they are daily killed by the vulgar fort, there being no law against it.

The Harts of Hellespont , and about Arginuffa; Ælianus. have one of their ears flit or cut afunder by nat Arifiotle. ture in their dams belly; and therefore they nel A fecret in the ver go over the Mountains into other regions: cars of Hairs. (as indeed it is the property of all Harts to love Ammianus. their native foils above all other places.) There A History. this a City called Dora, in Affyria, near the banks of

Euphrates, where are many flocks of Harts, of whom many times some are slain with Darts, and others as they swim away to their accustomed solitudes are oppressed in the water by the weight of Oares, and so taken. They are for the most part sand-coloured, and intermingled with some white spots, especially the Hindes and their Calves, and sometimes milk-white, which happeneth unto Pollux. them by some defect in their nourishment before they be calved; and for natural imbecillity: so Various.

have I seen white Bears, Hares, Quails, Partridges, and Swallows.

When Apollonius and his Colleagues travelled by Puraca, a City of India, they suddenly heard Arish the. a noise like the found of a pipe, and while they looked about to see what it signified, they per- Buellius. ceived that it was the pipe of a Keeper or Forrefter, which governed a whole flock of white Harts: Philostratus. such an one was the Hart of Sectorius that noble Captain , whereby he led his Army, as they A History were perswaded by it, who affirmed that it was Spanish Prophet or Wizard given to him by a Plutarch. certain Lustanian, whom he took in an Island of Portugal; saving moreover, that she was inspired Gellius. by Diana, and that she had authority from that Goddess to admonish him, and make the hearts of his Souldiers cleave fast unto him; and therefore if at any time ite miscarryed in his proceedings, he could easily pacifie them from mutinies, in faying, that his Hart fet him upon that enterprize, fo putting off the fault cunningly from himself to the beaft for fear of defection, wherefore also these were used in the Bacchanals of Gracovia, and their fielh being softer, is peculiarly tearmed by the Of their France, Venaifon. These do excell all other in the Beauty of horns, which are very high, yet grow being of they not to their hones or eleler, but so their birds, which are very high, yet grow being of they not to their bones or skelps, but to their skin, branching forch into many speers; being them.

Of the colour.

folid throughout, and as hard as stones, and fall off once every year, but if they remain abroad in the air, where some winde and rain fall upon them, so as now they are wet, and anon dry again. they grow as light as any vanishing or softer substance, as I have proved by experience, findeing some which have been lost by them in the Woods : wherefore I gather that they are of an earthly matter; concrete and hardned with a strong heat made like unto bones. It must be understood that the males only are horned, and yet have they small benefit by them, because (as I faid) they grow but within their skin, and these also they lose every year in the Spring time. At one year old they have nothing but small bunches, as it were fignifications of their horns to come growing on their head; at two years old they appear more perfectly, but straight and simple; at three years they grow forked into two speers, at four into three, and so increase every year in their branches till they be fix, and above that time you cannot certainly discern their age by their head. for their horns or speers grow not more in number, although their years make them greater in quantity : yet the old Harts do want these two branches, which the Gracians call Amynterai, and the Latines, Adminicula ; because they first come forth : and I have heard there were Harts horns in an Apothecaries shop of Antwerp, which had every one fifteen brunches upon one stem. which if it be true, it goeth beyond all experience. Every year in the month of April, they loose their horns, and so having lost them, they hide themselves in the day time, inhabiting the shadowy places, to avoid the annoyance of flyes, and feed only during that time in the night. Their new horns come forth like bunches at the first, and afterward by the increase of the Suns heat, they grow more hard, covered with a rough skin, which the Hunters for honours fake call a Velvet head, and as that skin dryeth, they daily try the strength of their new head upon trees, which not only scrapeth off the roughness, but by the pain they feel in rubbing them, they are taught how long to forbear the company of their fellows; for at last, when in their chafing or fretting of their new horn against the tree, they can no more feel any smart or grief in them, they take it for high time to forfake their folitary dwellings, and return again to their former condition, like one that is supplyed with new arms, after the losing of his old. The tender and new horns the Germans call Morchi, and Kolben: these being taken from the Beaft, are accounted among great Noble men a delicate dish of meat. Cyprius is said to have a Hart with four horns, which was called Nicocreos, and by him dedicated to Apollo, which I do therefore remember in this place', because it is feldom feen, that an Hart can bear naturally above two horns. Authors do generally affirm, that when a Hart hath loft his horns, he hideth them in some secret places, because he understandeth fome fecret vertues are contained in them, which mankinde feeketh for, and therefore he either en-

Ælianw. A history of a Hart with four horns.

The time of lofing their

Pliny.

Whether the right or left born be most pretious.

three manner of ways. First, properly in all creatures, according to the beginning of motion. Secondly, for similitude or likeness, as the right and left side of Images, statues, &c. Thirdly, improperly when the right fide of one thing standeth against the left fide of another, being opposite, as when two men stand face to face, and by this reason may the left horn of Aristotle, and the right horn of Pliny fignifie all one thing: but we know that the horns of Harts are found yearly both in Fields

horn is never found.

Of the borns of Turkey Harts.

Bonarus!

Orus. The reasons why Harts and Deer lofe .. their horns yearly.

and Woods. The wilde Harts of Sarmatia neer Turkie, have the greatest horns of all other', for it hath been proved, that one pair of them have weighed forty pounds Troy weight and above : and there they lofe their horns in March, neither do they fall off together, but first one, and then the other, and after the first falling, it is manifest, that a certain worm getteth on them, and maketh upon them many circles and little furrows, whereby the root or basis being weakened, the horn groweth very white in that place, and yet not without fome appearance of blood remaining, which cleaveth to it, from the first falling off: for, when the head of this Beaft is disarmed, there iffueth blood from the skull, and in appearance the naked place is like a wound, and yet it is wonderful to mark, that within three days the same is heald and filled with the blood which congealeth in that place first to a sinew, and afterward to a hard bone, fo as in Angust at the farthest, the horns are perfect; and therefore the Egyptians to describe a long-lived man, picture a Hart losing his horns every year, and new coming in their place. If any man be defirous to know the reasons, why only Beasts of this kinds lose their horns in this manner; I will not spare my pains to set down the best, which Authors have rendred for this wonder of nature.

vying the good of other, or fearing left they bewray him hereafter to Hunters, taketh the best care and providence his discretion can afford, that they never come to the handling of men. When

the people asked Apollo, what they should do with Procles their Tyrant, the Oracle answered, that

he should go to that place where Harts cast their borns : whereby it was gathered, that he should be

flain and buryed in the earth, and this caufed the Proverb, Ubi cervi abjiciumt cornua, to fignific a de-

sperate business: yet could it not be agreed, whether the Hart make more account of his right horn

or his left, and therefore Ariffolle affirmeth, that the left horn is never found; and Pliny, that the right

This difference may be reconciled with ease, for right and left are so tearmed for three causes, or

First, because of the matter whereof they consist, for it is dry and earthy like the substance of green leaves, which fall off yearly, wanting glewing or holding moisture to continue them; and for this cause the horn of a Hart, cannot be bent. Secondly, from the place they grow upon, for they are not rooted upon the skull, but only within the skin. Thirdly, from their efficient cause, for they are hardned both with the heat of Summer, and cold of Winter, by means whereof the pores to receive their nourishment liquor, are utterly shut up and stopped, so as of necessity their native heat dyeth:

which falleth not out in other Beafts, whose horns are for the most part hollow, and fitted for longer continuance, but these are of lesser, and the new bunches swelling up toward the Spring, do thrust off the old horns, being holp either by the boughes of trees, by the weight of the horns, or by the willing excussion of the beatt that beareth them. Democritus and other (as Gillius and Aelianus) give A natural seother reasons, but because they seem to be far fetched, I will omit them. Yet by the way, it is to be cret of gelded noted, that if a Hart be libbed or gelded when he is young, he never beareth horns, or very small Deer. ones; and if his horns be upon him at the time of gelding, they never waxe less, or greater, or fall Ariffolic. off. The Hindes never bear horns at all, as some have affirmed, but I rather believe Casar, Maximi. Pliny. lien, and Zenodolus, who affirm upon their knowledge, that Hindes in some Countries have horns like Solinut. the males: as likewise it is observed in the Elephants of India, and for this cause the Poets expressed the Hinde which nourished Telephus with horns, and that which Hercules took with golden horns. and it is for certain, that in Ethiopia and Libia, both fexes have horns.

The face of this beaft is fleshy, his nostrils flat, and his neck very long; his ears, some greater, and The several fome smaller; but in the Mount Elaphus and Hellespont, they are slit. It is observed, that when a pairs, Hart pricketh up his ears, he windeth sharp, very far and sure, and discovereth all treachery against Ariffolie. him, but if they hang down and wag, he perceiveth no danger. By their teeth is their age discerned, and they have four on both fides, wherewith they grinde their meat, and befides two other much greater in the male then in the female, and they bend downward to bite withall. All these beasts have Aristotle. worms in their heads bred underneath their tongue in a hollow place, where the neck-bone is joyned to the head, which are not bigger then fuch as flyes blow in rotten flesh. They are ingendered together one with another, and they are in number twenty, as some would have it; but I was given to understand by one that saw a head of this Beast diffected, wherein were many more Worms, and

not contained in one place, but spread all over the head.

The breatt is by the French-men called peculiarly Hampan, his blood is not like other Beafts, for it hath no Fibres or small veins in it, and therefore it is hardly congealed. His heart is very great, as it so falleth out in all fearful Beatts, having in it a bone like a Cross, as shall be afterward manifested.

His belly is not of one fashion, as it falleth out in all other which chew the cud.

He hath no gall, which is one cause of the length of his life, and therefore also are his bowels so bitter, that the Dogs will not touch them, except they be very fat. The Achaian Harts are faid to Ariffolle. have their gall in their sails; and others fay, that Harts have a gall in their ears. The Harts of Bri. Pliny. letum and Ibarne, have their reins quadrupled or four-fold. The genital part is all nervy, the tail small; and the Hinde hath udders betwixt her thighs with four speans like a Cow : Both male and Of their dispo fmall; and the Hinde hath udders betwist her thighs with four speans like a Cow? Both male and fittion, female are wonderfully fwift, and fubtile, as shall be shewed in the discourse of their hunting. They shall be a pt and cunning to swim, although in their swimming they see no land, yet do they wind it A secret to by their noses. They chew the cud like other Beasts. It is reported, that when a Hart is stung by a cure poylon. Serpent, that by eating Elaphoscum; (that is, as some call it, Harts-eye; other Hart-thorn, or grace of God; others Wilde Ditany) it presently cureth the wound, and expelleth the poyson: the same vertue they attribute to Polypodie, against the wound of a Dart.

Having thus entred into mention of their food, it is to be farther observed, that the males of Of their food. this kinde will eat Dwall or Night-shade, which is also called Deaths herb, and they also love above Tracus. all other food wilde Elder, fo as in the Summer time they keep for the most part in those places where these plants grow, eating the leaves only, and not the boughes or sprigs: but the Hinde will A screet in the eat neither of both, except when the beareth a male in her belly, and then also by fecret inftinct of Hinde. nature, the feedeth like a male. They will also eat Serpents, but whether for hatred to them, or for draw Scipents medicine they receive by them, it is questionable. A Hart by his nose draweth a Serpent out of her out of their hole, and therefore the Grammarians derived Elaphos, a Hart, from Elaunein tous ophen, that is, of driving holes, and away Serpents.

I cannot affent to the opinion of Aclianus, that affirmeth the Serpents follow the breath of a Hart they can and like some Philtre or amorous cup, for seeing that all Authors hold an hostility in natures betwixt them, it is not probable, that the Serpent loveth the breath of a Beast, unto whose whole body he is an enemy, with a perpetual antipathy. And if any reply, that the warm breath of a Hart, is acceptable to the cold Serpent, and that therefore the followeth it, as a Dog creepeth to the fire, or as other beafts to the beams of the Sun; I will not greatly gain-fay it, feeing by that means it is most clear, that the breath doth not by any fecret force, or vertue, extract, and draw her out of the den, but rather the concomitant quality of heat, which is not from the secret fire in the bones of the Harts throat, (as Pliny hath taught) but rather from her ordinary expiration, inspiration, and respiration. For it cannot be, that feeing all the parts of a Serpent are opposite to a Hart, that there should be any love to that which killeth her.

For my opinion, I think that the manner of the Harts drawing the Serpent out of her Den, is not as Aelianus and Pliny affirmeth, by fending into the Cave a warm breath, which burneth and scorcheth the Beast out of her Den; but rather when the Hart hath found the Serpents nest, she draweth the air by secret and violent attraction out from the Serpent, who to save her life followeth the air out of her den; as when a Veffel is broached or vented, the Wine followeth the flying air; and as a Cupping-glass draweth blood out of a scarified place of the body: so the Serpent is drawn unwillingly to follow her destroyer, and not willingly, as Aelianus affirmeth.

Unto this opinion both Oribasius in his Commentaries upon the Aphorisms of Hippocrates, and Guniterius his restorer do joyntly agree: but the Serpent being thus drawn forth, addeth greater K 2

H.lianus.

greater force to her poyson, whereupon the proverbial admonition did arise. Cave ne incideria in lespentem, cum extracta a latebris anhelitu cervi effugerit, tum enim propter iracundiam vehementius ei venenum eff, that is, Beware thou meet not with a Serpent drawn out of her hole by the breath of a Hart, for at that time by reason of her wrath, her poyson is more vehement. After this self same manner do the Sea-Rams, draw the Sea-Calfs hid in the Subterranean Rocks; for by smelling they prevent the Air that should come unto them for refrigeration.

Oppianus. Cillius. The fight betwixt Harts and Serpenis.

There is many times strange conflicts betwirt the Hart and the Serpent, thus drawn forth; for the Serpent feeing her advertary, lifteth her neck above the ground, and gnasheth at the Hart with her teeth, breathing out very bitter histings: on the contrary, the Hart deriding the vain endevour of his weak adversary, readier to fight then powerful to harm him, suffereth him to embrace both his neck and legs with his long and thin body, but at an instant teareth it into an hundred pieces. But the most strange combates are betwixt the Harts and Serpents of Libia, where the hatred is deeper; and the Serpents watch the Hart when he lyeth a fleep on the ground, and being a multitude of them, fet upon him together, fastening their poysonful teeth in every part of his skin; some on his neck and brealt; some on his sides and back, some on his legs, and some hang upon his privy parts, biting him with mortal rage, to overthrow their foe.

The poor Hart being thus oppressed with a multitude, and pricked with venemous pains, assay. eth to run away, but all in vain, their cold earthy bodies and winding tails, both over-charge his thrength, and hinder his pace : he then in a rage with his teeth, feet, and horns affaileth his enemies, whose spears are already entred into his body, tearing some of them in pieces, and beating other alunder: they never the less (like men) knowing that now they must dye rather then give over, and yeeld to their pitiless enemy, cleave fast, and keep the hold of their teeth upon his body, although their other parts be mortally wounded, and nothing left but their heads, and therefore will dye together with their foe, seeing if they were asunder, no compassion can delay or mitigate their

natural unappeaseable hatred.

The Hart thus having eased himself by the slaughter of some, (like an Elephant) at the sight of their blood, bestirrech himself more busily in the eager battail, and therefore treadeth some under foot in the blood of their fellows, other he persueth with tooth and horn, untill he see them all destroyed: and whereas the heads hang fast in his skin, for avoiding and pulling them forth, (by a divine natural inflinct) he flyeth or runneth to the waters, where he findeth Sea-Crabs, and of them he maketh a medicine, whereby he shaketh off the Serpents heads, cureth their wounds, and avoideth all their poylon; this valiant courage is in Harts against Serpents, whereas they are naturally

atraid of Hares and Conies, and will not fight with them. It is no less strange that Harts will eat Serpents, but the reason is, for medicine and cure; for fometimes the pores of his body are dulled and thut up: fometimes the worms of his belly do ascend into the roof of his mouth, while he cheweth his cud, and there cleave fast: for remedy whereof the Hart thus affected, runneth about to feek for Serpents; for his devouring of a Serpent, is a cure

Pling faith, that when the Hart is old, and perceiveth that his strength decayeth, his hair change, and his hornsdry above custom, that then for the renewing of his strength, he first devouretha Serpent, and afterward runneth to some Fountain of water and there drinketh, which causeth an alteration in the whole body; both changing the hair and horn: and the Writer of the Gloss upon the 42. Plalm, which beginneth, Like as the Hart desireth the water springs, so longeth my soul after

God; confirmeth this opinion.

Vincentius Belluacensis affirmeth, that Harts eat Serpents for to cure the dimness of their eye fight. But for the ending of this question, we must corfider that there are two kindes of Harts; one which by the drawing forth of a Serpent out of her hole, doth presently kill her by stamping her under feet, this eateth that Serpent, and runneth to springing water, after that he feeleth the poyson to make his body swell, and then by drinking doth vomit forth the poyson, and in the mean time loseth both hair and horn; yet the Monks of Mesaen affirm, that the Harts thus poyloned doth only cover her body in the cold water, and not drink thereof, for that were exitial unto her; but the fendeth forth certain tears, which are turned into a stone, (called Bezahar) of which shall be more said hereafter. The other kinde of Harts, when he findeth a Serpent, killeth it, and doth not eat it, and immediately after the victory returneth to feed in the Mountains.

The enemy beafts to Harts. Vincentius.

The several

kindes of

Haits.

Eismologus.

l'armus.

Hidorus.

Harts are opposed by Wolves, for many Wolves together doth overcome a Hart; and therefore it is but a fable of Strabo, that the Wolves and Harts live tame together in the Woods of the Veneti. These kinde of Wolves are called Thoes, and they especially sear these Wolves when they have lost their horns, and feedeth only in the night feason, which caused Ovid to write thus;

> Visa fugit nymphe, veluti perterrita fulvum Cirva Inpum, &c.-

Albertus.

They are afraid also of the first and second kinde of Eagles, for with their wings they raise much dust about the Harts, and then they being half blinde, the Eagles pull out their eyes, or else fo beat their feathers about their faces, that they hinder their fight, and cause them to fall down headlong from the Mountains: they fear also the ganning of Foxes, and the Lynxes do likewise lye

in wait to hurt them. These are above all other sour-footed Beatls both ingenuous and fearful, Aristele. who although they have large horns, yet their defence against other four-footed Beasts is to run Of the sear of away. For this cause, in ancient time a sugitive Boy or Servant was called a Hart and if he ran Hatts. away twice, Cantharian, which Cantharian was a Spartan fugitive, that first ran to the enemy, and Crinitus. afterward from them came back again to Sparta. And Martial thus describeth Alebaut, who being Nebridius. overcome by Philip King of Macedon ran away like a Hart.

Trux Spiritus ille Philippi, Cervorum curlu prapete laplus abit.

The Epithets expressing the qualities of this Beast are many : as nimble, or agile, winged, or The Epithets fwift-paced, full of years, quick-footed, horned, wandering, fearful, flying, fugitive, light, wood- of a Hart. hunter, wilde and lively. There are of them very audacious, for they will let upon men as they tra- A kinde of auvel through the Woods: and it is observed, that the wrathful Hart hath sew bunches on his horn, datious Haits, neither is it so long as others, but bunched at the root, yet all of them being pressed with Dogs or Schneberg. neither is it folong as others, but bunched at the root; yet all of them being preffed with Dogs or P.ing. other wilde Beatls, will fly unto a man for fuccour.

It is reported by Philip Melanahon, that in Locha (a town of Saxony) there was a Hart, which before The Substity of rutting time would every year leap over the walls, and run over Rocks and Mountains, and yet re- a Hort, and turn home again, untili the time that Duke Frederick dyed, and then the Hart went forth, but ne- their influediver returned again. The male when he feeleth himfelf fat, liveth folitary and feeret: because he on and use. knoweth the weight of his body will eafily betray him to the Hunters, if he be hunted and purfued. The female commonly calveth neer the high ways, of purpose, to avoid noisome Beasts to her young one, who do more avoid the fight of man then her felf. Also it is reported. that Mitbredates had a Ariffolle. Bull, a Horse, and a Hart, for his guard, besidemen, who would not be bribed to suffer Traytors to kill him, being a fleep. Moreover it is faid of Ptolomeus Philadelphe, that having a Hinde-Calf Indones. given unto him, he brought it fo familiarly tame, and accustomed it to words, that at length it The feveral ieemed to understand the Greek language : And Elianus affirmets as much of the Harts of India, for kindes of that language.

When they are wounded with a Dart, and having gotten it out of their body by eating Dittany, A feerer athey most carefully avoid the Sun-beams, left they shine upon the green wound, for then it gainst poylon, will hardly be cured: but above all other arguments of their understanding, none is more firm Solinus. and evident, then their swiming; for the Harts of Amanus, Libanus, and Carmell, (Mountains Elianus. of Siria) when they are to swim over the Sea, to the fruitful green trees of Cyprus, they come down to the Sea-shore, and there they tarry till they perceive a prosperous wind, and a calm water; which happening, the Captain or leader of them doth first of all enter into the water, and Of the swimso the next followeth, laying his head upon the Captains buttocks, and so confequently all the residue resting their head upon the precedent. In the hindmost are the youngest and weakest, that Tzetzet. so the violence of the floods being broken by the stronger which go before, the more infirm Gellius. which follow may pass with less difficulty. Thus fail they along without star or compass to direct Cpps and them, except their own sense of smelling, using their legs for Oares, and their broad horns for fails. And if the formost be weary, then slippeth he back to rest his head upon the hindmost, and so likewise the second and third, as they feel themselves enseebled, untill they arrive at the happy port of good pasture; where growing stronger, like Beasts, fall to fighting for rule and government, but when the combate doth thew the victor and strongest, the refidue do eyer after yeeld obedience to him. In like fort do the Harts of Epirus swim to Coregras, and of Ciliciato the Island of Curia- Pliny, dattes.

They are deceived with musick, for they so love that harmony, that they forbear their food to Solinus. follow it. Also it is amazed at any strange fight, for if a Hunter come behinde a Horse or Bullock, Their love of laying over his back his Bow and Arrows, they stand staring upon the new formed Beast, untill the musick. Dart do end their lives.

At the time of their lust or rutting, they are above measure fierce, fighting naturally for the fe- Their rage in male, and fometimes wounding one another to death; and this falleth out most commonly in the rutting time. latter end of August, at which time Arthurus riseth with the Sun, and then it is most natural for the Solinus. Hindes to conceive. In some places in October their lust ariseth, and also in May; and then whereas Oppianus, at other times the males live a part from the females, they go about like lascivious woers, seeking the company of their females, as it were at the Market of Venus.

The males in their raging defired luft, have a peculiar voyce, which the French call by a feigned Budeus. word Reere; and the Germans, Brulen; and the Latines tearm Rancere; and the Beafts fo affected Ololygones. When they finde the females, they are received with fear, then in short space one male will cover many females, continuing in this carnal appetite a month or two: their females do fel- Their copulatidom admit copulation, being herein like unto Cows, by reason of the rigour of the males geni- on, tal: and therefore they fink down on their Buttocks when they feel the genital feed, as it hath Ariffule. been often observed in tame Harts, and if they can, the females run away, the males striving to hold them back within their fore-feet : but furely herein they differ from all other : it cannot well be faid that they are covered standing, lying, or going, (but rather running) for so are they Ariffolls. filled with greatest celerity.

When one Month or fix Weeks of their rutting is past, they grow tame again, laying aside all fierceness, and return to their solitary places, digging every one of them by himself a several hole or Ditch, wherein they lie, to affwage the strong favour of their lust, for they stink like Goats and their face beginneth to wax blacker then at other times; and in those places they live, until some showers distill from the clouds; after which, they return to their pasture again, and live in

The chaffity of go with young. Artitotle. Pliny. Cicero.

Pliny.

Calf.

Soliniu.

thei life.

Auftotle.

Heffortis.

A Hiftory.

Solinus.

Arifiotle.

Paulanias.

Columello.

Solinus.

The tickness

Car ius.

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educateth her

The time of

The temale being thus filled, never keepeth company with the male again untill her burthen be delivered, which is eight months; for fo long doth she bear her young: before her Calving, she the time they purgeth her felf by eating Sefelin, or Siler of the Mountain; and whereas the never purgeth untill that time, then the emptieth her felf of pituitous and flegmatique humors.

Then go they to the places neer the high ways, and there they cast forth their Calf, (for the causes aforesaid) being more afraid of wilde Bealts then Men, whom she can avoid by flying: which when they have feen, they go and eat the Sefelia aforesaid, and the skin which cometh forth of her own wombe covering the young one, finding in it some notable medicine, which the Gracians call Chrim. and not the herb Arum, and this the doth before the lye down to give her young one fuck, (as Pliny

They bring forth but one, or very feldom twain, which they lodge in a stable fit for them of their own making, either in some rock, or other bushy inaccessible place; covering them, and if they be Hubborn and wilde, beating them with their feet untill they lie close and contented. Oftentimes the leadeth forth her young, teaching it to run and leap over bushes, stones, and small shrubs; against the time of danger; and to continued all the Summer time, while their own frength is most abundant : but in the Winter time, they leave and forsake them , because all Harts are feeble in the how the Hande Winter leason.

They live very long, as by experience hath been often mentioned; not only because they have no gall (as the Dolphin hath none) but for other causes: also some affirm, that a Raven will live nine ages of a Man, and a Hart four ages of a Raven: whereunto Virgil agreeth in these verses;

> Ter binis deci- sque super exit in annos. Iusta senescentum quos implet vita virorum ; Hos novies superat vivendo garrula cornix, Et quater egreditur cornicie facula cervu. Alipedem cervum ter vincit corvus ! at illum Multiplicat novies Phanix reparabilis ales :

That is, as the life of a man is threefcore and fix, fo a Raven doth live nine times fo many years, (viz.) 528 years. The Hart liveth four times the age of the Raven, (viz.) 2112 years. The Crow exceedeth the Hart three times, (viz.) 6336. But the Phenix which is repaired by her own aftes, furmounteth the Crow nine times, and fo liveth \$7524 years. The which I have fee down (not for truth) but for report, leaving every reader to the chiefest matter of credit, as in his own discretion he conceiveth most probable.

But it is confessed of all, that Harts live a very long life: for Pliny affirmeth, that an hundred years after the death of Alexander Magnus, there were certain taken alive which had about their necks golden Collars, with an infcription that they were put on by Alexander,

In Calabria (once called Iapygia and Pencetta) there was Collar taken off from the neck of a Hart by Agathocles King of Sicily, which was covered with the flesh and fat of the Hart; and there was written upon it Diomedes Diane: whereby it was conjectured, that it was put on by him before the fiege of Trey: for which cause, the King brought the same and did offer it up in the Temple of Jupiter.

The like was in Accadia, when Accessiam dwelt in Lycofura; for he confidently affirmed, that he faw an old facred Hinde, which was dedicated to Diand; having this infeription in her Collar: Nebrot econ ealoon ota et Ilion en Agapenor. When Agapenor was in Troy, then was I a young Calftaken. By which it appeareth, that a Hart liveth longer then an Elephant, for indeed as they live long before they grow to any perfection, their youth and weakness cleaving fast unto them, so is it given to them to have a longer life, for continuance in ripenels and ftrength of years.

These Bealts are never annoyed with Feavers, because their flesh allayeth all adventions and extraordinary heat. If he eat Spiders he instantly dyeth thereof, except he eat also Wilde Ivie, or Sea-crabs. Likewise Navew-gentil and Oleander, kill the Hart. When a Hart is in his chase, he is greatly pained in his bowels, by reason that the skin-wherein they lie is very thin and weak, and apt to be broken with any small stroke; and for this cause he often stayeth to ease himself.

There is a kinde of thorn called Cadas, wherewithall if a young one be pricked in his legs, his bones will never make Pipes. Besides these Beasts are annoved with Scabs and Itehes in their head and skin, tearmed by the French by a peculiar name (Freyer:) I will not fland upon the idle conceit of Albertus, that Walpes and Emmets breed in the heads of Harts, for he miltaketh them for the worm, before mentioned.

The skins of this Beaffare used for garments in some Countries, and in most places for the bottom of Cushions, and therefore they chuse such as are killed in the Summer time, when they The ule of the are fat and most spotted; and the same having their hair pulled from them, are used for Breeches, Buskins, and Gloves. Likewise Pliny and Sextus affirmed, that if a man sleep on the ground having upon him a Harts skin, Serpents never anoy him: whereof Serenus made Hesichiks. this Verse: Varianus.

Aut tu cervina per noclem in pelle quicleis.

And the bons of young ones are applyed for making of Pipes. It is reported, that the bloud of Harts burned together with herb-dragon, orchanes, orgament, and mastick have the same power to draw Serpents out of their holes, which the Harts have being alive : and if there be put unto it wilde Pellitory, it will also diftract and distipate them again.

Of the Hart and Hinde.

The marrow of a Hart hath the same power against Serpents, by ointment, or persumed upon coles; and Nicander prescribeth a certain ointment to be made of the flesh of Serpents, of the Dioscorideti marrow of a Hart, and Oils of Roses, against the bitings of Serpents. The fat of a Hart hath the like effects that the marrow hath. Achilles that Noble Souldier, was faid never to have tafted of milk. but to be nourished with the marrow of Harts, by Chiro, as is affirmed by Various and Enmalgus. The like operation hath the tooth (as Serenus faith)

Aut genere ex iffo dentem portabis amicum.

If the feed of a young Hinde Calf be drunk with Vinegar, it suffereth no poison of Serpents to enter into the body that day.

The perfume of the horn driveth away Serpents and noisome flies, especially from the young Alianus. Calves, or from Horses if womens hair be added thereto, with the hoof of the Hart. And if men Vario. drink in pots wherein are wrought Harts horns, it will weaken all force of venom. The Magiciant Palladius. have also devised, that if the fat of a Dragons heart be bound up in the skin of a Roe, with the nerves Rafis. of a Hart, it promifeth victory to him that beareth it on his Shoulder, and that if the teeth be fo Gilling bound in a Roes skin, it maketh ones Mafter, Lord, or all superior powers, exorable and appealed Pinn. toward their fervants and fuicors. Orphene in his book of stones, commandeth a husband to carry a- Solinus. bout him a Harts horn, if he will live in amity and concord with his wife; to conclude, they also Alkeins. add another figment to make men invincible,"

The head and tail of a Dragon, with the hairs of a Lion taken from between the browes, and his marrow, the froath or white-mouth of a victorious, Horle, the pails of a Dog, and the nerves, of a Hart and a Roe, bound up all together in a Harts skin; and this is as true as the wanging of a Dogs tail doth fignifie a tempest. To leave these trifles scarge worthy to be rehearsed, but only to show the vanity of men, given over to lying deviles, let us come to the other natural and medicinal properties not as ver touched.

The flesh of these Beasts in their running time smelleth strongly like a Goats, the which thing is The we and by Blonden attributed also to the flesh of the females with young, I know not how truly; but I am benefit of the fure that I have known certain Noble women, which every morning did eat this flesh, and during them, the time they did so, they never were troubled with Ague : and this virtue they hold the stronger, if

the beaft in dying, have received but one wound.

The flesh is tender, especially if the beast were libbed before his horns grew: yet is not the juice pliny. of that flesh very wholesome, and therefore Galen adviseth men to abstain as much from Harts flesh, Solinus, os from Asses, for it engendereth melancholy, yet is it better in Summer then in Winter. Simeon Sethi lib. 3. de alim. speaking of the hot Countries, forbiddeth to eat them in Summer, because then they eat Serpents and so are venemous; which falleth not out in colder Nations, and therefore assigneth them rather to be eaten in Winter time, because the concoctive powers are more stronger through plenty of inward heat, but withal admonisheth, that no man use to eat much of them, for it will breed Palsies and trembling in mans body, begetting groffe humors, which stop the Milt and Liver : and Aujeen proyeth, that by eating thereof meningur the quartage Ague ; wherefore it is good to powder them with falt before the dreffing, and then festoned with Reper, and other things, known to every ordinary Cook and woman they make of them Palities in most Nations.

The heart and brain of a Hare or Cony have the power of Triacle for expelling of evill humors, but the Liver is intolerable in food the horns being young are meat for Princes, especially because they avoid poison. It was a cruell thing of King, Ferdinand, that caused the young ones to be cut out of the Dams belly and baked in Pafties, for his liquorous Epicureal appetite,

The whole nature and disposition of every part of this beast is against poilon and venemous things The medicines (as before recited). His bloud stayeth the looseness of the belly and all fluxes, especially fryed of a Hait and with Oil, and the inferior parts anointed therewith, and being drupk in Wine, it is good against poi- his several foned wounds and all intoxications.

The marrow of this beaft is most approveable above other, and is need for sweet odour, against Pliny. the Gowt, and heat of men in Consupptions, and all outward pains and weakness, as Serenus comprised Solinus. in one sentence saying: Seaffer to the first of the seaffer the se

Et cervina petest mulcere medulla rigorem

of Harts. Gillius. Lultius. Aristotle. P.iny.

Likewife

Sextus.

Marcellus.

Pliny.

Sextus.

Marcellus.

Marcellus.

Galenus.

Sextus.

Likewise the fat and marrow, mollifieth or disperseth all bunches in the flesh and old swellings; all Ulcers except in the shins and legs, and with Venus-navil, the Fistula, mattery Ulcers in the ears; with Rozen, Pitch, Goose-greace, and Goat-sewet, the cleaving of the lips: and with Calves sewet the heat and pain in the mouth and jawes. It hath also vertue being drunk in warm water, to aswage the pain in the bowels and small guts, or Bloudy flux.

The gall of a Bull, Oil of bayes, Butter, and this marrow, by anointing, cureth pain in the knees and loins and other evils in the feat of man, in the hips, and in the belly when it is costive: It procureth flowers of Women, cureth the Gowt, Pimples in ones face, and Ringwormes. Abstrus prescribeth it to be given in sweet wine with wax, unto a Horse for an old Cough proceeding of cold, after purging and heating, by holding the Horses tongue in ones hand while the medicine is

The same in Sheeps milk with Rubrick and soft Pirch, drunk every day or eaten to your meat, helpeth the Prifick and Obstructions. Anarolius approved Bean meal sisted and sod with Harts marrow to be given to a Horse which stalleth bloud for three daies together. Also mingled with the powder of Oyster shels, it cureth Kibes and Chilblanes. A woman perfumed with the hairs of this beaft, is preserved from abortements; and the same persume helpeth the difficulty of urine, and little picces cut off from the hide with a Pummise put in wine, and rubbing the body, helpeth the holy-fire. The powder of the bones burned, is an antidote against the falling evill, and the dispersing of the milt; and the bones beaten to powder, stayeth the Flux of the belly.

It were endless to describe all the virtues ascribed to the horn, and therefore I will content my felf with the recital of few. Pliny and Solinu prefer the right horn, Ariftotle the left, and the spires or tops are more medicinable then the hard and folide stem, but the horns found in the Woods lost by the beafts and grown light, are good for nothing. The other have their uses both raw and burned,

which may be these which follow.

Take the horn and cut it into small pieces, then put it into an earthen pot anointed within with durt, and so set it in a furnace untill it become white, then wash it like a mineral and it will help the runnings and ulcers in the eyes; and the same also keepeth the teeth white, and the gums sound. The young horns while they be fost being eaten, are an antidote against Henbane and other poifonful herbs. The right horn hid by the Hart in the earth is good against the poison of Toades. The Harts horn hath power to dry up all humors, and therefore it is used in eye salves: and Orpheus promifeth to a bald man hair on his head again, if he anoint it with oil and powder of this horn: likewise the same with the seed of black mirtle, Butter and Oil, restraineth the falling away of the hair being anointed upon the head after it is newly shaven : with Vinegar it killeth Ringwormes. The fame burned in the Sun, and afterward the face being rubbed and washed therewith thrice together, taketh away pimple-spots out of the face: the powder drunk in wine or anointed on the head killeth lice and nits; the same with Vinegar, Wine, or Oil of Roses, anointed upon the forehead, easeth the head-ach if it proceed of cold.

A perfume made of this horn with Caftereum, and Lime or Brimftone, causeth a dead childe ftrangled in his mothers womb to come forth; if the horn be taken raw and rubbed upon the gums, keepeth the cheeks from all annoyance of the tooth-ach, and fasteneth the loose teeth, as

Serenus said :

Quod vero assumpsit nomen de dente fricando Cervino ex cornu cinú est.

Galen prescribeth the powder of this horn for the Jaundise, and for him that spitteth bloudy matter, and to stay vomit being taken in a reere Egge. It comforteth alfo a rheumatick stomach, and it is tryed to cure the Kings evill, it pacifieth the milt, dryeth the Spleen, driveth all kind of Wormes out of the belly, being drunk with hony, and easeth the Colick, expelleth away mothers, helpeth the Strangury, and the pain in the bladder, stayeth Fluxes in women both white and red : being mingled with Barly meal, water, and twigs of Cedar, beside many other fuch properties.

The tears of this beaft after the hath been hunted with a Serpent, are turned into a stone (called Belzahard, or Bezabar) of which we have spoken before: and being thus translubstantiated do cure all manner of venom (as Avenzoar, and Cardinal Ponzetti affirme) after many trials, and Serens

also expressess in this Distiction:

Seminecis cervi lachrymam miscere liquori Convenit, atque artus illine mi scere calentes.

The liver of this beast helpeth all sores in the seet, being worn in the shooes, the same dryed to powder with the throat or wind-pipe of the beaft, and mingled with Hony, and so eaten helpeth the Cough, Ptifick, fighing and short breathing. Pliny and Sextus affirme, that when a Hinde percelveth herself to be with young, she devoureth or eateth up a certain stone, which is afterward found either in her excrements or ventricle, and is profitable for all Women with childe and in travell, for by that only fact, the Hinde is most speedily delivered without great pain, and seldome or never suffering abortment; and there is also a little bone found in the heart of every one of

these beasts, which performeth the same qualities, in stead whereof they have such a thing to sell at Actius. Venice, holding it at great price: but Brafavola affirmeth, that he opened the hearts of two Harts, and found in them a little griftle not much unlike to a crosse, whereof the one being of a Beast new killed, was very soft, but the other was much harder, because the beast was slain about fix dayes before.

Of the Hart and Hinde.

This bone is in the left fide of the heart, upon which the Spleen moveth and fendeth forth her excrements by vapors, which by reason of their driness are there turned into a bone, and being first of all of the substance of the Harts bloud: and it is good against the trembling of the heart, and the Hemorrhoides, but this bone cannot be found in any, except he be killed betwirt the middle of

August and the twelfth of September.

The skinny feed of the Hind-Calf, is above all other commended against poison, and the Platerias. bitings of Serpents and of mad Dogs; likewise it stayeth all Fluxes of bloud, and spitting of bloud, and egestion of bloud : and it being eaten with Beets and Lentils, is profitable against the pain of the belly. The genital part and stones are wholesome (being taken in wine) against all bitings of Vipers, Adders, and Snakes, and the same virtue hath the natural seed supped up in a rere Egge.

The genital hath also a virtue to encrease lust in every creature, it being either dryed and drunkor else bound fast to their privie parts. Likewise being warmed in water, and afterward dryed to powder and so drunk, helpeth the Colick, and the difficulty of making water, if you put it

The dung of Harts cureth the Dropfie, especially of a Subulon or young Hart: the urine easeth the pain in the Spleen, the wind in the ventricles and bowels, and infused into the ears, healeth their ulcers. In the tip of the tail lyeth poison, which being drunk, causeth extaste and death, if it be not helpt by a vomit made of Butter, Annise, and oil of sefamine, or as Cardinal Ponzetius faith, that the Harts eye is an Antidote to this evill : It may be known by a yellowish-green colour, and therefore it is called the gall, for nature hath appointed that place to receive all the venom of the whole Body.

I should here end the discourse of this beast, after the method already observed in the precedents: Of the hunbut feeing the manner of the taking hereof (being a sport for Princes) hath yet been touched but ting and taking very little, it shall not be tedious unto me, to abstain from the necessary relation of the subsequent these beasts. flories, for the delightful narration of the hunting of the Hart : to the end that as the former treatife hath but taught how to know a Bird in a bush, that which insueth may declare the several wayes

of catching and bringing the same to hand.

This is a beast standing amazed at every strange fight, even at the hunters bow and arrow, coming behind a stalking Horse (as is already declared :) and moreover, like as the Roes are deceived by the hissing of a leafin the mouth of the hunter, so also is this beaft, for while she hearkeneth to a strange noise, imitating the cry of a Hind-Calf, and proceeding from one man, she receiveth a deadly stroke by the other: so also if they hear any musical pipings, they stand still to their own destruction: for which cause the Egyptians decipher a man overthrown by flattery, by painting a Hart taken by musick : and Varro relateth upon his own knowledge, that when he supped in his Horus. Lordship bought of M. Pife, the Pastour or Forrester after supper, took but a Harp in his hand, An hicroglyand at the found hereof, an innumerable flock of Harts, Boars, and other four-footed beafts came Phical emblems about their Cabanet, being drawn thither only by the musick; in so much as he though he had been in the Roman Circus or Theater, beholding the playing spectacles of all the African beafts, when the Adilian Officers have their huntings: the like is also reported by Alianus, faving that he addeth, that no toil or engine is so assured or unavoidable to draw these beasts within a labyrinth as is mulick, whereby the Hunter getteth as it were the Hart by the ear, for if through attention he hold down his ears as he doth in musick, he distrusteth no harm, but if once he prick up his ears as he commonly doth, being chased by men and dogs, an infinite labour will not be sufficient to over- Elianut, take and compais him. It is reported that they are much terrified with the fight of red feathers, which thing is affirmed by Ausonius in these Verses :

An cum fratre vagos dumeta per avia cervos Circundas maculis, & multa indagine penna.

And Ovid also saying,

Nec formidatis cervos includite permis.

And Lucan alfo;

-Sia dum pavidos formidine cervos Claudat odorata metuentes aera penna.

Of which thing the Hunters make an advantage, for when they have found the beaft, they fet their nets where they imagine the beaft will flie, and then one of them freweth to the beaft on the other side, the red seathers hanging on a rope, which search them in haste into the Hunters nets, Xinphon, bens penna.

as S. Jerom tellifieth in one of his Dialogues, faying, Et pavidorum more cervorum, dum vanos pennarum evitatu volatus fortiffimu retibus implicamini. And you, faith he, (speaking to the Luciferian hereticks) run away from the vain shaking of feathers, like the fearfull Harts, while in the mean time you are um'na metui- inclapsed in unavoidable and inextricable nets. And this caused Seneca to write, that the babe search tur ab infanti- a shadow, and wilde beasts a red feather.

Many times the young Calfis the cause of the taking of his Dam: for the Hunter early in the morning before day light, watcheth the Hinde where the layeth her young one, untill the go and refresh her self with pasture; when he hath seen this, then doth he let loose his Dogs, and maketh to the place where the Hind-Calf was left by his mother.

The filly Calf lyeth immoveable as if he were fastened to the earth, and so never stirring, but bleats ing and braying suffereth himself to be taken, except there be rainy weather, for the impatience of cold and wet will cause him to shift for himself: which if it fall out, the Dogs are at hand to overtake him, and so being taken is committed to the keeper of the nets.

The Hinde both hearing and feeing the thraidom of her poor fon, cometh to relieve him, with out dread of Hound or Hunter, but all in vain, for with his dart he also possesses the himself of her; but if the Cali be greater, and so be able to run with the Dam among the herds, they are most hard to be taken, for in that age they run very fast, and the fear of Dogs increaseth their agility, in so much as to take them among the herds is impossible, every one fighting

But the only way is to fingle one out of them from the flock, and so follow him until he be weary, for although he be very nimble, yet by reason of his tender age, his limbes are not able to continue long. The elder Harts are taken in snares and gins laid in ditches and covered with leaves, whereby the feet of this beaft is snared in wood; this kind is described by Xenophon and Pollux, and is called in Greek, Podestrabe; in Latin, Pedica, of which also the Poets make mention, as Virgil:

Tunc gruibus pedicas & retia ponere cervis.

And this kind is better described by Gratius, with whose words I will passe it over as a thing ont of use.

> Nam fuit & laqueis aliquis curracibus usus. Cervino iffere magis conterere nervo. Quidque dentatas iligno robere claufit : Sape habet imprudens alient lucra laboris. Fraus tegit infidias habitu mentita ferino Venator pedtous, cum dissimulantibus armie.

Their manner is when they are chased with Dogs to run away with speed, yet oftentimes stand still and look back, not only to hearken to the hunter, but also to rest themselves, for in their chase they are ever troubled in their belly (as is before declared) and sometime they grow so weary, that they fland still, and are pierced with arrows, fometime they run till they fall down dead, fometime they take themselves to the water and so are refreshed, or else to avoid the teeth of Dogs, they for sake the dry land, and perish in the floods, or else by that means escape scotfree: wherefore it must be regarded by every good hunter to keep him from the waters, either among the woods or other rough places.

But herein the subtilty of this beast appeareth, that when he is hunted, he runneth for the most part to the high wayes, that fo the favour of his steps may be put out by the treadings of men, and he avoid the profecution of the Hound. Their swiftnesse is so great, that in the Champaine and plain fields they regard not Dogs, for which cause in France they poison Arrows with an herb called Zenicum or Toca, and it is a kinde of Acouste or Wolfe-bane, which hath power to corrupt and destroy agility of body, and to stay celerity, and for their hunting in France by Dogs, it is most excellently described by Budaw and Robertw Stephanus in his France

This wilde, deceitful and subtil beast, (say they) by windings and turnings do often deceive their hunter, as the Harts of Meandres flying from the terrible cry of Dianaes hounds, wherefore the prudent hunter must frame his Dogs, as Pythagoras did his Scholars, (Luuers qui ne parlent point) with words of Art, to fet them on, and take them off again at his pleasure; wherefore he must first of all compais in the beast, (Enfongiste) in her own lodging, and so raise her up in the sight of the Dogs,

that fo they may never lofe her footing. Neither must they set upon every one, either of the herd, or that wandereth solitary alone, nor yet a little one, but partly by aspect or sight, and partly by their footings in the soft earth, and also by their dung (Les funnes) they judge of their game, for a good Woodman must not slick to gather up the Deers excrement or foil, and keep them (La trempe) in his hunting horn : fuch things must the Kings huntimen and forresters observe, as also the quantity of his bed or lodging when they finde it; being thus informed of their game, then (Discoppler les chiens) they take off their Dog couplings, and some on horseback, other on foot follow the cry with greatest art, observaOf the Hart and Hinde.

tion, and speed, remembring and preventing (Cer fruze) the subtile turnings, and headings of the Hart, straining with all dexterity to leap hedge, pale, ditch, and rocks; neither fearing thornes. woods, down-hils, but providing a fresh horse in case the first tire, (Chevaux de relatis) and leaping on him with speed, untill he see (un grand cerf! escuyer du grand cerf) the great Hart having ten speers on his horns, and his little squire-hart to attend him, which the Dogs once perceiving, only follow the great Hart, taking for a prohibition to follow any other.

The Dogs are animated by the winding of horns, and voices of the hunters, like Souldiers to a battel by the voice of a trumpet and other instruments: but sometimes the crasty great beast sendeth forth his little squire to be sacrificed to the Dogs and Hunters in stead of himself, lying close in the mean time, then must the retreat be sounded, and (Rompre lections) the Dogs he broken off and taken in (Le limier) that is, leame again untill they be brought to the fairer game, who arifeth in fear and rage, betaking himself to his surest legs, being pursued with all the cries of Hunters, ringing and ecchoing betwixt heaven and earth, dismaying him with the continual noise in his cares, no lesse dreadful and fearful then the voice of a passing bell to a sick man, or the sight of the executioner to a condemned caitife, yet still he striveth untill wearied and breathless, he be forced to offer up his bloud and flesh to the rage of all the observant pedissequants of the hunting

The vulgar fort call an old Hart a fubtil and cunning beaft, but the Nobles call him (cerf fage) u wise Hart, who to avoid all his enemies runneth into the greatest herds, and so bringeth a cloud of error upon the Dogs, to keep them from any further profecution: fometime also beating of some of the herd into his own footsteps, that so he may more easily escape and procure a labyrinth to the Dogs, and then after a little while he betaketh himself to his heels again, running still with the wind, not only for refrigeration, but because he may the more easily hear the voice of his purfuers, whether they be far or neer.

At last, being (for all this) found out again by the observance of the hunters, and skill of the Dogs, he flyeth into the herds of Cattel, as Kie, Oxen, or Sheep, leaping upon an Ox, and laying his body or the fore-part thereof upon him, as a rider upon a Horse, that so touching the earth only with his hinder hoofs, to leave a very small or no sent at all behind for the Hounds

The chief huntiman or fergeant of the hounds unto Lewis the twelfth, called (Legrand venieur) affirmeth that on a time they having a Hart in chase, suddenly the Hounds fell at a fault, so as the beast was out of fight, and not a Dog would once stir his foot; whereat all the Hunters were amazed, like as in some jugling Apollonian trick, as though the hart had clean forsaken the earth, and with the wings of some fowl had been flown away; or as if the earth had opened her mouth to receive him into her protection, and had closed again over her head, or else some Witchcrast had cast a mist before the Dogs and Hunters eyes: At last by casting about (as it is usuall in such cases) they found the fraud of the horned beast, which is worth the

There was a great white thorne which grew in a shadowie steep place as high as a tree, and was invironed with other small shrubs about it, into the which the faid Hart leapt, and there stood aloft the boughs fpreading from one another, and there remained, whether because he could not get off again, or else for that he was stifled in that place, but surely he was there thrust through and so died, and so had they all rather perish any other way then by the teeth and tearing in pieces of angry and greedy Hounds.

Yet their maner is, that when they see themselves every where intercepted, to make force at him with their horns that cometh first unto him, except he be prevented by some sword or spear; which being done, the Hunter with his horn foundeth the fall of the beaft, and then every one approacheth, luring with triumph for such a conquest, of whom the skilfullest openeth the beast, giving unto the Hounds such parts as belongeth to them, for their incouragement against another time; and for that purpose the Hunters dip bread in the skin and bloud of the beaft, to give unto the Hounds their full latisfaction : and many fuch other things may the reader defirous of this knowledge find in the Authors aforesaid, to whom I will commend him rather, then spend more time in this business, better manifested by experience, then by any written document, yet I would wish men to be sparing in this exercise, seeing it hath been seldom found that a man given to hunting, but he perished in his pleasure, as Atlann did by his own Dogs: and therefore Alciatus doth fitly compare together hunters and receivers of Theeves and Robbers, calling them new Alleons; who after they had received horns, must be destroyed by their own Dogs which they have nourished. The best use of these beasts is to keep them tame, as in Helvetta, where they hunt feldom, and to make good use of them for nourishment rather then for sport, as it is reported of a holy-man, who kept a Hinde so samiliar with him, that in the Wilderness be lived upon her milk.

Concluding this discourse with the words of the Poet, for the instruction of Dogs to this pastime and practife of the beatts.

> Veloces Sparte catalos, acremque molossum, Pasce fero pingui, &c.

Of Dogs.

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. And again;

-Monte que per altos Ingentem clamore premes ad retia cervum: - Confertoque agmine cervi Torpent mole nova. & Jummis vin cornibus extant. Hes non immiffis canibus , non caffibus ullis, Puniceeve agitent pavidos formidine penna : Sed fruftra oppositum trudentes pettore montem Gomminus obtruncant ferro, graviterque rudentes Cadunt, & magno lati clamore reportant.

Of the DYCTYES.

TErodotus in his fourth book affirmeth, that among the African Shepherds toward the East, there Hare bred in Bassaria Hystriches wilde Rams, Thoes and Dyttyes, of which last there is not any mention among all other writers, except in Various and Helychius, who affirm that among the Lacedemonians a Glead or Kite was called Dydie, but this spoken of Herodosm I conjecture to be some four-footed beaft, being led with no other reason then that the other with whom he placeth it, are generally known to be creatures of that kind and nature: wherefore I thought good to express the name of it in this place, desiring the Reader to accept so much thereof as is already known, and to fearch farther for the description of it, at the hands of them who are eye-witnesses of the wonders of Africa.

Of the DOG in general.



The name and derivation thereof.

Dog is called in Hebrew, Releb, and Lamas according to Munfter; in Chalde, Ralba; in A Acablek, Kalbe; in Perfia, Sag; the Saracens, Krp, or Kalph; the Grecians Kuon because of his love to man, and vulgarly at this day Skilos and Skule; the Medians, Space; the Commen, Hund; the Italians, Cane; the French, Chien; the Spaniards, Perro or Cavendo, because his barking is as loud as an Artificial long, alfo Catellus wohe lbyright, Per or Par; and the Latins, Canis.

There is no region or Countrey in the world, where these are not bred in some store, as The countries shall be declared afterward in the particular discourse of every kinde of Dogs. For as shall and diversities be manifelted more at large, there are Dogs very great, some for hunting, some for War and of Dogs. defence fome for the Boar, Bull, or Bear, some for the Hare, Cony, or Hedge-hog: again some are smaller which are called Hounds, Braches, Beagles, Shepherds Dogs, House-curs, Spagnels both for the Water and Land; and some foilting Dogs for the pleasure of the

In the first place there are to be handled the nature of Dogs in general, wherein they agree, and The general their common properties of nature, fuch as are not destroyed in the distinction of kinds, but re- nature of Dogs main like infallible and invariable truths in every kind and Countrey of the world. To begin with that which is outward, it is to be observed that Dogs are generally rough, and their hair indifferently long (which in Winter they lofe every year) is a figne of a good conflitution; but if it Their outward grow over long, the mangie scab will follow: the outward proportion of the head altereth as the parts, kind altereth, being sometime like a Lion, sometime like a Hedge-hog, some long with a broad driftel. kind altereth, being sometime like a Lion, sometime like a Hedge-nog, some long with a proad fnowt, and sometime with a piked snowt, but the brain decreaseth and increaseth with the Moon, A secret in the there is no commissione or seam in his scull (like as is in a Mans) but it is a continued bone without brain. feparation inward or outward.

The best Dogs have flat nostrils, yet round, solid and blunt, the mouth is long and slit, their Pling. teeth like saws, as it is in Fishes and Serpents: those which are called Canine before, are only changed, as it also falleth out in a Lion, and these they lose or change, both males and semales, in the fourth moneth of their age: about which time they have new ones come forth to thrust off their old. By their teeth is their age discerned, for while they are white and sharpe, it assured the youth of a Dog, but when they grow blackish, or duskie, they betoken the elder age.

The break of a Dog is narrow and piked, his ventricle small and narrow, for which cause he Ariffolle. never easeth his bodily excrements without pain, his bowels are like a Lions : he hath a long spleen Pline. like a Man, and a Hog: his yard and stones hang outward between his hinder-legs; a base natured cur friketh his tail betwixt his legs ; his forelegs bend like the armes of a man, and he useth them in Ariffolle. stead of Armes, having five distinct fingers, commonly called claws upon each foot before, and four Blonding. upon each foot behind, which also have straight nails upon them, and that which hangeth higher Pling. upon the leg is crooked.

The females, because they bring forth many whelps at a time, have underneath their bellies great. The parts of a paps, with many speans to suck at, in a double rank or row on both sides, and the generous Bitches semale Dog. have 12. other but 10. They bear their young within their belly next to the midriffe; their fime is dry like a Wolves, and thereby his temperament is known to be hot and dry, confidered in it felf, but compared with others it varyeth, for to a Mans it is dry; to an Emmets, it is moift : again, in Galen. respect of a Man, it is hot; in respect of a Lion, it is cold.

The lowder and shriller voice of a Dog, is called barking, the lower and stiller, is called whining, The voice of 1 or fawning. It was a monstrous thing, that a Dog should speak, and a Serpent bark, as it is believed Dogs. in antiquity both came to passe, when Tarquium was driven out of his kingdom. It is not cause- Puny. less that the barking of Dogs, hath attributed unto it divers qualities, as for a man to dream of the same, presageth some treasonable harm by enemies, so likewise if they sawn and claw

Among the precedent tokens of Cafars death, they fee down in certain Verses, the how- Astemidoriti. ling voices of Owls, the weeping drops of the Ivie tree, and the continual barkings of Dogs, as followeth.

> Inque foro circumque domos & templa deorum Notiurnos ululaffe canes, Ce.

The Egyptians signific these things by a Dog, a Scribe, a Prophet, a Spleen, smelling, laughing, and neezing. A Scribe, because as the Dog is silene more then he barketh, so must a persect Scribe meditate more then he speaketh: for to bark at every one were to pleasure none, and to speak conEmblematical tinually, were a figne of madness. Again, a Prophet, because a Dog doth most eagerly behold, and description. admire constantly at holy actions, and so ought the eyes and eares of a Propher be attendant upon heavenly things. The Splem because a Dog hath little or no spleen, and thereof cometh his madness and death; whereof also it cometh that the servants which have the charge of Dogs; being with them in their sickness and latter end, for the most part prove Splenetick. Smelling, Neefing, and Laughing, because the Splenetick can do none of all these; but of this more afterward.

The voice of a Dog, is by the learned interpreted a railing and angry speech; whereof cometh Canina facundia among Authors for railing eloquence. It is the nature of a Dog when he maketh The making of water, to hold up his leg, if he be above fix moneths old, or have been at procreation; the females, urine, do it for the most part fitting yet fome of the generous spirits do also hold up the legs. They Aritlole. ever smell to the hinder parts of ohe another, peradventure thereby they discern their Pliny kind and disposition of each other in their own natures. After they have run a course, they Albertin.

Dog.

The factions of relieve themselves by tumbling and rowling to and fro: when they lie down, they turn round in a Dogs for their circle two or three times together, which they do for no other cause, but that they may the more commodioully lie round, and from the winde.

The History of Four-footed Beasts.

The fleep of

Their copula-

tion and ly-

Columella.

ming.

They sleep as doth a man, and therein dream very often, as may appear by their often barking in their fleep : but it must be diligently regarded of them that love to keep Dogs, that they permit them not to fleep much, especially after their meat when they are young, for as they are very hot. fo in their fleep doth their heat draw much pain into their stomach and ventricle. The time of their copulation is for the most part at a year old, yet the females will lust after it at eight moneths old, howbeit they are not to be suffered, because it weakeneth their bodies, and dulleth in them all generosity; therefore after one year they may safely be suffered to come together, and not before. Neither is it material, whether in Summer or Winter, but it is best in the beginning of the Spring, but with this caution, that Whelpes of a litter or of one and the same Bitch, be never suffered to couple; for nature rejoyceth more in variety.

Ariftotle.

Tardinus.

For then they grow salt and begin to be proud; yet in ancient time, for the more ennobling of their race of Dogs, they did not suffer them to engender till the Male were four year old, and the female three; for then would the Whelpes prove more strong and lively. By hunting, labour and travel, the males are made more fit for generation, and they prove best which have their fires of equal age. They are not suffered to engender all their life long, but until ten and twelve year old, or rather eight in the male, and fix in the female. Yet there have been found which in one and other sex, have continued in procreation till they were twenty year old, but this exceeded all natural reason. When they begin to be proud, if you give them leaven mingled with milk and salt, they will not stray and range abroad. At the time of their copulation, they cleave together for a certain space, as if their hinder parts were glewed, and so they are filled at one time. They bear their Ditches whelp- young the fifth part of the year, that is, about two moneths and odd dayes; but this reckoning is not general, for some kinds bear their young three moneths, and some more. They bring forth many at a time, fometime five, seven, nine, or twelve, for fo many cels hath the female in

ing and bearing her young. Arifiotle.

Albertus relateth that he faw a Bitch of the Maltive kind, which brought forth at three litters fifty Whelpes, that is nineteen at the first, eighteen at the second, and thirteen at the third; but some time the bringeth forth but one, which is a good argument to prove that the is filled at the fint liming. They are purged of their menstruous fluxes leven or fourteen daies before they grow proud, and again, at their time of littering; at other timesthey fuffer none.

The blindness of Whelpes.

Ælianus. A fecret in their food.

The first they cast forth of their wombe is commonly a male, which resembleth the father, The first whelp the other males and semales as it happeneth, (but it is accounted a prodigious thing to litter all males or all females) wherein nature yeeldeth an excellent argument of divine providence, for the firth born of all kinds hath more refemblance of the father then of the mother. They are also whelped blind, and so remain for nine or ten dayes, because through their multitude they cannot be persected in the dams belly, which doth not happen to beasts which bear single; as Sheep and Goats. They use to carry them up and down in their mouths till they be seven dayes old, but not afterward, they have milk about five dayes before their littering. It is not good to preserve the first or second litter, but the third; and after they have littered it is good to give the Bitch Whay and Barly bread, for that will comfort her and encrease her milk; and in some places they take Goats milk and seethe in it broken bones of meat, whereby they conceive that the Dam and Whelpes are much bettered for that nutriment: there is not any great regard of the nourishment of Dogs, for they will eat much and that often and divers things, except Dogs flesh, for that cannot be so dressed and prepared by the art of man, but they finde it out by their nofe and avoid it. It is good to let the Whelpes fuck two moneths before they be weaned, and that of their own dam, for it is not so good for them to fuck another, and in the mean time exercise them to meat, as Milk, Whay, Bread, and fiefh ; alfo from the Spring untill the Sun entreth Cancer, at which time it is good to let them grow lean according to the Verses of Nemefian. أحددها والانا

Prosuerit, tenuesque magis retinere cibatus, it aliane and and and the Negravis articulos depraves pondere molles. Nam tum membrorum nexas, nodosque relanant. 1 about to all a ort Committee of A white A.

And afterward when they are fixe moneths old affend their idies again that they may grow nd death; " decodallo it conthibut to contract then in the e flemest and latter and, or

Tune rursus miscere sero Corealin done of a unit of the convenier, fortemque dari de frugibus escare. de of a D. E. Lev the lead of more actions

Tardinus.

They will not eat, Buck-malt wherewithal Hogs grow fat, for that breedeth in them the pain of the head. By eating the excrements of men they incur many difeates a they are mad drunk by the herb Cenutta, as Crowes bee; they cannot endure Wine, but bread fopped in wine they devourt Athenaus. dryed flesh and bread in Milk is their lafest food ; if Cummin be now and then mixed in their breed, they are not much troubled with winde in their bellies. If you put a little Oil in their Water to drink or lap, they will prove more able and fwift to run. If he refuse and loath his meat, take a little A remedy for hot bread and give it him before meat, or dip brown bread in Vinegar, and so presse and squeese the loathing meat. liquor thereof into his nose, and it will ease him.

There is much ado to chuse a Whelpe under the Dam that will prove the best in the lit- Of the choise ter. Some observe that which seeth last, and take that for the best; other remove the otagenerous Whelpes from the kennel and lay them feveral and apart one from the other, then watch they whelp. which of them the Bitch first taketh and carryeth into her kennel again, and that they take for the best, or else that which vomiteth last of all. Some again give for a certain rule to know the best, that the same which weigheth least while it sucketh will prove best according to the Verses of Nemesian.

> Pondere nam catuli poteris perpendere vires. Corporibusque leves gravibus perno cere curfu.

But this is certain that the lighter whelp will prove the swifter, and the heavier will be the stronger. Other make this experiment, first they compais in the Puppies in the absence of the Dam with a little circle of small slicks apt to burn, and slinking rags, then set they them on fire about the Tardinis. whelpes and that Puppy which leapeth over first they take for the best, and that which cometh out last they condemn for the worst. As soon as the Bitch hath littered, it is good to chuse them vou mean to preserve, and to cast away the refuse; keep them black, or brown, or of one colour; for the spotted are not to be accounted of. And thus much of the outward parts and the choise of Dogs. The manifold attributes of Dogs among all Writers, do decipher unto us their par- Of the nature of Dogs. In emantion actificates of Dogs among an viviles, dounding, bold, eared for at- and inward tention, affable, swift, speedy, clamorous, wilde, faithful, horrible, rough, fasting, cruell, ungen qualities of tention, affable, swift, speedy, clamorous, wilde, faithful, horrible, rough, fasting, cruell, ungen qualities of tentions. tle, unclean, hurtful, biting, filthy, smelling, sent-follower, watchful, mad, hoarse, and quicknofed; beside many such other both among the Greek and Latini And likewise you shall read of many particular Dogs, and their names appellative, both in Greek and Latine, which may be remembred also in this place, to shew what reckoning all ages have made of this beast, for it is necessfary, that as foon as he beginneth to feed he presently receive a name, such are these, of two syllables or more, as Scylax, Spende, Alke, Rome, Lucon, Acalambis, Agre, Labros, Hylattor, Allem, Argus (one of Visses Dogs) Asbelm, Augens, Aura, Bria, Rolin, Bremon, Kainon, Canache, Happarm, Charon, Choran, Harpia, Lycitas, Chiron, Lycifca, Arcas, Dromm, Gnome, Eba, Hybru, Hylem, Maira, Mclampm, Orne, Lethargus, Nape; besides infinite other among the antients; but among the latter writers, Turom, Niphm, Falco, Ragonia, Serpent, Ichia, Pilaster, Leo, Lupus, Steffe, Fulgur, Bellina, Rubinum, Satinus, and Furia: so that every Nation, and almost every man hath a proper and peculiar name for his Dog, as well as for his Oxe.

There is not any creature without reason, more loving to his Master, nor more serviceable (as Of the love of that appear afterward) then is a Dog, induring many stripes patiently at the hands of his Master, a Dog, and using no other means to pacifie his displeature, then humiliation, prostration, aftentation, and and using no other means to pacifie his displeasure, then humination, protration, allentation, and after beating, turneth a revenge into a more fervent and hot love. In their rage they will set upon Pliny, all strangers, yet herein appeareth their noble spirit for if any sall or sit down on the ground and cast Plutarch, away his weapon, they bite him not; taking that declining for submilitive pacification. They meet, their Master with reverence and joy, crouching or bending a little, (like shamefall and models. A secret to papersons:) and although they know none but their Master and samiliars, yet, will they help any cife an angry man against another Wilde beast. They remember voices, and obey their leaders hissing or Elianus.

There was a Dog in Venice which had been three years from his Matter, yet knew him an Abistory of a gain in the Market place; difcerning him from thousands of people present. He concerns any Dogs memory, man which giveth him meat: when he fauneth upon a man he wringeth his skin in the forehead. The Dog which is broad faced like a Lion, is most full of stomach and courage; yet the tongue Gillins, or skin of an Hyana (by natural inftinct) maketh him run away: sometimes they will Kiramides, agree with Wolves, for they have engendered together, and as the Luce strings made of a fear of a Dogs and alambe

Allams thinketh that Dogs have reason, and use Logick in their hunting, for they will call and The reason of bout for the game, as a disputant doth for the truth, as if they should say either the Hare is Dogs, gone on the left hand, or on the right hand, or thraight forward, but not on the left hand, and therefore straight forward. Whereupon he runneth forth right after the true and infallible footh steps of the Hare. There was a Dog in Africa in a ship, which in the absence of the Mariners same, to a nicebon of sile was a dog in Agrica and the mount of the cast hairs too navery for his head to to a pitcher of oil to eat some of it, and the mouth of the pot being too narrow for his head, to enter in (because the pot was not full) he devised to cast flint stones into the vellel, whereby the Oil rose to the top of the Pitcher, and so he eat thereof his fill, giving evident testimony thereby, that he discerned by nature, that heavy things will fink down, and light things will rise up and

There is a Nation of people in Ethiopia (called Nube) which have a Dog in hich admirable citie. Solinar. mation, that they give unto him the honor of their King, for they have no other King but he. It he, Elianut, faun, they take him for well pleased; if he bark or slie upon them, they take him for engry and by his geltures

The History of Four-footed Beasts.

Pliny. Giraldus.

gestures and movings they conjecture his meaning, for the government of their state : giving as ready obedience to his fignifications, as they can to any lively speaking Prince of the world: for which cause the Expitant also picture a Dog with a Kings robe, to signific a Magistrate. Those people done to Dogs, of Egypt alfo, observe in their religious processions, and gesticulations, dumb-idle-gods, to carry about with them two Dogs, one Hawk, and one 16th, and these they call four letters: by the two Dogs, they fignifie the two Hemispheres which continually watch and go over our heads: by the Hawk, the Sun; for the Hawk is a hot creature, and liveth upon destruction: by the lbis, the face of the Moon; for they compare the black feathers in this bird to her dark part, and the white to her light. Other by the Dogs, do understand the two Tropicks, which are (as it were) the two porters of the Sun for the South and North: by the Hawk, they understand the Equinoctial or burning line, because she styethhigh : by the Ibis, the Zodiack : and indeed those Painters which could most artificially decipher a Dog (as Nicias) were greatly reverenced among the Egyptians.

Calius.

The like folly (or impious beaftliness) was that of Galba, who for fook the precedents of his predecessors in stamping their coin with their own image, and imprinted thereupon his fealing ring left him by his foresathers, wherein was engraven, a Dog bending upon his semale. I know not for what cause, the Star in the midst of Heaven whereunto the Sun cometh about the Calends of July, was termed Ganis (a Dog) and the whole time of the appearance of that Star, which is about thirty dayes, should be called Dog dayer; but only because then the heat of the Sun doth torment the bodies of men twice fo much as at other times : whereupon they attribute that to the Star (which they call Sirius) which rather is to be attributed to the Sun during that time

Varinus.

Others fable, that there is another Star close to him (called Orion) who was an excellent hunter, and after his death was placed among the Stars, and the Star Canis beside him was his hunting Pog t' but by this Star called of the Egyptians, Solachim; and of the Grecians, Aftrocymon, cometh that Egyptian Cynick year which is accomplished but once in 1460 years. Unto this Star were offered many facrifices of Dogs in ancient time, whereof there can be no cause in the world, as Ovid well noteth in these Verses.

Helychiw. Arnobius.

> Pro Cane Sidereo Canis hic imponitur ara: Et quare figt till nift nomen habet.

Pliny.

Plutarch.

As among the Carians, whereupon came the proverb of Caricum Sacrificium, for they facrificed Dogin flead of a Goat, and the young puppies or whelpes were also accounted amongst the most

availeable facrifices, for the pacifying of their Idoll gods.

The Komans and Grecians had a fo a custom to facrifice a Dog in their Lycean and Lupereal fealts, which were kept for the honour of Pan, who defended their flocks from the Wolf, and this was performed in February yearly, either because that the Dogs were enemies to Wolves, or elle for that by their barking, they draw them away in the night time from their City: or elle, because they reckoned that a Dog was a pleasing beast to Pan, who was the keeper of Goats: so also the Gredian did offer a Dog to Heddie who hath three heads, one of a Horse, another of a Dog, and the third head in the midst of a wilde man: and the Romans to Genetha, for the safe custody and welfare of all their houshold affairs.

Their houshold Gods (called Lares) were pictured and declared to the people fitting in Dogs skins, and Dogs fitting belides them, either because they thereby fignified their duty to defend the house and houshold : or else as Dogs are terrors to Theeves and evill beafts, so these by their affiftance were the punishers of wicked and evill persons : or rather that these Lares were wicked spirits prying into the affaires of every private houshold, whom God used as executioners of his

wrathful displeasure upon godless men.

Festus. Calius.

Arnobius. Gyraldus.

There were Dogs facred in the Temple of Affulapite, because he was nourished by their milk and Jupiter himfelf was called Congetes; that is, a Dog-leader; because he taught the Arcadians first of all to hunt away noisome bealts by the help of Dogs: so also they facrificed a Dog to Mat, because of the boldness of that creature. To conclude, such was the unmemorable vanity of the Heathens in their gods and facrifices, as it rather deserveth perpetuall oblivion then remembrance, for they joyned the shapes of men and heast together (saith Arnobius) to make gods, Omnigenumque deum monster & larguy Anubis, slich were their Cynacophali, Ophiocophali, Anubis, Histories, that is a much to say, as half Men, half Dogs, half Serpents, but generally all Monsters; and for the many imaginary virtues the ancients have decamed to be in Dogs, they also in many places have given unto them folemn funerals in their hallowed Cemiteries, and after they were dead they cealed not to magnifie them, as Alexander, which built a City for the honour

Of dishonour All this notwithif and ing, many learned and wife men in all ages have reckoned a Dog but and ignobility a balls and an impudent creature: for the Flamen Dialis of Jupiter in Rome, was commanded to abstain from touching of Dogs, for the same reason that they were prohibited and not permitted to enter into the Castle of Athem, and Isle of Delor, because of their publick and shameles consistent and allo that no man might be terrified by their presence from supplication in the Tempses. The sooissness of a Dog appeareth in this, that when a stone or other thing is cast at him, he followeth the stone, and negledeth the hand that threw it, according to the faving of the Poet:

> Arripit ut lapidem catulus, morsuque fatigat, Nec percuffori mutua damna facit; Sic plerique finunt venes elabier hoftes, Et ques nulla gravant noxia, dente petunt.

Marcellit.

Likewise men of impudent wits, shameless behaviors in taking and eating meat, were called Conickie for which cause Ath nam speaketh unto Cynicks in this fort, You do not O Cynici lead abstinent and frugal lives, but refemble Dogs: and whereas this four-footed beaft differeth from other creatures in four things, you only follow him in his viler and baser qualities, that is, in barking and license of Popphyrim: railing, in voracity and nudity, without all commendation of men.

The impudency of a Dog is eminent in all cases to be understood, for which cause that audacious Homer. Ariflogiton fon of Cidimach w was called a Dog, and the Furies of ancient time were pictured by black Horace. Dogs, and a Dog called Erinnys & Cerberns himself with his three heads signified the multiplicity of Devils; that is, a Lions, a Wolfs, and a fawning Dogs; one for the Earth, another for the Water, and the third for the Air: for which cause Hercules in flaying Cerberus, is said to overcome all temptation, vice and wickedness, for so did his three heads signifie. Other by the three heads understand the three times; by the Lion the time present; by the Wolf, the time past; and by the fawning Dog, the time to come.

It is delivered by Authors, that the root of Oliander, or else a Dogs tooth bound about the arme, do restrain the sury and rage of a Dog: also there is a certain little bone in the lest side of a Toade (called Apocynon) for the virtue it hath in it against the violence of a Dog. It is reported by Pliny, that if a live Rat be put into the pottage of Dogs, after they have eaten thereof, they will never bark any more; and Alianu affirmeth fo much of the Weafils tail cut off from him alive, and carryed about a man; also if one carry about him a Dogs heart or liver, or the skin wherein Constanting, Puppies lie in their dams belly (called the Secundine) the like effect or operation is attributed to them against the violence of Dogs!

There is a little black stone in Nilm about the bigness of a Bean, at first fight whereof a Dog will run away. Such as thefe I faw at Lyons in France, which they called Sea-beans, and they prescribed them to be hanged about a Nurses neck to encrease her milk. But to conclude the discourse of the Stobaus. baseness of a Dog, those two proverbs of holy Scripture, one of our Saviour Mat. 7. Give not that which is holy to Dogs; and the other of Sc. Peter, 2 Epistle Chap. 2. The Dog is returned to the vomit; do sufficiently convince, that they are emblems of vile, curfed, rayling, and filthy men;

which esteem not holy things, but eat up again their own vomits.

The skins of Dogs are dressed for Gloves, and close Boots, the which are used by such as have The use of Ulcerous and swelling Legs or Limbs, for by them the afflicted place receiveth a double relief; their parts, first, it resisteth the influent humors; and secondly, it is not exasperated with Woollen. The Turkes Bloudus. colour their Dogs tails with red, and it is a custom of Hunters to take Dogs and tie them in the Oppianus. Woods unto trees by their stones, for by crying they provoke the Panther to come unto Dogs earn,

It is not to be doubted but that the fiesh of Dogs is used for meat in many places, although the opinion of Rafis be true and confonant to reason, that all devouring creatures, as Dogs, Foxes, and Wolves, have no good flesh for meat, because they engender melancholy; and yet Galen thinketh, that it is like to the flesh of a Hare, especially young Whelpes were held among the Romans a delicate meat, and were used by their Priests; and among Whelpes they attributed most virtueto their flesh which were eaten before they did see, for by them came no evill humor at all, Inflaurione, as is often fet down in Plantw.

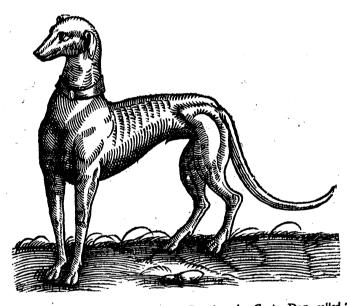
Peter Martyr and Scaliger do affirm of Cozumella and Lucatana, and other Islands of the new World, that the people there do eat a kind of Dog which cannot bark: These Dogs are vile to look upon like young Kids. The inhabitants of Corfica, which are fierce, angry, wilde, cruell, audacious, dissemblers, active and strong, do also feed upon Dogs, both wilde and tame: and it is thought that their meat is a little furtherance to their inclination, for such is the natural dispofition of Dogs. And Scilibergerm in the Book of Peregrinations affirmeth alfo, that the Tartariaus in Ibiffibur do after the same manner feed upon the flesh of Dogs: from hence it cometh, that men refembling a Dogina plain forehead and narrow, are faid to be foolish; in a smooth and stretched out flatterers; those which have great voices like a Ban-dog, are strong; they which rail much (like often barking Dogs) are of a doggish, angry disposition. He that hath a great head like a Dog, is witty; he which hath a little head like an Asses, is blockish; they which have fiery eyes like Dogs, are impudent and shameless: thin lips with narrow folding corners; in Dogs Admantius. is a token of generosity, and in men of magnanimity: they whose teeth hang over their canine teeth, are also adjudged railers, and virulent speakers: and as Carnarius observeth, vain glorious braggarts. A wide mouth, betokeneth a cruell, mad, and wicked disposition; a sharpe nose, an angry minde; as a round, blunt, and folid Nose, signifieth a Lions stomach and worthiness. A sharpe chin, vain babling and wantonness, they which are finall in their girting stead about their loins, do much love hunting.

Munfter us.

Stobes in his wicked discourse or dispraise of Women affirmeth, that the curst, sharp, smart . curious, dainty, clamorous, implacable and wanton-rowling-eyed Women, were derived from Dogs: and Hefiode to amend the matter faith, when Jupiter had fashioned Man out of the earth, he commanded Mercury to infuse into him a Genine minde, and a clamorous inclination: but the Provers of Solomon Chap. 30. concludeth the excellency of a Dog faying, There be three things which go pleasantly, and the fourth ordereth bis pace aright : The Lion which is the ftrongest among beats, and fearth not the fight of any body: a bunting Dog ftrong in bis lains, a Goat, and a King against whom there is no rifing up: by all which is deciphered a good King; for the Lion rifeth not against beasts, except he be provoked; the Dog rifeth not against his friends, but wilde beasts; and the He-goat goeth before his flock like a guide and keeper.

The History of Four-footed Beasts.

Of the GRAY-HOUND, with a narration of all frong and great hunting DOGS.



The name of a

Oppianss.

Plutarch.

Their descri-

Their defire of fit game.

Mong the divers kinds of hunting Dogs, the Gray-hound or Grecian Dog, called Thereulices A mong the divers kinds of hunting bogs, the bray and fagacity to follow and devour wilde beat or Elatica (by reason of his swiftness, strength and fagacity to follow and devour wilde beat hath of great stature) deserveth the first place; for such are the conditions of this Dog, as Plate hath observed, that he is reasonably sented to finde out, speedy and quick of foot to follow, and sierce and throng to take and overcome: and yet filent, coming upon his prey at unawares, according to the observation of Gratius;

Sic Canis illa suos taciturna supervenit bostes.

Like the Dogs of Acamania, which fet upon their game by stealth. Of these are the greatest Dogs of

the world, which in this place are briefly to be remembred.

These have large bodies, little heads, beaked noses, but flat, broad faces above their eyes, long necks, but great next to their bodies, fiery eyes, broad backs, and most generous stomachs, both against all wilde beasts and men also. Their rage is so great against their prey, that sometimes for wrath they lose their eye-fight. They will not only set upon Buls, Boars, and such like beasts, but alfo upon Lions, which Mantuan noteth in this verse :

Et truculentus Helor certare loonibus audens.

The greatest dogs of this kind are in India, Soythia, and Hirtania, and among the Soythians they Gray-hounds. joyn them with Affes in yoak for ordinary labour. The Dogs of India are conceived by Tygres, Countries of Generation by for the Indians will take divers females or Bitches, and fasten them to trees in woods where Tygres

abide: whereunto the greedy ravening Tyger cometh, and inflantly devoureth some one or two Arifiells. of them, if his luft do not restrain him, and then being so filled with meat (which thing Tygers feldom meet withall) presently he burneth in lust, and so limeth the living Bitches, who are ant to conceive by him: which being performed, he retireth to some secret place, and in the mean time the Indians take away the Bitches, of whom come these valorous Dogs, which retain the stomach and courage of their father, but the shape and proportion of their mother, yet do they not keep any of the first or second litter, for sear of their Tygrian stomachs, but make them away and re- Pling. ferve the third litter.

Of this kinde were the Dogs given to Alexander by the King of Albania, when howas going into A history of India, and presented by an Indian, whom Alexander admired, and being destrous to try what vertue Description of great a body. caused a Bara and a Mart as he have a better the Description of the state was contained in fo great a body, caused a Bore and a Hart to be turned out to him, and when he Gilliut. was contained in 10 great about, sauta a bote and a state would not fo much as fir at them, he turned Bears unto him, which likewife he diffained, and rofe not Alianut. from his kennel; wherewithal the King being moved, commanded the heavy and dull Beaft (for fe he Pliny, termed him) to be hanged up: his keeper the Indian informed the King, that the Dog respected Strabo. not such Beasts, but if he would turn out unto him a Lyon, he should see what he would do.

Immediately a Lyon was put unto him, at the first fight whereof he rose with speed (as if never before he faw his match or adversary worthy his strength), and briftling at him, made force upon him, and the Lyon likewise at the Dog; but at the last, the Dog took the chaps or showt of the Lyon into his mouth, where he held him by main strength, untill be strangled him, do the Lyon what he could to the contrary; the King desirous to save the Lyons life, willed the Dog should be pulled off, but the labour of men and all their strength was too little, to loosen those ireful and deep biting teeth which he had faltned. Then the Indian informed the King, that except some violence were done unto the Dog to put him to extream pain, he would sooner dye then let go his hold; whereupon it was commanded to cut off a piece of the Dogs tail, but the Dog would not remove his teeth for that hurt: then one of his legs were likewise severed from his body, whereat the Dog seemed not apalled; after that another leg, and so consequently all four, whereby the trunck of his body fell to the ground, still holding the Lyons frowt within his mouth; and like the spirit of of some malicious man, chusing rather to dye then spare his enemy. At the last, it was commanded to cut his head from the body, all which the angry Beaft endured, and so left his bodiless head hanging fast to the Lyons jaws: whereat the King was wonderfully moved, and forrowfully repensed his rathness in destroying a Beast of so noble a spirit, which could not be daunted with the presence of the King of Beafts: chusing rather to leave his life, then depart from the true strength and magnanimity of minde. Which thing the Indian perceiving to the King, to mitigate the Kings forrow, presented unto him four other Dogs of the same quantity and nature, by the gift whereof he put away his passion, and received reward with such a recompence, as well beseemed the dignity of such a King, and also the quality of such a present,

Pliny reporteth alfo, that one of these did fight with singular courage and policy with an Elephant : and having got hold on his fide, never left till he overthrew the Beaft, and perished underneath him. These Dogs grow to an exceeding great stature; and the next unto them are the Alba- Pollus. nian Dogs. The Arcadism Dogs are faid to be generated of Lyons. In Canaria, one of the Fortunate The albanian Islands, their Dogs are of an exceeding stature,

The Dogs of Greet are called Diaponi, and fight with wilde Boars: the Dogs of Epirus called Cha. Solinus. onides, of a City Chaon, are wonderfully great and fierce; they are likewife called Moloff, of the Sences, people of Epirus fo tearmed, these are fained to be derived of the Dog of Cephain, the first Gray. The Dogs Mo hound whom stories mention : and the Poets say, that this Gray-hound of deplatis, was first of all loffe, or of fashioned by Vulcen in Monesten brass, and when he liked his proportion, he also quickned him with Aristotle, a foul, and gave him to Inpiter for a gift, who gave him away again to Europa, the alfo to Minot Albertus. Minos to Procrie, and Procrie gave it to Copbant is his nature was fo refistable, that he overtook all Various. that he hunted, like the Teumefian Fox. Therefore Jupiter to avoid confusion, turned both the incomprehensible Beate into frones, This Molashus, or Molassio Dog, is also framed to attend the foils of Sheep, and doth defend them from Wolves and Theeves, whereof Virgil written thus i

> Veloces Sparta catulas acremque Molossum Pasce sero pingui, nunquam oustodibus illis Notinenum stabulis surem incursusque luperum Aut imparatos a tergo borrebie Iberos.

These having taken hold, will hardly be taken off again, like the Indian and Persian Dogs, for which cause they are called incommodefici, that is, mod nescit, such as know no mean, which caused Horace to give counsel to keep them tyed up, faying :

Teneant acres lora molossos.

The people of Epirus do use to buy these Dogs, when they dye, and of this kinde were the Dogs Pollus. of Soylla, Nicomedes, and Eupolides. The Hircanian Dogs are the same with the Indain. The Panian, Persian, and Median, are called Synthetois, that is companions, both of hunting; and fighting, as Greatur

-Indociliis dat prælia Medus.

Xenophon. milk of Dogs.

Ælianus.

Ælianus.

V alerius

Max.

Dogs devour-

The Dogs of Locus, and Lacene, are also very great, and fight with Bores. There are also a kinde of people called Cynamolgi, neer India, so called, because for one half of the year they live upon the Of people that milk of great Dogs, which they keep to defend their Countrey from the great oppression of wilde Cattel, which descend from the Woods and Mountains of India unto them yearly, from the Summer folftice to the middle of Winter, in great numbers or swarms, liee Bees returning home to their Hives and Hony-combes : These Cattel set upon the people, and destroy them with their horns, except their Dogs be present with them, which are of great stomach and strength, that they eafily tear the wilde Cattel in pieces, and then the people take such as be good for meat to themselves, and leave the other to their Dogs to seed upon: the residue of the year they not only hunt with these Dogs, but also milk the semales, drinking it up like the milk of Sheep or Goats. These great Dogs have also devoured men, for when the servant of Diogenes the Cynick, ran away from his master, being taken again and brought to Delphos, for his punishment he was torn in pieces by Dogs. Eurspides also is said to be slain by Dogs; whereupon came the proverb Curos dike, a Dogs revenge : for King Archelau had a certain Dog which ran away from him into Thracia, and the Thracians (as their manner was) offered the same Dog in sacrifice, the King hearing thereof, laid a punishment upon them for that offence, that by a certain day they should pay a talent; the people breaking day, suborned Euripides the Poet (who was a great favourite of the Kings) to mediate for them, for the release of that fine: whereunto the King yeelded: afterward as the said King returned from hunting, his Dogs stragling abroad, met with Euripides, and tore him in pieces, as if they fought revenge on him, for being bribed against their fellow which was slain by the Thracians. But concerning the death of this man, it is more probable, that the Dogs which killed him, were fet on by Aridam and Cratenas, two Theffalian Poets, his emulators and corrivals in Poetry, which for the advancement of their own credit, cared not in most favage and barbarous manner, to make away a better man then themselves. There were also other famous men which perished by Dogs, as Aliaon, Thrafus, and Linus; of Thrafus, Ovid writeth thus;

The History of Four-footed Beasts.

Pradaque sis illis quibus est Laconia Delos Anie diem rapio non adeunda Ibrafo.

And of Linus and Allaon in this manner;

Quique veregunda (peculantem membra Diana, Quique Crotopiaden diripuere Linum.

Ranifius.

Lucian that scoffing Apostate, who was first a Christian, and afterward endevoured all his wit to rail at Christian Religion, even as he lacerated and rent his first profession, so was he rent in pieces by Dogs; and Heracitus the Philosopher of Athens, having been long fick, and under the hands of Physicians, he oftentimes anointed his body with Bugils sewet, and on a day having so anointed himself, lying abroad sleeping in the Sun, the Dogs came, and for the desire of the fat tore his body in pieces. I cannot here forget that memorable story of two Christian Martyrs, Gorgonius and Dototheus, which were put to death under Disclettan in the ninth persecution, and when they were dead, their carkaies were cast unto hungry Dogs of this kinde, kept for such purposes, yet would not the Dogs once so much as stir at them, or come neer to touch them; and because we may judge that the ravening nature of these creatures was restrained by divine power : We also read that when Benigmus the Martyr, by the commandment of Aurelian, was also thrown alive to be devoured of these Dogs, he escaped as free from their teeth, as once Daniel did from the Lyons den. I may also adde unto these the Dogs of Alania and Illyria, called Mastini, who have their upper lips hang over their neather, and look fierce like Lyons, whom they refemble in neck, eyes, face, colour, and nails; falling upon Bears, and Boars, like that which Ambologius speaketh of, that leaped into the Sea airer a Dolphin, and so perished; or that called Lydia, flain by a Boar; whose Epitaph Maruel made as followeth:

> Amphitheatrales inter nutrita magistres Venattix silvis aspera, blanda domi. L) dia dicebar, domine fidiffima destro, Qui non Erigones mallet babere Canem, Nec qui Didea Cephalum de gente fecutus, Lucifera pariter venit ad aftra dea. Non me longa dies, nec inutilis abstulit atas, Qualia Dulychio fata fuere cani. Fulmineo spumantis apri sum dente perempta, Quantus erat Calydon, aut Erymanthe tuns. Nec queror, infernas quamvis cito rapta per umbras : Non potui fato nobiliore more.

There be in France certain great Dogs (called Auger) which are brought out of Great Britain, to The French ` kill their Bears, Wolves, and wilde Boars; these are singularly swift and strong, and their leaders, Dogs,

the better to arm them against the teeth of other Beasts, cover some of their parts with thick clouts. and their necks with broad collars, or else made of Badgers skins. In Gallia Nathen, they call them Limier, and the Polonians call all made Dogs for the Wolf, and such like Beasts, Vislu: and peculiarly for the Bear and Bore, Charzii, for Hares and Fowl, Pobiednizeii, and Dogs of a middle feantling betwirt the first and the second Psit.

Gray-hounds are the least of these kindes, and yet as swift and sierce as any of the residue, refuling no kinde of Beaft, if he be turned up thereunto, except the Porcupine, who casteth her sharp pens into the mouth of all Dogs. The best Gray-hound hath a long body, strong and reasonable The qualities great, a neat sharp head, and iplendent eyes, a long mouth, and sharp teeth, little ears and thin and priss of a griffles in them, a straight neck, and a broad and strong breast; his fore-legs straight and thort, his shound. hinder-legs long and fraight, broad shoulders, round ribs, fleshy buttocks, but not fat, a long tail, Pliny. frong and full of finews, which Nemefian describeth elegantly in these verses;

Xenophori.

-Sit cruribus altic Coftarum fub fine decenter prona parinam : Renibus ampla satis validis diductaque coras Sit rigidis, multamque gerat sub pettore lato. Que sensim rursus sicca se colligat alvo: Chique nimis holles fluitent in durfibus aures. Elige tune curfu facilem, facilemque recurfu, Dum Superant vires, dum late flore juventus.

Of this kinde, that is a way the best to be chosen among the whelps, which weigheth lightest: for it will be soonest the game, and so hang upon the greater beasts hindering their swiftness, untill the stronger and seaving Dogs come to help: and therefore besides the marks, or necessary good Bellisarius. parts in a Gray hound aready spoken of, it is requisite that he have large stides, and a broad mid-riste or film about his heart, that so he may take his breath in and our more easily, a small belly, Pollum, for if it be great, it will hinder his speedy course, likewise that he have long less; this and soft hairs; and these must the Hunter lead on the less hand if he be a foot, and on the right hand if he be on Horfebick.

The best time to evil them, and train them to their game, is at twell money fold, now beit some The time of hunt them at ten with the best time of hunt them at ten with the best time of the time of hunt them at ten them to run any long course till they be twenty months old, ac- Gray-bound, cording to the old tent.

Esbera turo primum con suescant colla ligari, Jam cum bis denos Phabe reparaverit orius, Sed parvos vallis spatio septove novelli Nec cursus virinte parein, &c.

Keep them also in the learn or slip while they are abroad, untill they see their course, I mean', the Aistole. Hare or Deer, and loosen not a young Dog, till the game have been on foot a good season, lest if Xenophon. he be greedy of the prey he strain his limbs till they break. When the Hare is taken, divide some part thereof among your Dogs, that so they may be provoked to speed by the sweetness of the

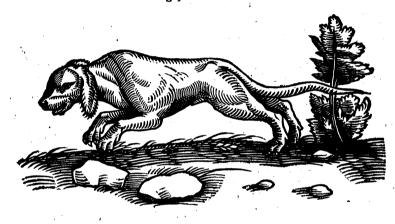
The Lacedemon Gray-hound was the best breed, they were first bred of a Fox and a Dog, and The time of therefore they were called Alopecides, these admit copulation in the eight moneth of their age, and engendring, fometime in the fixt, and so continue bearing as long as they live, bearing their burthen the fixth part of a year, that is, about fixty days, one or two, more or less, and they better conceive, and are more apt to procreation while they are kept in labour, then when they lie idle without hunting. And these Lacedemon Dogs differ in one thing from all other Dogs what theyer, for whereas the male Pliny, out-liveth in vulgar Dogs of all Countries the remale, in these the remails dog-liveth the male, yet Aristotle. -; the male performeth his about with more alactive, although the semale have the sharper sense of

The noblest kinde of Douglar the time teen which cause they are the best which they are the gray-hounds meat, who being hungry, thrustest down his head to take it, buy stilling it to be past his reach, stretchest his neck above him they are they were past his reach, stretchest by the control of the transfer o nourished with the same that the smaller hunting Dogs are; and it is better to feed them with milk good Gray-then whay. There are of this kinde called Veltri, and in Italian, Veltro; which have been procreated bound. by a Dog and Leopard, and they are accounted the swiftest of all other. The Gray-hounds which are most in request among the Germans, are called Windspill, alluding to compare their swiftness

with the winde, the same are also called Turkischwind and Heizhund, and Falco a Falcon, is a common name whereby they call these Dogs. The French make most account of such as are bred in the Mountains of Dalmatia, or in any other Mountains, especially of Turky; for such have

hard feet, long ears, and briftle tails. There are in England and Scotland, two kindes of hunting Dogs, and no where else in all the world; the first kinde they call in Scotland, Ane Rache, and this is a foot-smelling creature, both of wilde Beafts, Birds, and Fishes also, which lie hid among the Rocks; the semale hereof in England, is called a Brache. The second kinde is called in Scotland, a Sluth-bound, being a little greater then the hunting Hound; and in colour for the most part brown, or sandy-spotted. The fense of smelling is so quick in these, that they can follow the foot-steps of theeves, and persue them with violence untill they overtake them; and if the theef take the water, they cast in themselves also, and swim to the other side, where they finde out again afresh their former labour, untill they finde the thing they feek for: for this is common in the Borders of England and Scotland, where the people were wont to live much upon thest; and if the Dog brought his leader unto any house, where they may not be suffered to come in, they take it for granted, that there is both the stollen goods, and the theef also hidden.

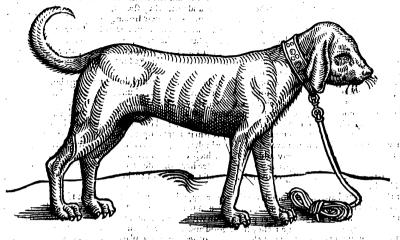
> The Hunting Hound of Scotland called RACHE, and in English a HOUN D.



The SLVTH-HOVN D of Scotland, called in Germany a SCHLATTHYND.



The English B LOOD. HOVND.



TE are to discourse of lesser hunting Dogs in particular, as we finde them remembred in any Histories & descriptions, Poets or other Authors, according to the several Countries of their breed and education; and first for the Bruish Dogs, their nature and qualities hereaster you shall have in a feveral discourse by it self. . The Blood-hound differeth nothing in quality from the Scouist Sluth-hound, faving they are greater in quantity, and not alway of one and the fame colour; for among them they are sometime red, sanded, black, white, spotted, and of such colour as are other The vertue of smelling called in Latine, Sagacitas, is attributed to these as to the former hunt-

ing Hound, of whom we will first of all discourse, and for the qualities of this sense, which maketh the Bealt admirable, Plantus feemeth to be of opinion, that it received this title from some Magicians or fage Wifards (called Sage) for this he faith, fpeaking of this Beaft : Ganem banc effe quidem In Curcul. Magis par fuit : nasum edepol sagax babet : It is also attributed to Mice, not fire smelling, but for the What smelling fenie of their palace or taite; and also to Greie: In a Dog it is that fenie which thereheth out and or lagacity in descripeth the roults, fourms, and lodgings of wilde Bealts, as appeareth in this verile of Alin, Dogs is. Andronicus.

Othi Haile

and soils

-- Cum primis fida Canum uiso: Dirige odorifequos advento subtlia canes.

Admin's And for this canfe it hath his proper Epithets;; as Olora canum vis, promiffa canum vil & naribus necel. " utilis: Pincianns called this kinde Pland; for fo did Feflus before him, and the Germans, Sparband; and Leidthund, laghund, because their ears are long thin, and hanging down, and they differ not from vulgar Dogs in any other outward proportion, except only in their cry or barking voyce. Jungs

The nature of thele is, biompilet on by the voyee and words of their leader, to cast about for the fitting of the Beat, and following found it, with continual cry to follow after it till it be wearingd, without changing for any other alifo that fometimes the Hunterschemicives take up the Bedfell at least wife the Hounds seldom fail no killie; They seldom back, except in their hanting thate and then they follow their game through woods, thickets, thorns, and other difficult places, being asway obedient and attentive northeir leaders voyet, fo as they may not go forward when he forbiddeth, nor set Femain neer to the Hunters, whereunto they are framed by Arc and difeipline, tather then by any natural infinitioqui uo,

The White Hounds are faid to be the quickest sented and furest mosed, and therefore best forware Hare: the black ones for the Boan, and the dechanes for the Hart and Roe: but hereunto I cannot agree, because their colour, (especially of the two later) are too like the game they hunt; although there can be nothing pertain collected of their collour, yet is should ak Hound hardor and beerefluble to endure cold, then the other winch is white. In Italy they make account of the freeted one lefted cially white and yellowish, for they are quicker noted : they must be kept eyed up the they man , yet fo as they be let loofe now and then a little to ease their bellies, for it is never any lenat their welfines be kept sweet and dry. thing each? Menejmin to wave came

It is questionable how to discern a Hound of excellent sense; yet as Blondus saith) the square a Hound of the and flat nose is the best sign and index thereof: likewise a small head, having all his legs of best nose.

Plante.

equal length, his breast not deeper then his belly, and his back is plain to his tail, his eyes quick, his ears long hanging, but sometimes stand up: his tail nimble, and the beak of his nose alway to the earth, and especially such as are most filent or bark least.

Xenophon. Omni Bonus. Oppianus.

There are some of that nature, who when they have found the Beast they will stand still untill their Hunter come, to whom in silence by their face, eye, and tail, they shew their game. Now you are to observe the diversand variable disposition of Hounds in their finding out of the Beast: some, when they have found the footsteps go forward without any voyce or other shew of ear or tail. Again, another fort, when they have found the footings of the Beaft, prick up their ear a little, but either bark, or wag their tails; other will wag their tail, but not move their ears, other again wring their faces, and draw their skins through over much intention, (like forrowful perfons) and fo follow the fent, holding the tail immoveable.

There be some again, which do none of these, but wander up and down, barking about the surest marks, and confounding their own soot-steps with the Beasts they hunt, or else torsake the way, and forun back again to the first head; but when they fee the Hare, they tremble and are afraid, not daring to come near her, except the run away first; these with the other, which hinder the cunning labours of their colleagues, trusting to their feet, and running before their betters, deface the best mark, or elfo hunt counter (as they tearmit) take up any falle fent for the truth, or which is more representable, never for fake the high ways, and yet have not learned to hold their peace: unto these also you may adde those which cannot discern the footings of pricking of the Hare, yet will they run speedily when they see her, or essential the beginning see forth very hot, and afterward tyre, and give over lazily; all these are not to be admitted into the kennel of good Hunds.

But the good and approved Hounds on the contrary, when they have found the Hare, make shew thereof to the Hunter, by running more speedily, and with gesture of head, eyes, ears, and tail, winding to the Hares muse, never give over prosecution with a gallant noise, no not returning to their leaders, lest they lose advantage: they have good and hard feet, and are of stately stomacks, not giving over for any hate, and fear not the rocks or other mountain places, as the Poet expresset :

Qua lam prima canum? quibus est audacia praceps : Que nunc elatis rimantur naribus auras : Et perduns clamore feram, dominumque vocando Infequitur tumulo que canis campo que per omnes. Venandi fagaz virtus virefque fequendi, Es nunc demifo quarunt vestigia roftro. Increpitant quem fi collatis effugit armis. Nofter in arte labor positus, spes omnis in illa, &c.

And therefore also it is good oftentimes to lead the Hounds to the Mountains for exercise of their

feet, when you have no Hare or other Beaft.

And whereas the nature of this Hare is, sometimes to leap and make headings, sometimes to tread foftly, without any great impression in the earth, or sometimes to lye down and ever to leap or jump out & in to her own fourm or fitting, the poor Hound is so much the more busied and troubled The best time to retain the small savour of her footings which she leaveth behinde her : for this cause also it is to be noted, that the Hound must be holp not only with the voyce, eye, and hand of the Hunter, but also with a seasonable time, for in frosty weather the sayour congealeth and freezeth with the earth,

of hunting.

The firft

Hounds.

training of

so as you cannot hunt with any certainty untill the thaw thereof, or till the Sun arise. Likewise if rain fall betweet the going of the Hare and the hunting time, you cannot hunt till the water bedryed up, for the drops disperse the sent of the Hare, and the dry weather recollectethic again. The Summer time also is not for hunting, by reason the heat of the earth consumeth the favour, and the night being then but short, the Hare travelleth but little, feeding only in the evening and morning. Likewise the fragrancy of every green herb yeeldeth such a savour, as doth not a little obliterate and oversway the savour of the Beaft : and therefore Aristotle in his Wonders, sheweth that in Eins in the Summer time, there are such plenty of sweet smelling flowers, especially of Violets, which overcome the nostrils of the Hounds, fo as in vain they follow the Hare. The best time therefore for hunting with these Hounds is the Autumn or fall of the leaf; because that then the odours of herbs are weakned, and the earth barer then at other times. The best manner to teach these Hounds, is to take a live Hare and trail her after you upon the earth, now one way, now another; and so having drawn it a convenient space, hide it in the earth; afterward set forth your Hound neer the trail, who taking winde, runneth to and fro neer the woods, fields, pastures, path-ways, and hedges, untill he finde which way the Hare is gone, but with a foft and gentle pace, untill at length coming neer the lodged Hare, he mendeth his pace, and bestirreth himself more speedily, leaping upon his prey like some Serpent, or as an arrow shot out of a Bow, and so tearing it in pieces or killing it with joy, loadeth himself with his conquest, and bringeth it to his Malter with triumph, who must receive both Dog and it, with all tokens of love into his own bosome, which thing caused Nemesian to write thus :

Que freia si Morinum dubio refluentia ponto, O quanta eft merces, & quantum impendia supra

Protinus,

Si non ad Speciem menturofque decores .. Olly Protinus, bec una est catulie jadura Britamia. Diverfa Britannia mittit Veloces moftrique orbis ventibus apros.

There are divers Countrey Doge like unto thefe, as the Geloni and Gnofii, which caused Ovid to Of the Hounds reckon and call lebnobates one of Atleans Dogs Gnofins : whom Oppianus compareth to the Polypus fith, of lundry which smelling in the waters the leaves of Olives, by the sent is drawn to the land to eat them. The Spanish Dogs whom the French call Espagneula, have long ears, but not like a Braches, and by their noses hunt both Hares and Conies, they are not rough, but smooth haired. The Tuscan Dogs are commended by Nemesian; notwithstanding, theware not beautiful to look upon, having a deep fhaggy hair, yet is their game not unpleasant.

> Quin & Tuscorum uon est extrema voluptas. Sape Canum: forma est illis licet obsita villo, &c. Quin & Tufcorum uon est extrema voluptas. Sape Canum: forma est illis licet obsita villo, &c. Hand tamen injucunda dabunt tibi munera prada,&c. Atque etiam leporum secreta cubilia monstrant.

The Umbrian Dog is sharp nosed, but fearfull of his sport, as Gratius expressethi

-Aut exigit Umber care z obc. c Nare sagax e calle feras, At fugit adversus idem ques efferent hoftes Tanta foret virtus : & tantum vellet in armis.

The Ætolian Dogs have also excellent smelling noses, and are not flow or fearful, whom Gratini expresseth as followeth:

> At clangere citat, ques nondum conspicit apres, Ætola queounque Canis de stirpe (malignum Officium)&c.____ Seu frustra nimius properat furor, Mirum quam celeres & quantum nage metentur: met

The French Dogs are derived or propagated of the Dogs of Great Britain, and are swift and quick fented, but not all, for they have of divers kindes, as Gratius expresseth in these words ; Magnaque diversos extollit gloria Celtas.

They are very swift, and not sharp nosed, wherefore they are mingled in generation with the Umbrian Dogs, and therefore he celebrateth in many verses, the praise of the first Hunter (as he taketh him.) Hagno Baonius and his Dog Metagon, and afterward the Dog Petronius : but it may be, that by Metagon, he meaneth the Dogs of Lybia, because there is a City of that name; and by Petronius the

Dogs of Italy, for Petronia is a river that falleth into Tiber.

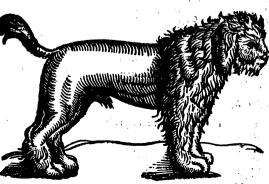
The Grammerians call a Dog engendered of a Hound, and an ordinary Reench Dog, Vertegus, a Tumbler: because he setteth himself to hunting, and bringeth his prey to his Master, whereupon

Martial made this Diftichon :

Lat , ill.

Non fibi, fed Domino venatur vertagus, acer, Illasum leporem qui tibi dente feret.

The WATER SPAGNEL.



Such be also other finelling Dogs, called in the German tongue (Lochundle) that is, Terriars or Beagles: these will set upon Foxes and Badgers in the earth, and by biting expel them out of their dens; whereof Artsotle reporteth a wonder, that one of them followed a Fox under the ground in Bastis, and there made so great a noise by barking, that the Hunters went also into the Cave, where they faw many strange things which they related to the chief Magistrate.

Unto all these smelling Dogs, I may also adde the water Spagnel, called in French, Barbeit ;

M.

and in Germany (Wasserbund:) who is taught by his Master to seek for things that are lost, (by words and tokens) and if he meet any person that hath taken them up, he ceaseth not to bay at him, and solve the seek that he may be considered the seek that the seek that he seek tha figure W in the bottom of the former page described.

I may here also adde the Land-Spagnel, at-English, except from the fowl he hunteth; for which cause the French call them Dogs of the Quails; and the Germans, Vegel-hund, a fowl-Hound; although all Birds little fear Dogs, except the Bustard, who hath a heavy body, and is not able to fly far : yet are these taught by Falconers to retrive and raise Partridges, for they first take them into the fields, and shew them Partridges, whom after they have sayoured twice or thrice, by custom they remember, and being uncoupled, will bestir themselves into all corners to finde them, be-

ing after a while very proud of employment, and very uncerstanding in their game: they are for the most part white or spotted, with red or black: the Polonians call them (Pobionitzii) and a Poet describeth them thus:

Stroza.

Commixtion

of kindes in

procreation.

Pliny.

Nare sagan alim, campisque undisque volucres Quarit, & aduncue buc indefessus & illinc.

Of the mixt kinde of Dogs calleed in English MANGRELS or MONGRELS.

Those we call Mangrels, which though they be on both sides propagated by Dogs, yet are they not of one kinde: for as once Dogs coupled with Asses, Leopards, Lyons, Tygers, Apes, or any fuch Beafts, according to the old Verse;

Cani congeneres Luput, Vulpes, Hyana, Tygris.

So now it is ordinary for the Gray-hound to couple with the Mastive, the Hound with the Gray-Hound, the Mastive with the Shepheards Dog, and the Shepheards Dog with any other Cur or Beagle: of these kindes we will now speak in order. And it is not to be omitted, that this commixted on of kindes have been invented by Hunters for the amendment of some natural fault, or defect they found in the Monophyli, that is, one fingle kinde, and so hereby they added some qualities to their kinde which they wanted before either in strength of body, or craft of wit: for they derive both of these from their Sires, wherefore Oppianus declareth, that in the commixtion of Dogs, the Andents coupled together thtie kindes, the Arcadians with the Eleians, the Cretenfians with the Paonians, the Garians with the Ibracians, the Lacedemonians with the Tyrrbenian, the Sarmatian with the Ibenian, and the Gallican Dogs with the Umbrian, because they want the quick sense of smelling: according to these verses:

Quondam inconsultis mater dabit Umbrica Gallis Sensum agilem, traxere animot de parte Gelona Hyrcano & vana tamum Galydonia lingua Exibit vitium patre emendata Moloffo.

These Dogs so generated are peculiarly tearmed in Greek, Hybrid, and Hybrida, as Porphyrius, writeld. The French Wolves were wont to have a Dog for their Captain or Leader, and it is ordinary for Wolves and Dogs to couple together, as by experience it hath been observed: And it is certain, that Mastive Dogs had their first beginning from this copulation, wherefore Virgil calleth one of these Dogs Lycifca. Referenfque lupum torvo ore Lycifca.

The Dogs which are bred of Thoes, are commended for their rare qualities and understanding parts in the time of Wars, by Hagnon Baotius in thefe veries;

Hic & semiferam thoumde fanguine prolem Seu norit voces, feu nudt ad pipiora martis Et subiere afin, & parvis domuere lacersis Vulpina Specle.

The Dogs of Hircania do of themselves run into the Woods, (like adulterers) and seek out the Tygers to engender with them, which thing Gratine remembreth elegantly in many verses:

> -Ultroque gravis succedere Tigti Ausa canis, majore tulit de sanguine faium, Excutiet silva magnus pugnator adepta,

In the rank of these Mangrels, I may adde in the next place those Dogs, called by the Graciant, Of Dogs de-Symmafchi, and Somatophylakes, because they attended upon men in their travels and labors to desend fenders and arthem, and are taught to fight for them, both against men and other beasts; wherein they are as tenders on ready to take knowledge of violence offered to their Master, and also to revenge or hinder it, as men. a reasonable creature can be. These are called of the Latines, Canes socii defensores, sociable Dogs; of which there be two forts, the first, is leffer, being of rough and long curled hair, his head covered with long hair, of a pleasant and tractable disposition, never going far from his Master, such was the Dog of Tobit, and the Dog of Godrus the Poet, called Chiron, whereof luvenall maketh mention s whose benevolence and ready minde toward their keepers and nourishers may appear by this story of Colopbonius.

Upon a season, he with a Servant; and a Dog, went to a certain Mart to buy Merchandise, and A history of as they travelled, his Servant which carryed the purse, diverted a little out of the way, to perform the rare trust the work of nature, and the Dog followed him: which being done, he forgat to take up the Purse of a Dog, and of mony that had fallen from him toothe ground in that places and followed him to the places and the places are to the places and the places are to the places and the places are to the places are t purse, lay down beside it, and stirred not a foot; afterward the Master and man went forward; mis- goods. fing their Dog, and not their money, untill they/came to their Mart or Fair, and then for want of Tratzet. mony were constrained to return back again without doing any fatther thing: wherefore they refolved to go back again the fame way they came, to fee if they could hear of their mony, and at last when they came to the place where the fervant had left the purse, there they found both Dog and mony together; the poor Cur scarse able to see or stand for hunger: when he saw his Master and the servant come unto him, he removed from the earth, but life not able to tarry any longer in his body, at one and the same time in the presence of his friends and nourishers he also dyed, and took of them both his last farewel, through the faithful custody of their forgotten goods; for which it is apparent, that one part of their faithful disposition is, to keep their nourishers goods committed unto them, as shall be afterward more at large manifested.

Their watchful eare over their Malters may appear also by these stories following, for the Dogs Elianus. of Xamippus followed their Master to the Ship, at what time he was forewarned by the Oracle to Tzetzes. depart out of Athens, by reason of the Persians war in Greece, and so they failed with him to Salamine and as they failed, by the way he commanded one of them to be cast into the Sea, who continued fwimming after the Ship untill he dyed, for which cause his Master buryed him.

When Gelon the Syracufan, in his sleep had a fearful dream, that he was strucken with fire from Heaven, and with impression of fear, cryed out very lamentably: his Dog lying beside him, and Asleptades. thinking that some peril or theef was doing violence to his Master, he presently leaped up to the bed, Elianut. and with scratching and barking awaked him, and so was he delivered from a horrible fear, by the Pollux. barking of his Dog.

The Tyrians which have the best and the first purple in the world, are said in History to have it by the lyriant which have the best and the first purple in the world, are said in Mistory to have it by the first occasion of Hercules Dog. Hercules falling in love with a Nymph called Tyre, and traveling toward her with his Dog, he saw the purple fish creeping upon a stone, the hungry Dog caught the fish to eat it land having devoured it, his lips were all dyed or coloured with the same: when the Virgin Nymph saw that colour upon the Dogs lips, she denyed the love of Hercules, except he could bring her a garment of that colour, whereupon the valiant man thought by what occasion the Dogs lips, she would fishe and whom the could find a said that we have the could find a said that we have the could find a said the said that the said the said who was the could find a said that we have the could find a said that we have the said the said that we have the could find a said that we have the said th lips received such a tincture, went and gathered all the purple fishes and worms he could finde, and pressing their blood out of them, therewithal coloured a garment, and gave it to the Nymph; for reward whereof, he possessed the Virgin, being by this means the first inventor of the Phanician tin-

Among these are to be remembred those loving Dogs, who either have fought for their Masters Of fighting and so defended them, or else declared them that murdered their keepers, or that which is more ad- Dogs, defendmirable, leaped into the burning fires which confumed the dead bodies of their nourishers. Such an ing Men. one was the Dog of Calous, who being flain in a certain civil War at Rome, and his enemies coming Testant. about him to cut off his head, his poor Dog interposed his body betwixt the blows, and would not suffer any foe once to touch his Masters careass, untill by more then six hundred souldiers the Dog was

cut in pieces, fo living and dying a most faithful companion and thankful friend to him that fed him.

The like was in a Dog of Darlus the last King of the Persians, after he was slain by Besus and Narbazanes in the battel against Alexander, & so did the Dog of Silanisn fight for his Master against theeves, Pliny. and when he was flain, he departed not from the body, but kept it warily from Dogs, Birds. or wilde

Bealts, fitting upon his privy parts, and covering them untill the Roman Captains came and buryed it.

But molt admirable was the love of a certain Dog to his Mafter punished with death, for the fact Ta izui against Germanicus. Among other, this Dog would never go from the prison, and afterward when his Masters dead body was brought in the presence of many Romans, the Cur uttered most lamentable and forrowful cryes; for which cause one of the company threw unto him some meat, to

The

fee if that would ftop his mouth, and procure filence : but the poor Dog took up the meat, and carryed to his masters snouth, not without the fingular passion of the beholders : at last the body was taken up and cast into the river Tiber, the poor Dog leaped in after it, and endeavoured by all the means his weakness could afford, to keep it from finking, in the presence of an innumerable multitude, which without tears could not look upon the loving care of this brute beaft.

The Dogs of Gelon, Hieron, Lysimachus, Pyrrhus King of Epirus, Polus the Tragadian, and Theodorus, leaped into the burning fires which confumed their masters dead bodies. Nicis a certain Hunter going abroad in the Woods, chanced to fall into a heap of burning coals, having no help about him but his Dogs, there he perished, yet they ran to the high ways, and ceased not with barking and apprehending the garments of passengers, to shew unto them some directal event: and at land apprendiction of the travellers followed the Dogs, and came to the place where they faw the man confumed, and by that conjectured the whole story. The like did the Dogs of Marius Cefarinus, for by howling they procured company to draw him out of a deep Cave, whereinto he was fallenon Dogs detectors Horfe-hack, and had there perished (being alone) except his Hounds had released him. But that Dogs will also bewray the murtherers of their friends and masters, these stories following, may evi-

Plutarch.

Blandus.

As King Pyrthus by chance travelled in his Countrey, he found a Dog keeping a dead corps, and dently manifolt. he perceived that the Dog was almost pined, by tarrying about the body without all food, wherefore taking pity on the beaft, he caused the body to be interred, and by giving the Dog his belly fore taking pity on the bean, the taking the body to be interred, and by giving the Dog his belly full of meat, he drew him to love him, and so led him away that forward as Pyribus mustered his soldiers, and every one appeared in his presence, the Dog also being beside him, he saw the must therers of his master, and so not containing himself, with voyce, tooth, and rail, he set upon them the King suspecting that which followed, examined them if ever they had seen or known that Dog they denyed it, but the King not satisfied, charged them that surely they were the murtherers of the Dog all the best likely to the Dog all this while remained seen assists them. the Dogs Matter, (for the Dog all this while remained fierce against them) and never barked be fore their appearance, at the last their guilty consciences brake forth at their mouths and tongues end, and so confessed the whole matter.

The like was of two French Merchants which travelled together, and when they came into a certain Wood, one of them role against the other for desire of his money, and so slew him and buryed him. His Dog would not depart from the place, but filled the Wood with howlings and cries; the murtherer went forward in his journey, the people and Inhabitants neer the said Wood, came and found both the murdered corps, and also the Dog, which they took up and nourished till the Fair was done, and the Merchants returned, at which time they watched the high wayes, having the Dog with them, who feeing the murtherer, instantly made force at him without all provocation, as a man would do at his mortal enemy, which thing caused the people to apprehend him, who being

examined, confessed the fact, and received condign punishment for so soul a deed.

To conclude this discourse with one memorable story more out of Blendus, who relateth that there was a certain woman neer Paris, who was beloved of two young men; one of them on a day took his staffe and his Dog, and went abroad (as it was thought, of purpose to go to his love) but it happened that by the way he was murthered and buryed, and the Dog would not depart from the grave of his Matter: at the last, he being missed by his father and brethren, one of them went also to feek him, and fee what was become of him, and fo feeking, found the Dog lying upon his grave, who howled pitifully when he faw his Matters brother: the young man caused the ground to be opened, and fo found the wounded corps of his brother, which he brought away, and caused to be buryed till the murtherer could be described : afterward in process of time, the Dog in the presence of the dead mans brethren espied the murtherer, and presently made force upon him very eagerly; which the brethren suspecting, apprehended him, and brought him before the Governours of the City, who examining him with all the policies they could invent, what should be the occasion, why the Dog should so eagerly fly upon him at all times, when soever he was brought into his presence, could not get any confession of the fact from him: then the Magistrate adjudged, that the young Man and the Dog should combate together.

The Dog was covered with a dry fod skin in stead of armour, and the murtherer with a spear, and on his body a little thin linnen cloath, both came forth to light, and fo the man prefently made force at the Dog, who leaping up to the face of the murcherer, took him fast by the throat, and overthree him, whereat the wretch amazed, cryed out, saying take pity on me you reverend Fathers, and pull off the Dog from my throat, and I will confess all; the which they performed, and he likewise declared the cause and manner of the whole murther, for which thing he was deservedly put to death And thus far of the leffer fociable Dogs, now followeth the fecond kinde of the greater.

Blandus. The greater

A combate.

The greater fociable Dogs of defence are such as fouldiers use in wars, or else are accustomed to keep houses or cattel. This kinde ought to be horrible, sierce, strange and unacquainted with allercept his Master, so that he be always at daggers drawing, and ready to fight with all which shall but lay their hands upon him, for which cause he ought to be instructed from his littering or infancy by art or continual discipline, to supply in him the defects of nature: let him be often provoked to wrath by boyes, and afterward as he groweth, let some stranger set upon him with weapon, as staffe or fword, with whom let him combate till he be wearied, and then let him tear some peece of the provokers garment, that so he may depart with a conceit of victory; after the fight tye him up fait, and suffer him not to straggle loose abroad, but feed him thus tyed up, fo shall he is thort time prove a strong defender, and eager combatant against all men and beasts which come to deal with him. Of this fore they nourish many in Spain, and in other places.

Such an one was the Dog of Pheram the Tyrant of Thessaly, being a very great and sierce Beast. Blondut. and hurtful to all, except them who fed him daily. He used to set this Dog at his chamber dore to Or uselending watch and guard him when he slept, that who so ere was asraid of the Dog, might not approach Dogs. near without exquisite torments. Augens gave one of these to the Poet Eupolis, who taught him by many signes and gestures for the love of his meat, to observe his servant Ephialter, if at any time he fole mony from him. And at the last, the wily Dog observed the servant so narrowly, that he found him robbing his Matters coffers: wherefore he instantly fell upon him and tore him in pieces. The which Dog afterward died for forrow of his Masters death; whereupon Ælianus saith, that the place of his death in Ægina was called the place of mourning, to the day of his writing.

Nicomedes King of Bythinia, had one of these Molossian great Dogs, which he nourished very tenderly, and made it very familiar with himself: it fell out on a time, that this King being in dalliance duling. with his wife Ditizele, in the presence of the Dog, and she again hanging about the Kings neck, kilfing and provoking him to love with amorous gestures, the Dog thinking she had been offering A cruc' mutfome violence to his master the King, presently sew upon her, and with his teeth pulled her right there of a shoulder from her body, and so lest the amorous Queen to dye in the arms of her loving Husband : Queen by a which thing caused the King to banish the Dog for ever out of his fight, for forrow whereof he soon Dig. after dyed; but the Queen was most nobly buryed at Nicomedia in a golden Sepulcher: the which was opened in the raign of the Emperour Michael, fon of Theophilus, and there the womans body was found whole and not putrefied, being wrapped in a golden vefture, which taken off, and tryed in a furnace, yeelded above an hundred and thirteen pounds of pure gold.

When a Dragon was fetting upon Orpheus, as he was occupied in hawking by his Dogs his life was faved, and the Dragon devoured. And when Calius one of the Senators of Placentia being fick, was

fet upon by certain lewd fellows, he received no wound till his Dog was slain.

There was never any thing more strange in the nature of Dogs, then that which happened at A most menus Rhodes besieged by the Turk, for the Dogs did there discern betwixt Christians and Jurks; for to- rable story or wards the Turke they were most eager, furious, and unappeaseable, but towards Christians, although the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily and in the Dogs of unknown most easily necessarily necessaril unknown, most easie, peaceable and placidious, which thing caused a certain Poet to write thus:

His auxere fidem quos noftro fulva (ub are Arva & Carpathii defendit littora ponti. Pedora thoracum tunica facrumque profano Miratur, nutrit que Rhodes, custodibus illis It nocles animofa Phalanx innexa trilici Seligit, & blande exceptum deducit ad Urbema

There were two hundred of these Dogs which brought the King of Garamants from banishment, rescuing him from all that resisted. The Colophonian and Castabalensian, or Caspian Dogs fought in all Elianus. their battels : fo likewise the Cimbrian, Hircanian, and Magnesian Dogs : these also the Sp. mards used Textor. in India, to hunt out the naked people, falling upon them as fiercely as ever they would upon Botes, Plany. or other wilde Beafts, being pointed unto by their leaders finger. And for this cause was it, that Vaf Per. Maryr. chus the Spaniard caused Paera an Indian Lord, and three other his wicked companions to be cast unto Deserved pu-Dogs for their unnatural lust: but the Inhabitunts of Caramair and Carib, do drive astay the Dogs, nithment of for through their admirable activity in cashing darts, they pierce the Dogs ere ever they come neer pulation, and the pulation of the pulation them with poyloned arrows. And thus much for the great warlike defensive Dogs.

In the next place followeth the Shepheards Dog, called by Virgil, Pecuarius Canis: and this cannot The Shepproperly be tearmed a dumb keeper; for there is no creature that will more fir, bark, and move heards Dog. noise, then one of these against thief or wilde beast. They are also used by Heards-men, Swine-heards, and Goat-Heards, to drive away all annoyances from their Cattel, and also to guide & govern them, in executing their mafters pleasure upon figns given them, to which of the stragling Bealts they ought to make force. Neither is it requifite that this Dog be so large or nimble as is the Grey-hound, which is appointed for Deer and Hares.

But yet that he be strong, quick, ready, and understanding both for brauling and fighting, so as he may fear away and also follow (if need be) the ravening Wolf, and take away the prey out of his mouth; wherefore a square proportion of body is requisite in these Beasts, and a tolerable lightness of foot, fuch as is the Village Dog, used only to keep houses, and hereof also they are the best, who Columella. have the greatest or loudest barking voyces, and are not apt to leap upon every stranger or beast they see, but reserve their strength till the just time of imployment.

They approve also in this kinde above all other, the white colour; because in the night time they Elondus. are the more easily discerned from the Wolf, or other noisome beast; for many times it falleth out, that the Shepheard in the twy-light, striketh his Dog instead of the Wolf: these ought to be well Fronto. faced, black or dusky eyes, and correspondent nostrils of the same colour with their eyes, black ruddy lips, a crooked camoyfe nofe, a flat chap with two great broches, or long straight sharp teeth growing out thereof, covered with their lips, a great head, great ears, a broad brest, a thick neck broad and folid shoulders, straight legs, yet rather bending inward then standing outward; great and thick feet, hard crooked nails, a thick tail which groweth leffer to the end thereof, then at

Strabo.

the first joint next the body, and the body all rugged with hair, for that maketh the Dog more terrible, and then also it is requisite that he be provided of the best breed, neither buy him of a Hunter (for fuch an one will be gone at the fight of a Deer or Hare) nor yet of a Butcher, for it will be fluggish; therefore take him young, and bring him up continually to attend Sheep, for fo will he be most ready that is trained up among Shepherds.

l'airo. Fronto. The love of Dogs to the Cattel they attend.

They we also to cover their throat and neck with large broad collars, pricked through with nails, for else if the wilde heaft bite them in those places, the Dog is easily killed: but being bitten at any other place he quickly avoideth the wound. The love of such to the Cattel they keep is very great, especially to Sheep; for when Publius Ausidius Pontianus, bought certain flocks of Sheep in the farthest part of Umbria, and brought Shepherds with him to drive them home; with whom the dogs went along unto Heraclea, and the Metapontine coasts, where the drovers lest the Cattel : the Dogs for love of the Sheep yet continued and attended them, without regard of any man, and forraged in the fields for Rats and Mice to eat, untill at length they grew weary and lean, and for eturned back again unto *Umbria* alone, without the conduct of men, to their first Masters, being many

It is good to keep many of these together, at the least two for every flock, that so when one of daies journey from them. them is hurt or fick, the herd be not destitute; and it is also good to have these male and semale, yet some use to geld thee, thinking that for this cause they will the more vigilantly attend the flock; howbeit I cannot affent hereunto, because they are too gentle and lesse eager when they want their fromes. They are to be taken from their Dam at two moneths old, and not before : and it is not good to give them hot meat, for that wil encrease in them madness, neither must they taste any of the dead carkasses of the Cattel, lest that cause them to fall upon the living; for when once they have taken a fmatch of their bloud or flesh, you shall feldom reclaime them from that devouring appetite. The

understanding of these Shepherds Dogs is very great, (especially in England) for the Shepherds will there leave their Dogs alone with the flocks, and they are taught by custom, to keep the Sheep with in the compass of their pasture, and discern betwist grasse and Corn, for when they see the Sheep fall upon the Corn, they run and drive them away from that forbidgen fruit of their own accord;

and they likewise keep very safely their Masters garments and victuals from all annoyance until their return. There is in Xenophan a complaint of the Sheep to the Shepherds concerning these Dogs We marvel (said the Sheep) at thee, that seeing we yeeld thee milk, Lambs, and Cheese, whereupon thou feedelt; nevertheless thou givest unto us nothing but that which groweth out of the earth, which we gather by our own industry sand whereas the Dog doth none of all these, him thou seedest with thine own hand, and bread from thine own trencher. The Dog hearing this complaint of the

Sheep, replyed, That his reward at the Shepherds hand was just, and no more then he deferved, for (faid he) I look unto you, and watch you from the ravening Wolf, and pilfering Theef, so as if once I forfake you, then it will not be fafe for you to walke in your Pastures, for perill of death, whereunto the Sheep yeelded, and not replyed to the reasonable answer of so unreasonable a beast; and this complaint you muit remember was uttered when Sheep could speak, as well as men, or else it noteth

the foolish murmuring of some vulgar persons, against the chief Ministers of state, that are liberally rewarded by the Princes own hands, for their watchful custody of the Common-wealth. And thus

much for the Shepherds Dog.

Of the VILLAGE-DOG, or HOVSE-KEEPER.

The colour of

A prety fable

and the Dog.

His Village Dog ought to be fatter and bigger then the Shepherds Dog, of an elegant, square and strong body, being black coloured, and great mouthed, or barking bigly, that so he may the more terrifie the Theef, both by day and night, for in the night the beaft may feize upon the robber before he difern his black skin, and therefore a spotted, branded, party coloured Dog is not approved. His head ought to be the greatest part of his body, having great ears hanging down, and black eyes in his head, a broad breaft, thick neck, large shoulders, strong legs, a rough hair, short tail, and great nails: his disposition must not be too sterce, nor yet too samiliar, for so he will faun upon the Theef as well as his Masters friend. Yet is it good that sometime he rise against the household servants, and alway against strangers, and such they must be as can wind a stranger asar off, and descry him to his Master by barking as by a watch-word, and setting upon him, when he approcheth neer if he be provoked. Blandun commendeth in this kinde, fuch as sleep with one eye open and the other shut, so as any small noise or stir wake and raise him. It is not good to keep many of these curst Dogs together, and them few which be kept must be tyed up in the day time, that so they may be more vigilant in the night when they are let loofe. There are of this kind which Mariners Dogs on ship- take with them to Sea, to preserve their goods on Ship board, they chuse them of the greatest bodies and lowdest voice, like the Croatian Dog, refembling in hair and bigness, and such as are very watchful, according to the faying of the Poet;

Exagitant & lar, & turba Diania fures, Pervigilantque lares, pervigilantque Canes.

And fuch also they nourish in Towers and Temples; in Towers, that so they may descry the ap- Vecetim. proaching enemy when the Souldiers are afleep; for which cause, Dogs seem fleep, signifie the careful and watchful wife, servants, or Souldiers, which foresee dangers and preserve publick and Actemidars

Of Dogs.

There was in Italy a Temple of Pallas, wherein were referved the axes, instruments, and armour Ar Jotle. of Diomeder and his Colleagues, the which Temple was kept by Dogs whose nature was (as the Au-Gyraldur. thor faith) that when Greeiaus came to that Temple, they would faun upon them as if they knew D. gs keepers them; but if any other Countreymen came, they shewed themselves wilde, sierce, and angry against of Temples, them. The like thing is reported of a Temple of Vulcan in Ælna, wherein was preserved a perpetu- Pion Chryle, all and unquenchable fire, for the watching whereof, were Dogs designed; who would faun and gently flatter upon all those which came chaftly and religiously to worship there, leading them into the Temple like the familiars of their God; but upon wicked and evill disposed leud persons, they barked and raged, if once they endevoured to much as to enter either the Wood or Temple; but the true cause hereof was, the imposture of some impure and deceitful, unclean, diabolical spirits. And by the like instinct, Soipio Africanus was wont to enter into the Capitol, and command the Chappel of Jupiter to be opened to him, at whom no one of the Keepers Dogs would ever flir, Graddus. which caused the Men keepers of the Temple much to marvel, whereas they would rage fiercely a- Calini. gainst all other: whereupon Strong made these Verses, faisly imputing this demonical illusion to divine revelation.

Quid tacitos linguam ques veri baud nescia Crete Nec semper mendan, ait aurea templa tuentes. Parcereque band ulli felitos, (mirabile diciu) Dolla Tyanai Aratos fenioris ad ora Non magioo cantu, fed quod fivinitus illia Infita vis animo, virtutia gnara latentis.

The like strange thing is reported of a Temple or Church in Cracovia, dedicated to the Virgin Mary, wherein every night are an affembly of Dogs, which unto this day (faith the Author) meet Schneberg. voluntarily at an appointed hour, for the cultody of the Temple, and those ornaments which are preserved therein against Theeves and Robbers: and if it fortune any of the Dogs be negligent and flack at the hour aforesaid, then will he bark about the Church until he be let in, but his fellowes take punishment of him, and fall on him, biting and rending his skin, yea sometime killing him; and these Dogs have a set diet or allowance of dinner, from the Canons and Preachers of the Church, which they duely observe without breach of order; for to day two of them will goe to one Canons house, and two to anothers, and so likewise all the residue in turnes successively visit the several houses within the Cloister yard, never going twice together to one house, nor preventing the refection of their fellowes; and the story is reported by Autonius Schnebergerus for certain truth, upon his own knowledge.

Of the MIMICK, or GETULIAN - DOG, and the little MELITE AN-DOGS of Gentlewomen.



Here is also in England two John Cay. other forts of Dogs, the figure of the first is here expres- Thelfirst genes fed, being apt to imitate all ration of Mithings it feeth, for which cause mick Dogs, fome have thought that it was conceived by an Ape; for in wit and disposition it resembleth an Ape, but in face sharpe and black like a Hedge-hog, having a short recurved body, very long legs, shaggie hair, and a short tail: this is called of some (Canis Lucernariw) these being brought up with Apes in their youth, learn very admirable and strange feats. The feats of whereof there were great Dogs. plenty in Egypt in the time of King Ptolemy, which were taught to leap and play, and dance, at

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Albertus.

the hearing of musick, and in many poor mens houses they served in stead of servants for divers

The History of Four-footed Beasts.

These are also used by Players and Puppet-Mimicks to work strange tricks, for the sight whereof they get much money : fuch an one was the Mimicks dog, of which Plutarch writeth that he faw in a publick spectacle at Rome besore the Emperor Velpasian. The Dog was taught to act a play, wherein were contained many persons parts, I mean the affections of many other Dogs: at laft there was given him a piece of bread, wherein, as was faid, was poison, having virtue to procure a dead sleep, which he received and swallowed: and presently after the eating thereof he began, to reel and stagger to and fro like a drunken man, and fell down to the ground, as if he had been dead, and so lay a good space not stirring foot nor limb, being drawn up and down by divers persons, according as the gelture of the Play heacted did require, but when he perceived by the time and other fignes that it was requifite to arife, he first opened his eyes, and lift up his head a little, then stretched forth himself like as one doth when he rifeth from sleep; at the last up he getteth and runneth to him to whom that part belonged, not without the joy and good content of Cafar and all other the beholders.

To this may be added another story of a certain Italian about the year 1403. called Andrew, who had a red Dog with him of strange feats, and yet he was blind. For standing in the Market place, compassed about with a circle of many people, there were brought by the standers by many Rings, Jewels, Bracelets and pieces of gold and filver, and there within the circle were covered with earth, then the Dog was bid to feek them out, who with his nose and feet did presently find and discover them, then was he also commanded to give to every one his own Ring, Jewel, Bracelet, or money, which the blind Dog did perform directly without stay or doubt. Afterward the standers by, gave unto him divers pieces of coin, stamped with the images of sundry Princes, and then one called for a piece of English money, and the Dog delivered him a piece, another for the Emperors coin, and the Dog delivered him a piece thereof; and fo confequently every Princes coin by name, till all was reftored: and this ftory is recorded by Abbus Urspergensis, whereupon the common people said, the Dog was a Devill or else possessed with some Pythonical spirit: and so much for this Dog.

Strabo. Of the Melitaan Dogs.

Ælianus.

king of little

There is a Town in Pachynus, a Promontory of Sicily (called Melita) from whence are transported many fine little Dogs called, Melitei Canes, they were accounted the Jewels of Women, but now the faid Town is possessed by Fisher-men, and there is no such reckoning made of those tender little Dogs, for these are not bigger then common Ferrets, or Weasils, yet are they not small in understanding, nor mutable in their love to men: for which cause they are also nourished tenderly for pleasure; whereupon came the proverb, Militea Catella, for one nourished for pleasure, and Canis digna throno, because Princes hold them in their hands sitting upon

Theodorus the tumbler and dancer had one of these, which loved him so well, that at his death he leaped into the fire after his body. Now a dayes, they have found another breed of little Dogs in all Nations, beside the Melitzan Dogs, either made so by art, as inclosing their bodies in the The art of ma earth when they are Whelps, fo as they cannot grow great, by reason of the place, or elfe, lessening and impayring their growth, by some kind of meat or nourishment. These are called in Germany, Bracken Schotsbundle and Gutschenbundle; the Italians, Bottolo; other Nations have no common name for this kind that I know. Martial made this Distichon of a little French Dog; for about Lions in France there are store of this kinde, and are sold very dear; sometimes for ten Crowns, and fometimes for more.

Delicias parva si vis audire catella, Narranti brevis est pagina tota mibi.

They are not above a foot, or half a foot long, and alway the leffer the more delicate and precious. Their head like the head of a Mouse but greater, their snowt sharp, their ears like the ears of a Cony, short legs, little feet, long tail, and white colour, and the hairs about the shoulders longer then ordinary, is most commended. They are of pleasant disposition, and will leap and bite without pinching, and bark prettily, and some of them are taught to stand upright holding up their fore legs like hands; other to fetch and carry in their mouths, that which is call

There be fome wanton women which admit them to their beds, and bring up their young ones in their own bosomes, for they are so tender, that they seldom bring above one at a time, but they lose their life. It was reported that when Grego in Syracuse was to go from home among other Gostips, the gave her maid charge of two things, one that the should look to her childe when it cryed, the

other that the should keep the little Dog within doors.

Publius had a little Dog (called Iffa) having about the neck two filver bels, upon a filken Collar, which for the neatness thereof, seemed rather to be a picture then a creature; whereof Martial made this elegant Epigram, comprehending the rare voice and other gettures in it.

Issa est puriot of culo columbie. Iffa eft blandior omnibus but lis. March carior Indicis lapillis. Iffa eft delivia outella Public. Hant m. fe queretur, leque putabis, Sebtit triftiteamque Landiumque. Collo nexa cubat capitque formos, Ut fuspiria nulla sentianter. Et deliderio contla veneris. Gutta pallia, non fefellit ulla.

Sed Hando pede fufcitat toroque Deponi monet, & rogat leveri. Cafte tantus inest pudor catelle. Hanc ne lun rapiut fuprema totam: Pillam Publim exprimit tabella. In qua tam fmilem vibebis Iffam. Ut fit tam fimilis fibi nec ipfa. Isam denique pone cum tabella, Aut utramque putabis effe veram; Aut neramque putabis effe pictam.

Marcellas Empition reciteth a vertain charm, made of the rinde of a wilde Figtree, held to the Spleen or Liver of a little Dog, and afterward hanged up in the smoak to dry, and pray that as the rind or bark dryeth, fo the Liver or Spicen of the Dog may never grow; and thereupon the Dog (faith that foolish Emperick) shall never grow greater, then it was at the time that the bark was hanged up to drying. To let this trifle go, I will end the discourse of these little Dogs with one story of their love and understanding.

There was a certain noble Woman in Sioily, which understanding her husband was gone a long Elianus. iourney from home, fent to a lover (I should say an Adulterer) she had, who came, and by bribery A lamentable and money given to her fervants, she admitted him to her bed, but yet privately, more for fear of stery of the punishment, then care of modelty; and yet for all her craft, the mistrusted not her little Dog, discovery of an who did see event, day where the locked are this Adulterer by a who did fee every day where the locked up this Adulterer : at last, her husband came home, before little Dog, her lover was avoided, and in the night the little Dog seeing his true Master returned home, ran barking to the door and leaped up thereupon (within which the Whoremonger was hidden) and this he did oftentimes together, fauning and scraping his Lord and Master also, in so much as he mistrusted (and that justly) some strange events at last, he brake open the door, and sound the Adulterer ready armed with his fword, wherewithal he flew the good man of the house unawares; and so enjoyed the Adulterate woman for his wife: for Murther followeth if it go not before Adultery. This flory is related by Milanus to fet forth a virtue of these little Dogs; how they observe the actions of them that nourish them, and also some descretion betwixt good and evill.

The Dogs of Egot are most fearful of all other, and their custome is to run and drink, or drink of the River Nilut running, for fear of the Crocodiles : whereupon came the Proverb, of a man Ælianus. that did any thing flightly or haftily, Ut Cantere Nilo bibit. Alcibiades had a Dog which he would Solinus. not fell under 28 thousand Sesterces, that is, seven hundred French Crowns; it was a goodly and beautiful Dog, yet he cut off his tail, whereof he gave no other reason, being demanded why he so blemished his beast, but only that by that fact the might give occasion to the Athenians to talke Pollux.

The Dogs of Garamania can mover be tamed, for their men also are wilde and live without all Law and Civility: and thus much of Dogs in special. In the next place I thought good to insert into this story the Treatise of English Dogs, first of all written in Laun by that famous Doctor in Physick Elianut. John Cay, and fince translated by A. F. and directed to that noble Gefner, which is this that follows eth, that so the Reader may chuse whether of both to affect best.

The Preamble or Entrance into the Treatise following.

Wrote unto you (well beloved friend Geffier) not many years past, a manifold history containing I the divers forms and figures of Bealts, Birds, and fifthes, the fundry shapes of Plants, and the fashions

I wrote moreover unto you severally, a certain abridgement of Dogs, which in your discourse upon the formes of Beatle in the second order of milde and tamable beatle, where you make mention of Scottish Dogs, and in the winding up of your Letter written and directed to Doctor Turner, comprehending a Catalogue or rehearfal of your Books not yet extant, you promifed to fet forth in print; and openly to publish in the face of the world among such your works as are not yet come abroad to light and fight. But because certain circumstances were wanting in my breviary of English Dogs (as seemed unto me) I stayed the publication of the same, making promise to fend another abroad, which might be committed to the hands, the eyes, the ears, the minds, and the judge-

Wherefore chat I might perform that precifely, which I promifed folemnly, accomplish my determination, and satisfie your expectation : which are a man defirous and capable of all kind of knowledge, and very earnest to be acquainted with all experiments: I will expresse and declare in due order, the grand and general kind of English Dogs, the difference of them, the use, the properties, and the divers natures of the same, making a tripartite division in this fort and manner. All English Dogs be either of a gentle kinde ferving the game, a homely kinde apt for fundry necessary uses, or a currish kind, meet for many toice.

Or these three forts or kinds so mean I to entreat, that the first in the first place, the last in the last room, and the middle fort in the middle feat be handled. I call them univerfally all by the name of English Dogs, as well because England only, as it hath in it English Dogs, so it is not with the Scotish, as also for that we are inclined and delighted with the noble game of hunting, for we Englishmen are add ched and given to that exercise and painful passime of pleasure, as well for the plenty of sich which our Parks and Forrests do foster, as also for the opportunity and convenient leisure which we obtain; both which the Scots want. Wherefore feeing that the whole effate of kindly hunting confifteth principally in these two points, in chasing the beaft that is in hunting, or in taking the bird that is in fowling; It is necessary and requisite to understand that there are two forts of Dogs by whose means the seats within specified are wrought, and these practises of activity cunningly and curioufly compassed, by two kindes of Dogs, one which rouzeth the beast and continueth the chase, another which springeth the bird, and bewrayeth the flight by pursue. Both which kinds are termed of the Latins by one common name, that is, Canes Venation, hunting Dogs. But because we Englishmen make a difference between hunting and fowling, for they are called by these several words, Venatio, & Aucupium, so they term the Dogs whom they use in these sundry games by dives names, as those which serve for the beast, are called Venatici, the other which are used for the fowl are called Aucura orii.

The first kinde called Venatici I divide into five forts, the first in perfect smelling, the second in quick fpying, the third in swiftness and quickness, the fourth in smelling and nimbleness, the fifth in

subtilty and deceitfulness, herein these five forts excell.

Of the DOG called a HARIER, in Latin, Leverarius.

Hat kinde of Dog whom nature hath endued with the virtue of smelling, whose property it is to use a lustiness, a readiness, and a couragiousness in hunting, and draweth into his nostrils the air or sent of the beast pursued and followed, we call by this word Sagar, the Greelans by this word Ichneuten of tracing or chasing by the foot, or Rinelaten, of the nostrils, which be the instruments of smelling. We may know these kinde of Dogs by their long, large and bagging lips, by their hanging ears, reaching down both fides of their chaps, and by the indifferent and measurable proportion of their making. This fort of Dogs we call Leverarios, Hariers, that I may comprise the whole number of them in certain specialities, and apply to them their proper and peculiar names, for fo much as they cannot all be reduced and brought under one fort, confidering both the fundry uses of them, and the difference of their service whereto they be appointed. Some for the Hare, the Fox, the Wolf, the Hart, the Buck, the Badger, the Otter, the Polcat, the Lobster, the Weafell, the Cony, &c. Some for one thing and some for another.

As for the Cony, whom we have lastly set down, we use not to hunt, but rather to take it, some

time with the net, sometime with a Ferret, and thus every several sort is notable and excellent in his natural quality and appointed practife. Among these fundry forts, there be some which are apt to hunt two divers beafts, as the Fox other whiles, and other whiles the Hare, but they hunt not with fuch towardness and good luck after them, as they do that whereunto nature hath formed and framed them, not only in external composition and making, but also in inward faculties and conditions,

for they swarve oftentimes, and do otherwise then they should.

Of the DOG called a TERRAR; in Latin, Terrarius.

Nother fort there is which hunteth the Fox, and the Badger, or Gray only, whom we cal Terran, A because they (after the manner and custom of Ferrets in searching for Conies) creep into the ground, and by that means make afraid, nip, and bite the Fox and the Badger in fuch fort, that either they tear them in pieces with their teeth, being in the bosom of the earth, or else hale and pull them perforce out of their lurking Angles, darke dungeons, and close caves, or at the least through conceived fear, drive them out of their hollow harbors, in fo much that they are compelled to prepare speedy flight, and being desirous of the next (albeit not the safest) refuge, are otherwise taken and intrapped with snares and nets laid over holes to the same purpose. But these be the least in that kinde called Sagaces.

Of the DOG called a BLOOD-HOVND; in Latin, Sanguinariue.

The greater fort which serve to hunt, having lips of a large size, and eares of no small length, do not only chase the beast whiles it liveth (as the other do of whom mention above is made) but being dead also by any manner of casualty, make recourse to the place where it lyeth, having in this point an affured and infallible guide; namely, the fent and favour of the bloud fprinkled here and there upon the ground. For whether the beaft being wounded, doth notwithitanding enjoy life, and escapeth the hands of the huntsman, or whether the faid beaft being flain is conveyed cleanly out of the Park (fo that there be some signification of bloud shed) these Dogs with no

leffe facility and eafinels, then avidity and greediness can disclose and bewray the same by smelling, applying to their pursuite, agility and nimbleness, without tedicusness; for which consideration, of a fingular specialty they deserved to be called Sanguinarii Blood-hounds. And albeit peradventure it may chance, (as whether it chanceth feldom or fometime I am ignorant) that a piece of flesh be subtilly stolne, and cunningly conveyed away with such provisoes and precavears, as thereby all appearance of bloud is either prevented, excluded, or concealed, yet these kinde of Dogs by certain direction of an inward affured notice and privie mark, pursue the deeddooers, through long lanes, crooked reaches, and weary wayes, without wandering awry out of the limits of the land whereon these desperate purloiners prepared their speedy passage. Yea, the natures of these Dogs is such, and so effectual is their foresight, that they can bewray, separate. and pick them out from among an infinite multitude and an innumerable company, creep they never to far into the thickest throng, they will finde him out notwithstanding he lie hidden in wilde Woods, in close and overgrowen Groves, and lurk in hollow holes apt to harbour such un-

word of Dags.

Moreover, although they should passe over the water, thinking thereby to avoid the pursuite of the Hounds, yet will not these Dogs give over their attempt, but presuming to swim through the fream, persevere in their pursuite, and when they be arrived and gotten the further banck, they hunt up and down, to and fro run they, from place to place thift they, until they have attained to that plot of ground where they passed over. And this is their practife, if perdy they cannot at the first time smelling, finde out the way which the deed-doers took to escape. So at length get they that by art, cunning, and diligent endevour, which by fortune and luck they cannot otherwise overcome. In fo much as it feemeth worthily and wifely written by Ælianse in his 6. Book and 39. Chapter, To enthumaticon kai dialecticon, to be as it were naturally instilled into these kind of Dogs. For they will not paufe or breathe forth from their pursuite untill such time as they be apprehended

and taken which committed the fact.

The owners of such Hounds use to keep them in close and dark kennels in the day, and let them loofe at liberty in the night feafon, to the intent that they might with more courage and boldness practise to follow the fellon in the evening and solitary hours of darkness, when such ill disposed variets are principally purposed to play their impudent pranks. These Hounds (upon whom this present portion of our treatise runneth) when they are to follow such fellowes as we have before rehearled, use not that liberty to range at will, which they have otherwise when they are in game, (except upon necessary occasion whereon dependeth an urgent and effectual perswasion) when fuch purloyners make speedy way in flight, but being restrained and drawn back from running at random with the leame, the end whereof the owner holding in his hand is led, guided and directed with fuch swiftness and flowness (whether he go on foot, or whether he ride on horseback) as he himself in heart would wish for the more easie apprehension of these ventu-

In the borders of England and Scotland, (the often and accustomed stealing of Cattel so procuring) these kind of Dogs are very much used, and they are taught and trained up first of all to hunt Cartel, as well of the smaller as of the greater grouth, and afterwards (that quality relinquished and left) they are learned to pursue such pestilent persons as plant their pleasure in such practises of purloining as we have already declared. Of this kind there is none that taketh the Water naturally, except it please you so to suppose of them which follow the Otter, which sometimes haunt the land, and sometime useth the water. And yet nevertheless all the kinde of them boyling and broyling with greedy defire of the prey which by swimming passeth through river and slood, plunge amids

the water and passet he stream with their pawes.

But this property proceedeth from an earnest desire wherewith they be instamed, rather then from any inclination, iffuing from the ordinance and appointment of nature. And albeit some of this fort in English be called Brache, in Scotist, Rache, the cause thereof resteth in the she-sex, and not in the general kinde. For we Englishmen call Bitches belonging to the hunting kind of Dogs, by the tearm above mentioned. To be short, it is proper to the nature of Hounds, some to keep silence in hunting untill such cime as there is game offered. Other some so soon as they fmell out the place where the beaft lurketh, to bewray it immediately by their importunate barking, notwithstanding it be far and many furlongs off, cowching close in his cabbin. And these Dogs the younger they be, the more wantonly bark they, and the more liberally; yet oftentimes without necessity, so that in them, by reason of their young years and want of practise, small certainty is to be reposed. For continuance of time, and experience in game, ministreth to these Hounds, not only cunning in running, but also (as in the rest) an assured foresight what is to be done principle. Pally, being acquainted with their Masters watchwords, either in revoking or imboldening them to ferve the game.

Of the DOG called the GASE-HOUND; in Latin, Agasaus.

His kinde of Dog which pursueth by the eye, prevaileth little, or never a whit, by any benefit of the note, that is by smelling, but excelleth in perspicuity and sharpeness of sight altogether. by the virtue whereof, being fingular and notable, it hunteth the Fox and the Hare. This Dog will chuse and separate any beast from among a great flock or herd, and such a one will it take by election as is not lanck, lean and hollow, but well spred, smooth, full, fat, and round, it followes by dion as is not lanck, lean and nonlow, but went press, intooth, ran, tac, and round, it follows by direction of the eyefight, which indeed is clear, conflant, and not uncertain; if a beaft be wounded and go aftray, the Dog feeketh after it by the stedfastness of the eye, if it chance peradventure to and go array, the Dog leexettrance it by the Rediatities of the eye, in thanke peradventure to return and be mingled with the refidue of the flock, this Dog spyeth it out by virtue of his eye, leaving the rest of the Cattell untouched, and after he hath set sure fight upon it, he separatesh it from among the company, and having so done, never ceaseth until he have wearyed the Beast

Our Countreymen call this Dog Agaseum, a Gase-hound, because the beams of his sight are so street of the field and unmoveably fathred. These Dogs are much and usually occupied in the Northediastly settled and unmoveably fathred. thern parts of England more then in the Southern parts, and in fieldy lands rather then in bushie and woody places, horsemen use them more then footmen, to the intent that they might provoke their horses to a swift gallop (wherewith they are more delighted then with the prey it self) and that they might accustome their Horse to leap over hedges and ditches, without stop or fumble, without harme or hazard, without doubt or danger, and to escape with safegard fumble, without harme or hazard, without doubt or danger, and to escape with safegard for life. And to the end that the riders themselves, when necessity so constrained, and the of life. And to the end that the riders themselves, when necessity so constrained, and the fear of surther mischief inforced, might save themselves undamnified, and prevent each perilous tempest by preparing speedy slight, or else by swift pursuite made upon their enemies, might both overtake them, encounter with them, and make a slaughter of them accordingly. But if it fortune so at any time that this Dog take a wrong way, the Master making some usual signe and familiar token, he returneth forthwith, and taketh the right and ready race, beginning his chase afresh, and with a clear voice, and a swife soot followeth the game with as much courage and simble mass as he did at the field. nimbleness as he did at the first.

Of the DOG called the GRAT-HOUND, in Latin, Leporarius.

E have another kinde of Dog, which for his incredible swiftness is called Leporarius, a Gray-hound, because the principal service of them dependent and conflitten in starting and hunting the Hare, which Dogs likewise are indued with no lesse strength then lightness in maintenance of the game, in serving the chase, in taking the Buck, the Hart, the Doe, the Fox, and other beasts of semblable kinde ordained for the game of hunting. But more or lesse, each one according to the measure and proportion of their desire, and as might and hability of their bodies will permit and fuffer.

For it is a spare and bare kind of Dog, (of flesh but not of bone) some are of a greater fort, and fome of a leffer, fome are smooth skinned, and some are curled, the bigger therefore are appointed to hunt the bigger beafts, and the smaller serve to hunt the smaller accordingly. The nature of the Dogs I finde to be wonderful by the testimony of all Histories. For, as John Froifart the Historiographer in his 4 lib. reporteth, A Gray-hound of King Richard the second that wore the Crown, and bare the Scepter of the Realm of England, never knowing any man, besides the Kings person, when Henry Duke of Lancaster came to the Caftle of Flint to take King Rithard, the Dog forfaking his former Lord and Mafter came to Duke Hemy fauned upon him with fuch refemblances of good will and conceived affection, as he favoured King Richard before: he followed the Duke, and utterly lest the King. So that by these manifold circumstances a man might judge his Dog to have been lightened with the lamp of foreknowledge and understanding, touching his old Matters miseries to come, and unhappiness nigh at hand, which King Richard himself evidently perceived, accounting this deed of his Dog a Prophecy of his overthrow.

Of the DOG called the LEVINER, or LYEMMER; in Latin, Lorarius.

Nother fort of Dogs be there, in smelling singular, and in swiftness incomparable. This is (as it were) a middle kinde betwirt the Harier and the Gray-hound, as well for his kind, as for the frame of his body. And it is called in Latin, Levinarius, a Levitate, of lightness, and therefore may well be called a Light-hound; it is also called by this word Lorariu, a Loro, wherewith it is led. This Dog for the excellency of his conditions, namely smelling and swift running, doth follow the game with more eagerness, and taketh the prey with a jolly quickness.

Of the DOG called a TUMBLERs in Latin, Vertague.

His fort of Dogs, which compaffeth all by crafts, fraudes, and subtilties and deceits, we Enclish. men call Tumblers, because in hunting they turn and tumble, winding their bodies about in circle wife, and then fiercely and violently venturing upon the beaft, doth suddenly gripe it, at the very entrance and mouth of their receptacles, or closets before they can recover means, to save and fuccour themselves. This Dog useth another craft and subtilty, namely, when he runneth into a Warren, or fercheth a course about a Conyburrough, he hunts not after them, he fraves them not by barking, he makes no countenance or shadow of hatred against them, but dissembling friendhip, and pretending favour, passeth by with silence and quietness marking and noting their holes diligently, wherein (I warrant you) he will not be overshot nor deceived. When he cometh to the place where Conies be of a certainty, he cowcheth down close with his belly to the ground, provided alwayes by his skill and policy, that the winde be never with him but against him in such an enterprise; and that the Conies spy him not where he lurketh. By which means he obtaineth the frent and favour of the Conies, carryed towards him with the winde and the air, either going to their holes or coming out, either passing this way, or running that way, and so provideth by his circumspection, that the filly simple Cony is debarred quite from his hole (which is the haven of their hope, and the harbour of their health) and fraudulently circumvented and taken, before they can get the advantage of their hole. Thus having caught his prey, he carryeth it speedily to his Matter, waiting his Dogs return in some convenient lurking corner.

These Dogs are somewhat lesser then the Hounds, and they be lancker and leaner, beside that they be somewhat prick eared. A man that shall marke the form and fashion of their bodies, may well call them mungrel Gray-hounds if they were somewhat bigger. But notwithstanding they countervail not the Grey-hound in greatness, yet will he take in one dayes space as many Conies as shall arise to as big a burthen, and as heavie a load as a horse can carry, for deceit and guile is the instrument whereby he makesh this spoil, which pernicious properties supply the places of more commendable qualities.

Of the DOG called the THEEVISH DOG, in Latin, Canis furax.

The like to that whom we have rehearled, is the Theevilh Dog, which at the mandate and bidding of his Master steereth and leereth abroad in the night, hunting Conies by the air, which is sevened with the savour and conveied to the sense of the winde blowing towards him. During all which space of his hunting, he will not bark, left he should be prejudicial to his own advantage. And thus watcheth and fnatcheth up in yourfe as many Conies as his Mafter will fuffer him, and beareth them to his Masters standing. The Farmers of the Countrey and uplandish dwellers, call this kind of Dog a Night Cur, because he hungethin the dark. But let thus much seem sufficient for Dogs which serve the game and disport of hunting.

Of Gentle DOGS serving the Hawk, and first of the SPANIEL, called in Latin, Hispaniolus.

Uch Dogs as serve for fowling, I think convenient and requisite to place in the second Section of this treatife. There are also to be reckoned and accounted in the number of the Dogs which come of a gentle kind: and of those which serve for fowling, there be two forts, the first indeth game on the land, the other findeth game on the water. Such as delight on the land, play their parts, either by swiftness of foot, or by often questing, to search out and to spting the bird for further hope of advantage, or elfe by some secret figurand privy token bewray the place where they fall-The first kind of such serve the Hawk, the second the net or train. The first kind have no peculiar names affigned unto them, fave only that they be denominated after the bird which by natural appointment he is alotted to take; for the which confideration, some be called Dogs for the Falcon, the Phesant, the Partridge, and such like. The common fort of people call them by one general word, namely Spaniels; as though these bind of Dogs came originally and first of all out of Spain. The most part of their skins are white, and if they be marked with any spots they are commonly red, and somewhat great therewithall, the hairs not growing in such thickness but that the mixture of them may easily be perceived. Othersome of them be reddish and blackish, but of that fort there be but a very few. There is also at this day among us a new kind of Dog brought out of France (for we Englishmen are marvellous greedy gaping gluttons after novelties, and covetous cormorants of things that be feldom, rare, strange, and hard to get) and they be speckled all ower with white and black, which mingled colours incline to a marble blew, which beautifieth their skins, and affordeth a scemly show of comeliness. These are called French Dogs, as is above declared already.

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The DOG called the SETTER, in Latin, Index.

Nother fort of Dogs be there, serviceable for fowling, making no noise either with foot or A with tongue, whiles they follow the game These attend diligently upon their Master and frame I with tongue, whiles they rollow the game. There actend differently upon their whater and frame their conditions to fuch becks, motions, and gestures, as it shall please him to exhibite and make, either going forward, drawing backward, inclining to the right hand, or yeelding toward the lest, (in making mention of fowles, my meaning is of the Patridge and the Quail:) when he hath sound the bird, he keepeth sure and fast silence, he stayeth his steps and will proceed no surcher, and with close, covert, watching eye, layeth his belly to the ground and so creepeth forward like a worm. When he approacheth neer to the place where the bird is, he lies him down, and with a mark of his pawes betrayeth the place of the birds last abode, whereby it is supposed that this kind of Dog is called Index, Setter, being indeed a name most consonant and agreeable to his quality. The place being known by the means of the Dog, the fowler, immediately openeth and spreadeth his net, intending to take them; which being done, the Dog at the customed beck or usuall sign of his Master rifeth up by and by, and draweth neerer to the fowle, that by his prefence they might be the authors of up by ama by, and be ready intangled in the prepared net, which cunning and artificial indevour in a Dog (being a creature domestical or houshold servant, brought up at home with offals of the trencher, and fragments of victuals) is not so much to be marvelled at, seeing that a Hare (being a wilde and shippish beast) was feen in England to the astonishment of the beholders, in the year of our Lord God 1564. not only dancing in measure, but playing with his former feet upon a tabberet, and observing just number of strokes (as a practitioner in that art) besides that nipping and pinching a Dog with his teeth and clawes, and cruelly thumping him with the force of his feet. This is no trumpery tale, nor trifle toy (as I imagine) and therefore not unworthy to be reported, for I reckon it a requital of my travell, not to drown in the leas of filence any special thing, wherein the providence and effectual working of nature is to be pondered.

Of the DOG called the WATER SPANIEL, or FINDER; in Latin, Aquaticus seu Inquisitor.

Hat kinde of Dog whose service is required in sowling upon the water, partly through a natural towardness, and partly by diligent reaching, is indued with that property. This sort is fomewhat big, and of a measurable greatness, having long, rough, and curled hair, not obtained by extraordinary trades, but given by natures appointment; yet nevertheles (friend Gefin) Thave described and set him out in this manner, namely powled and notted from the shoulders to the hindermost legs, and to the end of his tail, which I did for use and customs cause, that being asit were made somewhat bare and naked, by shearing off such superfluity of hair, they might atcheve the more lightness, and swiftness, and be lesse hindered in swimming, so troublesome and needless a burden being shaken off. This kinde of Dog is properly called Aquaticus, a Water Spaniel, because he frequenteth and hath usual recourse to the water where all his game lyeth, namely water sowls, which are taken by the help and service of them, in their kind. And principally Ducks and Drakes, whereupon he is likewife named a Dog for the Duck, because in that quality he is excellent. With these Dogs also we fetch out of the water such fowl as be stung to death by any venemous Worm; we use them also to bring us our bolts and arrows out of the water (missing our mark) whereat we directed our levell, which otherwise we should hardly recover, and oftentimes they restore to us our shafts which we thought never to fee, touch, or handle again, after they were lost : for which circumstances they are called Inquisiores, fearchers and finders. Although the Duck otherwhiles notably deceiveth both the Dog and the Master, by diving under the water, and also by natural subtilty, for if any man shall approach to the place where they build, breed and sit, the Hens go out of their nests, offering themselves voluntarily to the hands, as it were, of such as draw neer their nests. And a certain weakness of their wings pretended, and infirmity of their feet dissembled, they go flowly and so leasurely, that to a mans thinking it were no masterie to take them. By which deceitful trick they do as it were entife and allure men to follow them, till they be drawn a long distance from their nests, which being compassed by their provident cunning, or cunning providence, they cut off all inconveniences which might grow of their return, by using many careful and curious caveats, lest their often hunting bewray the place where the young ducklings be hatched. Great therefore is their defire, and earnest is their study to take heed, not only to their brood, but also to themselves. For when they have an inkling that they are espied, they hide themselves under turses or fedges, wherewith they cover and shroud themselves so closely and so crastily, that (notwithstanding the place where they lurk be found and perfectly perceived) there they will harbour without harm, except the Water Spaniel by quick smelling discover their deceits.

Of the DOG called the FISHER; in Latin Canis Piscator.

THE Dog called the Fisher, whereof Hellor Boetim writeth, which seeketh for Fish by smelling among rocks and stones, assuredly I know none of that kind in England, neither have I received by report that there is any fuch, albeit I have been diligent and busie in demanding the question as well of Fishermen as also huntimen in that behalf, being careful and earnest to learn and understand of them if any such were, except you hold opinion that the Beaver or Otter is a Fish (as many have believed) and according to their belief affirmed, as the bird Pubine is thought to be a fish, and so accounted. But that kind of Dog which followeth the fish to apprehend and take it (if there be any of that disposition and property) whether they do this thing for the game of hunting, or for the heat of hunger, as other Dogs do which rather then they will be fami-fied for want of food, covet the carcafes of carrion and putrified flesh. When I am fully resolved and disburthened of this doubt, I will fend you certificate in writing In the mean feafon I am not ignorant of that both Alianu and Aetius, call the Beaver Kunapotamion a water Dog, or a Dog-fish, I know likewise thus much more, that the Beaver doth participate this property with the Dog, namely, that when fishes be scarce they leave the water and range up and down the land, making an insatiable slaughter of young Lambs untill their paunches be replenished, and when they have sed themselves full of Flesh, then return they to the water from whence they came. But albeit so much be granted that this Bever is a Dog, yet it is to be noted that we reckon it not in the beadrow of Engl h Dogs as we have done the rest. The sea Calse, in like manner, which our Countrey men for brevity sake call a Seel, other more largely name a Sea Veale, maketh a spoil of fishes between rocks and banks, but it is not accounted in the Catalogue or number of our English Dogs, notwithstanding we call it by the name of a Sea-Dog, or a Sea-Calf And thus much for our Dogs of the second fort, called in Latin, Aucupatorii, serving to take fowl either by land or water.

Of the delicate, neat, and prety kind of DOGS called the SPANIELGENTLE, or the COMFORTER, in Latin, Melitam, or Fotor.

Here is besides those which we have already delivered, another fort of Gentle Dogs in this our English soil, but exempted from the order of the residue, the Dogs of this kind doth Callimachus call Melitess of the Island Melite, in the sea of Sicily (which at this day is named Malta) an Island indeed, samous and renowned with couragious and puissant Souldiers, valiantly fighting under the banner of Christ their unconquerable Captain) where this kind of Dogs had their principal beginning.

These Dogs are little, prety, proper, and fine, and sought for to satisfie the delicatencis of dainty dames and wanton womens wils, instruments of folly for them to play sand dally withal, to triffe away the treasure of time, to withdraw their mindes from more commendable exercises, and to content their corrupted concupiscences with vain disport (a filty shift to shun irksome idleness.) These puppies the smaller they be, the more pleasure they provoke, as more meet playsellowed for minsing mistresses to bear in their bosonies, to keep company withal in their Chambers, to succour with sleep in bed, and nourish with meat at bord, to lay in their laps, and lick their lips as they ride in their Waggons: and good reason it should be so, for courseness with sineness hath no sellowship, but seatness with neatness hath neighbourhood enough. That plausible proverb verified upon a Tyrant, namely, that he loved his Sow better then his Son, may well be applyed to these kind of people, who delight more in Dogs that are deprived of all possibility of reason, then they do in children that be capeable of wildom and judgement. But this abuse peradventure reigneth where there hath been long lack of issue, or else where barrenness is the best blossom of beauty.

The virtue which remaineth in the SPANIEL GENTLE, otherwise called the COMFORTER.

Otwithstanding many make much of those prety puppies called Spaniels Gentle, yet if the question were demanded what property in them they spie, which should make them so acceptable and precious in their sight, I doubt their answer would be long a coining. But seeing it was our intent to travail in this treatise, so, that the Reader might reap some benefit by his reading, we will communicate unto such conjectures as are grounded upon reason. And though some suppose that such Dogs are sit for no service, I dare say, by their seaves, they be in a wrong box. Among all other qualities therefore of nature, which be known (for some conditions are covered with continual and thick clouds, that the eye of our capacities cannot piere through them) we finde that these little Dogs are good to asswage the sickness of the stomach, being oftentimes thereunto applyed as a plaister preservative, or born in the bosom of the diseased and weak person.

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which effect is performed by their moderate heat. Moreover the disease and sickness changeth his place and entreth (though it be not precisely marked) into the Dog, which to be truth, experience can testifie, for these kinde of Dogs sometimes sall sick, and sometimes die, without any harme outwardly inforced, which is an argument that the disease of the Gentleman, or Gentlewoman or owner whatsoever, entreth into the Dog by the operation of heat intermingled and insected. And thus have I hitherto handled Dogs of a gentle kind whom I have comprehended in a triple division. Now it remaineth that I annex in due order, such Dogs as be of a more homely kinde.

Dogs of a course kinde serving many necessary uses, called in Latin Canes rustici, and first of the Shepherds Dog, called in Latin, Canis Pastoralis.

THe first kinde, namely the Shepherds hound, is very necessary and profitable for the avoiding of harmes, and inconveniences which may come to men by the means of beafts. The second fort serve for succour against the snares and attempts of mischievous men. Our Shepherds Dog is not huge, vast and big, but of an indifferent stature and growth, because it hath not to deal with the bloudthirsty Wolfe, sithence there be none in England, which happy and fortunate benefit is to be ascribed to the puissant Prince Edgar, who to the intent that the whole Countrey might be evacuated and quite cleared from Wolves, charged and commanded the Welftmen (who were pestered with these butcherly beasts above measure) to pay him yearly tribute (note the wisdom of the King) three hundred Wolves. Some there be which write that Ludwal Prince of Wales paid yearly to King Edgar three hundred Wolves in the name of an exaction (as we have faid before.) And that by the means hereof, within the compass and term of four years, none of those notion and pestilent beasts were left in the coasts of England and Wales. This Edgar wore the Crown royal, and bare the Scepter imperial of this Kingdom, about the year of our Lord Nine hundred fifty nine. Since which time we read that no Wolf hath been feen in England, bred within the bounds and borders of this Countrey, marry there have been divers brought over from beyond the Seas, for greediness of gain and to make money, for gazing and gaping, staring and standing to fee them, being a strange beast, rare, and feldom seen in England. But to return to our Shepherds Dog: This Dog either at the hearing of his Masters voice, or at the wagging and whistling in his fift, or at his shrill and hoarse hissing bringeth the wandering weathers and straying Sheep into the felf fame place where his Mafters will and wifh is to have them, whereby the Shepherd reapeth this benefit, namely that with little labour and no toil or moving of his feet he may rule and guide his flock, according to his own delire, either to have them go forward, or to stand still, or to draw backward, or to turn this way, or take that way. For it is not in England, as it is in France, as it is in Flanders, as it is in Syria, as it is in Tartaria, where the Sheep follow the Shepherd, for here in our Countrey the Shepherd followeth the Sheep. And sometimes the straying Sheep when no Dog runneth before them, nor goeth about and beside them, gather themselves together in a slock, when they hear the Shepherd whistle in his sist, for fear of the Dog (as I imagine) remembring this (if unreasonable creatures may be reported to have memory) that the Dog commonly runneth out at his Masters wantant, which is his whistle. This have we oftentimes diligently marked in taking our journey from Town to Town, when we have heard a Shepherd whiltle we have rained in our horse and stood still a space, to see the proof and tryall of this matter. Furthermore, with this Dog doth the Shepherd take Sheep for the flaughter, and to be healed if they be fick, no hurt or harm in the world done to the simple creature.

Of the MASTIVE, or BANDOG; called in Latin, Villaticus, or Catemanius.

This lkind of Dog called a Mastive or Bandog is vast, huge, stubborn, ugly, and eager, of a heavie and bourthenous body, and therefore but of little swiftness, terrible, and frightful to behold, and more fierce and sell then any arcadian cur (notwithstanding they are said to have their generation of the violent Lion.) They are called Villaties, because they are appointed to watch and keep farm-places and Countrey Cotages sequestred from common recourse, and not abutting upon other shoules by reason of distance, when there is any fear conceived of Theeves, Robbers, Spoilers, and Night, wanderers. They are serviceable against the Fow and Badger, to drive wide and tame Swine out of Medowes, Pastures, Glebelands, and places planted with fruit, to bait and take the Bull by the ear, when occasion so requireth. One Dog or two at the utmost is sufficient for that purpose, be the Bull never so monstrous, never so sierce, never so furious, never so stern, never so untamable. For it is a kind of Dog capeable of courage, violent and valiant, striking cold sear into the hearts, of men, but standing in fear of no man, in so much that no weapons will make him shrink, nor abridge his boldness. Our Englishmen (to the intent that their Dogs might be more fell and sierce) assist he Bull and other such like cruell and bloudy Beasts (appointing an overseer of the game) without any Collar to defend their throats, and ostentimes they train

them up in fighting and wrellling with any man having for the fategard of his life, either a Pikellaffe. a Club, or a tword, and by using them to such exercises as these, their Dogs become more sturdy and throng. The force which is in them furmounteth all belief, the fait hold which they take with their teeth exceedeth all credit, three of them against a Bear, four against a Lion are sufficient. both to trie mafteries with them, and utterly to overmatch them. Which thing Henry the seventh of that name, King of England (a Prince both politick and warlike) perceiving on a certain time (as the report runneth) commanded all fuch Dogs (how many so ever were in number) should be hanged, being deeply displeased, and conceiving great dissain, that an ill favoured rascal Cur should with such violent villany, assault the valiant Lion King of all beasts. An example for all fubices worthy remembrance, to admonish them, that it is no advantage to them to rebell against the regiment of their Ruler, but to keep them within the limits of loyalty. I read an Hiltory answerable to this of the selfsame Henry, who having a notable and an excellent fair Falcon, it fortuned that the Kings Falconers, in the presence and hearing of his grace, higgly commended his Mijesties Faulcon, saying, that it seared not to intermeddle with an Eagle, it was so venturous a Bird and so mighty; which when the King heard, he charged that the Falcon should be killed without delay, for the felf same reason (as it may seem) which was rehearsed in the conclusion of the former history concerning the same king. This Dog is called in like manner, Catenarius, a Catena, of the chain wherewith he is tyed at the gates in the day time, left being loofe he should do much mischief, and yet might give occasion of fear and terror by his big barking. And albeit Citero in his Oration had pro S. Rojs. be of this opinion, that such Dogs as bark in the broad day light should have their legs broken, yet our Countrymen on this fide the Seas, for their carelefness of life setting all at cinque and sice are of a contrary judgement. For Theeves rogue up and down in every corner, no place is free from them, no not the Princes palace, nor the Countrymans cotage. In the day time they practife pilfering, picking, open robbing, and privie stealing, and what legerde-main lack they? not fearing the shameful and horrible death of hanging.

The cause of which inconvenience doth not only issue from nipping need and wringing want, for all that seal are not pinched with poverty, some seal to maintain their excessive and prodigal expences in apparel, their lewdness of life, their haughtiness of heart, their wantonness of manners, their wilful idleness, their ambitious bravery, and the pride of the sawcy Salacones me galorrounton, vain glorious and arrogant in behaviour, whose delight dependeth whosly to mount nimbly on horse-back, to make them leap lustily, suring and prance, gallop and amble, to run a race, to winde in compass, and so forth, living altogether upon the fatness of the spoil. Other some there be which steal, being thereto provoked by penury and need, like masterless men applying themselves to no honest trade, but ranging up and down, impudently begging and complaining of bodily weakness where is no want of ability. But valiant Valentine the Emperor, by wholesome lawes provided that such as having no corporal tickness, sold themselves to begging, pleaded poverty with pretended infirmity, and cloaked their idle and stothful life with colourable shifts and cloudy cozening, should be a perpetual slave and drudge to him, by whom their impudent idleness was bewrayed, and laid against them in publick place, lest the insufferable slothfulness of such vagabonds should be burthenous to the people, or being so hateful and odious, should grow into an expense.

Alfredw likewise in the Government of his Common-wealth, procured such encrease of credit to justice and upright dealing by his prudent Acts & Statutes, that if a man travelling by the high way of the Countrey under his dominion, chanced to lose a budget full of Gold, or his capease farsed with things of great value, late in the evening, he should finde it where he lost it, safe, sound, and untouched the next morning, yet (which is a wonder) at any time for a whole moneths space if he sought for it, as Ingulphus Creyladensis in history recordeth. But in this our unhappy age, in these (I say) our devilish days, nothing can escape the clawes of the spoiter, though it be kept never so sure within the house, albeit the doors be lockt and boulted round about. This Dog in like manner of the Grecians is called Oikouros.

Of the Latinists, Cana Collos ; in English, the Dog-keeper.

Borrowing his name of his service, for he doth not, only keep Farmers houses, but also Merchants mansions, wherein great wealth, riches, substance and costly stuffe is geposed. And therefore were certain Dogs found and maintained at the common costs and charges of the Citizens of Rome in the place called Copitolium, to give warning of Theeves coming. This kind of Dog is called,

In Latin Canis Laniarine, in English, the Butchers Dog.

So called for the necessity of his use, for his service affordeth great benefit to the Butcher as well in following as in taking his Cattel, when need constraineth, urgeth, and requireth. This kinde of Dog is likewise called.

In Latin, Molossicus, or Molossicus, after the name of a Countrey in Epirus called Molossia, which harboureth many stout, strong, and sturdy Dogs of this fort, for the Dogs of that Countrey are good indeed, or else there is no trust to be had in the testimony of writers. This Dog is also called,

In Latin, Canis Mandatarius, a Dog messenger, or Carrier, upon substancial consideration, because at his Masters voice and commandement, he carry-

eth letters from place to place, wrapped up cunningly in his leather collar, fastned thereto, or sowed close therein, who lest he should be hindred in his passage, useth these helpes very skilfully, namely resistance in fighting if he be not overmatched, or else swiftness and readinesse in running away, if he be unable to buckle with the Dog that would fain have a fnatch at his skin. This kinde of Dog is likewise called,

In Latin, Canis Lunarius; in English, the Mooner.

Because he doth nothing else but watch and ward at an inch, wasting the wearisome night season without flumbring or fleeping, bawing and wawing at the Moon (that I may use the word of Nonim) a quality in mine own opinion ftrange to confider. This kind of Dog is also called, In Latin, Aquarim; in Englift, a Water-drawer.

And these be of the geater and the weightier fort, drawing water out of wels and deep pits, by a wheel which they turn round about by the moving of their burthenous bodies. This Dog is called in like manner,

Canis Carcinarius in Latin, and may aptly be Englished, a Tinkers Cur.

Because with marvellous patience they bear big budgets fraught with Tinkers tools, and metal meet to mend kettels, porrage-pots, skillets, and chafers, and other such like trumpery requisite for their occupation and loytering trade, eafing him of a great burthen, which otherwise he himself thould carry upon his fhoulders; which condition hath challenged unto them the forefaid name. Besides the qualities which we have already recounted, this kind of Dogs hath this principal property ingraffed in them, that they love their Masters liberally, and hate strangers despightfully; where-upon it solloweth that they are to their Masters in travelling a singular safegard, defending them forcibly from the invalion of villains and Theeves, preferving their lives from losse, and their health from hazzard, their flesh from hazking and hewing, with such like desperate dangers. For which

confideration they are meritoriously termed,
In Latin, Canes defensores; Defending Dogs in our mother tongue. If it chance that the Master be oppressed, either by a multitude, or by the greater violence, and so be beaten down that he lie groveling on the ground, (it is proved true by experience) that this Dog forsaketh not his Master, no not when he is stark dead: But induring the force of samishment and the outragious tempests of the weather, most vigilantly watcheth and carefully keepeth the dead carkaffe many dayes, indevouring furthermore, to kill the murtherer of his Master, if he may get any advantage. Or else by barking, by howling, by furious jarring, fnarring, and such like means betrayeth the malefactor as desirous to have the death of his aforesaid Master rigorously revenged. An example hereof fortuned within the compasse of my memory. The Dog of a certain wayfaring man travelling from the City of London directly to the Town of Kingftone (most famous and renowned by reason of the triumphant coronation of eight several Kings) pasfing over a good portion of his journey, was assaulted and set upon by certain consederate Theeves lying in wait for the spoil in Come-packe, a perillous bottom, compassed about with Woods too well known for the manifold murders and mischievous robberies there committed. Into whose hands this passenger chanced to fall, so that his ill luck cost him the price of his life.

And that Dog whose fire was English, (which Blondus registreth to have been within the banks of his remembrance) manifestly perceiving that his Master was murthered (this chanced not far from Paris) by the hands of one which was a fuiter to the same woman, whom he was a wooer unto, did both bewray the bloudy Butcher, and attempted to tear out the villains throat, if he had not fought means to avoid the revenging rage of the Dog. In fires also which fortune in the filence and dead time of the night, or in stormy weather of the said season, the older Dogs bark, baul, howl, and yell, (yea notwithflanding they be roughly rated) neither will they flay their tongues till the houshold servants awake, rise, search, and see the burning of the fire, which being perceived they use voluntary silence, and cease from yolping. This hath been, and is found true by triall, in sundry

There was no fainting faith in that Dog, which when his Master by a mischance in hunting stumbled and fell, toppling down a deep ditch being unable to recover of himself, the Dog fignifying his Masters missap, rescue came, and he was haled up by a rope, whom the Dog seeing almost drawn up to the edge of the ditch, cheerfully saluted, leaping and skipping upon his Mafter as though he would have imbraced him, being glad of his presence, whose longer absence he was loath to lack. Some Dogs there be, which will not fuffer fiery coles to lie scattered about the hearth, but with their pawes will rake up the burning coles, musing and studying first with themselves how it might conveniently be done. And if so be that the coles cast too great a heat, then will they bury them in aftes and so remove them forward to a fit place with their noses. Other Dogs be there which execute the office of a Farmer in the night time. For when his Mafter goeth to bed to take his natural fleep; And when,

> A bundred bars of braffe and iron bolts. Make all things fale from flarts and from revolts, When Janus keeps the gate with Argus eye, That dangers none approach, no mischief nie,

rangeth over all his lands thereabout, more diligently, I wys, then any Farmer himself. And if he finde any thing there that is strange and pertaining to other persons besides his Master, whether it be man, woman, or beaft, he driveth them out of the ground, not medling with any thing that do belong to the possession and use of his Master. But how much faithfulness, so much diversity there is in their natures. For there be some, which bark only with free and open throat, but will not bite, some which do both bark and bite, and some which bite bitterly before they bark.

The first are not greatly to be feared, because they themselves are searful, and searful Dogs (as

the Proverb importeth) bark most vehemently.

The second are dangerous, it is wisdom to take heed of them, because they sound as it were, an Alarum of an afterclap, and these Dogs must not be over much moved or provoked, for then they take on outragiously, as if they were mad, watching to fet the print of their teeth in the flesh. And these kinde of Dogs are fierce and eager by nature.

The third are deadly, for they fly upon a man without utterance of voyce, snatch at him, and catch him by the throat, and most cruelly bite out collops of flesh. Fear these kinde of Curs, (if thou be wife and circumspect about thine one safety) for they be fout and flubborn Dogs, and set upon a man at a suddain unawares. By these signes and tokens, by these notes and arguments our men difcern the towardly Cur from the couragious Dog, the bold from the fearful, the butcherly from the gentle and tractable. Moreover they conjecture, that a Whelp of an ill kinde is not worth keeping and that no Dog can ferve the fundry uses of men so aprly and conveniently as this fort, of whom we have fo largely written already. For if any be disposed to draw the above named services into a Table, what man more clearly, and with more vehemency of voyee giveth warning either of a walful Beaft, or of a spoyling theef then this? who by his barking (as good as a burning Beacon) foresheweth hazards at hand. What manner of Beaft fronger? What fervant to his Mafter more loving? What companion more trufty? What Watchman more vigilent? What revenger more constant ? What Mellenger more speedy? What Water-bearer more painful? Finally, what Pack-horsemore patient? And thus much concerning English Dogs, first of the gentle kinde, secondly of the courfer kinde. Now it remaineth that we deliver unto you the Dogs of a Mungrel or Currish kinde, and then will we perform our task.

Containing CVRS of the Mungrel and Rafial fort, and first of all the DOG called in Latine, Admonitor, and of us in English, Wappe, or Warner.

Fluch Dogs as keep not their kinde, of such as are mingled out of fundry forts, not imitating The conditions of fome one certain fpice, because they resemble no notable shape, nor exerclicany worthy property of the true, perfect and gentable kinde, it is not necessary, that I write any more of them, but to banish them as unprofitable implements, out of the bounds of my Book; unprofitable I fay, for any use that is commendable, except to entertain strangers with barking in the day time, giving warning to them of the House, that such and such be newly come, whereupon we call them admonishing Dogs, because in that point they perform their Office.

Of the DOG called TERNESPIT, in Batine, Vernversmer.

Here is comprehended, under the Curs of the coursest kinde, a certain Dog in Kitchin-service excellent. For when any meat is to be roated, they go into a wheel, which they tunning round about with the weight of their bodies, fo diligently look to their bufiness, that no dradge nor fcullion can do the feat more cunningly. Whom the popular fort hereupon call Purn-frits, being the last of all those which we have first mentioned.

Of the DOG called the DANCER, in Latine, Saltator or Tympanifta.

There be also Dogs among us of a Mungrol kinde, which are taught and exercised to dance in measure at the Musical found of an instrument, as at the just stroke of the Drum; at the fweet accent of the Cittern, and tuned firings of the harmonious Harp, thewing many pretty tricks by the gesture of their bodies; as to stand bole upright, to lye slat upon the ground, to turn round as a ring, holding their tails in their teeth, to beg for their meat, and fundry fuch properties, which they learn of their Vagabundical Masters, whose instrument they are to gather gain withall in the City, Countrey, Town, and Village. As some which cary old Apes on their houlders in coloured Jackets to move men to laughter for a little lucre.

F these there be three sorts; the first bred of a Bitch and a Wolf, called in Latine, Lyciscus; the second of a Bitch and a Fox, in Latine, Lacena; the third of a Bear and a Bandog, Vroanus. Of the first we have none naturally bred within the borders of England. The reason is for the want of Wolves, without whom no such Dog can be ingendred. Again, it is delivered unto thee in want of Wolves, without whom no such Dog can be enent, and within what circuit of time, this this discourse: how and by what means, by whose benefit, and within what circuit of time, this Countrey was clearly discharged of ravening Wolves, and none at all left, no, not the least number, or to the beginning of a number, which is an Unarie.

Of the second fort we are not utterly void of some, because this our English soil is not free from Foxes, (for indeed we are not without a multitude of them, insomuch as divers keep, softer and feed them in their houses among their Hounds and Dogs, either for some malady of minde, or for them in their houses among their Hounds and Dogs, either for some malady of minde, or for some sickness of body) which peradventure the savour of that subtill Beast would either mitigate

or expell.

The third which is bred of a Bear and a Bandog, we want not here in England, (A strange and wonderful effect, that cruel enemies should enter into the work of copulation, and bring forth so save a Cur.) Undoubtedly it is even so as we have reported, for the stery heat of their stefh, or rather the pricking thorn; or most of all, the tickling lust of lechery, beareth such swing and sway in them, that there is no contrariety for the time, but of constraint they must joya to engender. And why should not this be consonant to truth? why should not these Beasts breed in this land, as well as in other forein Nations? For we read that Tygers and Dogs in Hircania, that Lyons and Dogs in Arcadia, and that Wolves and Dogs in Francia couple and procreate. In men and women also lightned with the Lantern of reason (but utterly void of vertue) that soolish, stantick, and slessly action (yet naturally seated in us) worketh so effectually, that many times it doth reconcile enemies, set foes at friendship, unanimity, and atonement, as Moria mentioneth. The Urcane which is bred of a Bear and a Dog.

Is fierce, is fell, is flout and firongs And biteth fore to flesh and bones: His furious force indureth long, In rage he will be ruld of none.

That I may use the words of the Poet Gratius. This Dog exceedeth all other in cruel conditions, his leering and fleering looks, his stern and savage visage, maketh him in sight searful and terrible. He is violent in sighting, and wheresoever he set his tenterhook teeth, he taketh such sure and sast hold, is violent an man may sooner tear and rend him assunder, then loose him and separate his chaps. He pateth not for the Wolf, the Bear, the Lyon, nor the Bull, and may worthily (as I think) be companion with Alexanders Dog which came out of India. But of these, thus much, and thus far may seem sufficient.

A start to Out-landish D Q.G.S in this conclusion, not impertinent to the Authors purpose.

Use and custome hath entertained others Dogs of an Out-landish kinde, but a few and the same being of a pretty bigness, I mean Island Dogs, curled and rough all over, which by reason of the length of their hair make shew neither of face nor of body: And yet these Curs, for sooth, because they are so strange, are greatly set by, esteemed, taken up, and many times in the room of the Spaniel gentle or comforter. The nature of men is so moved, nay, rather maryed to novelties without all reason, wit, judgement or perseverance, Eromen allostias, paroromen suggeness.

Out-landish toys we take with delight, Things of our own Nation we have in despisht.

Which fault remaineth not in us concerning Dogs only, but for Artificers also. And why? it is manifest that we disdain and contemn our own Work-men, be they never so skilful, be they never so cunning, be they never so excellent. A beggerly Beast brought out of barbarous borders, from the uttermost Countreys Northward, &c. we stare at, we gaze at, we muse, we marvail at, like an Ass of Cumanum, like T bales with the brazen shanks, like the man in the Moon.

The which default Hippocrates marked when he was alive, as evidently appeareth in the beginning

of his Book Peri Agmon, so entituled and named:

And we in our work entituled De Ephemera Britannica, to the people of Entland have more plentifully expressed. In this kinde look which is most blockish, and yet most waspish, the same is most esteemed, and not among Citizens only and jolly Gentlemen, but among lusty Lords also, and Noble-

Noblemen. Further I am not to wade in the foord of this difcourse, because it was my purpose to satisfie your expectation with a short treatise (most learned Conrade) not wearisome for me to write, nor tedious for you to peruse. Among other things which you have received at my hands heretofore, I remember that I wrote a several description of the Getulian Dog, because there are but a few of them, and therefore very seldom seen. As touching Dogs of other kindes you your self have taken earnest pain in writing of them both lively, learnedly, and largely. But because we have drawn this libel more at length then the former which I sent you (and yet briefer then the nature of the thing might well bear) regarding your most earnest and necessary studies; I will conclude, making a rehearfal notwichstanding (for memory sake) of certain specialities contained in the whole body of this my breviary. And because you participate principal pleasure in the knowledge of the common and usual names of Dogs (as I gather by the course of your letters) I suppose it not samis to deliver unto you a short table containing as well the Latine as the English names, and to render a rea-

Of Dogs.

A Supplement or Addition, containing a demonstration of D o G S Names how they had their Original.

fon of every particular appellation, to the intent that no scruple may remain in this point, but that

every thing may be fifted to the bare bottom.

The names contained in the general Table, for somuch as they significe nothing to you being a stranger, and ignorant of the English tongue, except they be interpreted: as we have given a reason before of the Latine words, so mean we to do no less of the English, that every thing may be manifest unto your understanding. Wherein I intend to observe the same order which I have sololowed before.

Sagax, in English, Hund, is derived of our English word hunt. One letter changed in another, mamely T into D, as Hunt, Hund, whom if you conjecture to be so named of your Countrey word Hund, which signifieth the general hame (Dog) because of the similitude and likeness of the words, I will not stand in contradiction (friend Gester) for somuch as we retain among us at this day many Dusch words, which the Sanons less at such time as they enjoyed this Countrey of Britain. Thus much also understand, that as in your language Hand is the common word, so in our natural tongue (Dog) is the universal, but Hund is particular and a special, for it signifieth such a Dog only as serveth to hunt, and therefore it is called a Hund.

Of the Gase-hound called in Latine, Agasem, hath his name of the sharpness and stedsastness of his eye-sight. By which vertue he compassed that which otherwise he cannot by smelling attain. As we have made former relation, for to gase is earnestly to view and behold, from whence sloweth the derivation of this Dogs name.

Of the Gray-bound.

The Gray-bound called Leporarius, hath his name of this word Gre, which word foundeth, Gradus in Latine, in Englife, Degree. Because among all Dogs these are the most principal, having the chiefest place, and being simply and absolutely the best of the gentle kinde of Hounds.

Of the Lewmer or the Lyemmer.

This Dog is called a Lewmer, for his lightness, which in Latine soundeth Lewings. Or a Lyemmer, which word is borrowed of Lyemme, which the Latinss same Lorum: and wherefore we call him a Levyner of this word Levings: (as we do many things besides) why we derive and draw a thousand of our terms out of the Greek, the Latine, the Italian, the Dusch, the French, and the Spanish tongue; (Out of which Fountains indeed, they had their Original issue) How many words are buryed in the grave of forgetfulness; grown out of use; wrested awry; and perversly corrupted by divers defaults; we will declare at large in our Book entituled, Symphonia vocum Britannicarum.

Among Hounds the Tumbler called in Latine, Vertragus; which cometh of this word Tumbler, flowing his from the French Fountain. For as we fay Tumble, so they Tumbier, reserving our sense and signification, which the Latinists comprehend under this word Vertre. So that we see thus much, that Tumbler cometh of Tumbier, the Vowel I, changed into the Liquid L, after the manner of our speech. Contrary to the French and the Italian tongue: In which two Languages, a Liquid before a Vowel for the most part is turned into another Vowel; as may be perceived in the example of these two words, Impure & plano, for Impiere & piano, L, before B, changed into I, and L, before A, turned into I also. This I thought convenient for a tast.

After fuch as serve for hunting, orderly do follow such as serve for hawking and sowling, among which the principal and chiefest is the Spaniel, called in Letine, Hispanielus, borrowing his name of Hispanie, wherein we English men not pronouncing the Aspiration H, nor the Vowel I, for quickness and readiness of speech say roundly a Spagnel.



Of the Setter. He second fort is called a Setter, in Latine, Index. Of the word (Set) which signifieth in Em. lift that which the Latinists mean by this word Lecumdesignare, the reason is rehearsed before more largely, it shall not therefore need to make a new repetition.

Of the Water Spaniel or Finder.

He Water Spaniel consequently followeth, called in Latine, Aquaticus; in English a Water Spaniel, which name is compound of two fimple words, namely Water, which in Latine foundeth Aqua, wherein he swimmeth, and Spain, Hispania, the Countrey from whence they came; not that England wanteth such kinde of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and ingendered in this Countries of Dogs, (for they are naturally bred and Dogs, (for they a trey) but because they bear the general and common name of these Dogs since the time they were first brought over out of Spain. And we make a certain difference in this fort of Dogs, either for something which in their qualities is to be considered, as for an example in this kinde called the Spaniel, by the apposition and putting to of this word Water, which two coupled together found Water Spaniel. He is called a Finder, in Latine, Inquifitor; because that by serious and secure seeking, he findeth fuch things as be loft, which word Finde in English is that which the Latines mean by this Verb Invenire. This Dog hath this name of his property, because the principal point of his service consisteth in the premises.

Now leaving the surview of hunting and hawking Dogs, it remaineth that we run over the residue, whereof some be called fine Dogs, some course, othersome Mungrels or Rascals. The first is Spaniel gentle called Canis Melitans, because it is a kinde of Dog accepted among Gentils, Nobles, Lords, Ladies, &c. who make much of them, vouchfafing to admit them fo far into their company, that they will not only lull them in their laps, but kis them with their lips, and make them their pretty play-fellows. Such a one was Gorgons little puppy mentioned by Theceritus in Syracufis, who taking his journey, straightly charged and commanded his Maid to see to his Dog as charily and warily as to his childe: To call him in always that he wandred not abroad, as well as to rock the babe

a fleep, crying in the Cradle.

This Puppetly and pleasant Cur, (which some frumpingly tearm Fysting Hound) serves in a manner to no good use, except (as we have made former relation) to succour and strengthen qualing and qualming stomachs, to bewray bawdery, and filthy abhominable lewdness (which a little Dog of this kinde did in Sicilia) as Ælianus in his 7. Book of Beafts, and 27. chapter recordeth.

Of Dogs under the courser kinde, we will deal first with the Shepheards Dog, whom we call the Bandog, the Tydog, or the Mastive, the first name is imputed to him for service, Quaniam pastori famulatur, because he is at the Shepheards his Masters commandment. The second a Ligamento of the

band or chain wherewith he is tyed. The third a Sagina, of the fatness of his body.

For this kinde of Dog which is usually tyed, is mighty, gross, and fat fed. I know this that Augustinus Niphus calleth this Massimus, (which we call Massimus) and that Albertus writeth how the Lycifcus is ingendred by a Bear and a Wolf. Notwithstanding the felf same Author taketh it for the most

part pro Moloffo, a Dog of such a Countrey.

Of Mungrels and Rascals somewhat is to be spoken : and among these, of the Wappe of Turnspit, which name is made of two simple words, that is, of Turn, which in Latine soundeth Vertere, and of Spit which is Veru, or speede, for the English word inclineth closer to the Italian imitation, Veruvas sour, Turnspit. He is called also Waupe, of the natural noise of his voyce Wau, which he maketh in barking. But for the better and readier found, the vowel U, is changed into the confonant P, fo that for Waupe we say Wappe. And yet I wot well that Nonius borroweth his Baubari of the natural voyce Bau, as as the Gracians do their Bautein of Wau.

Now when you understand this, that Saltare in Latine fignifieth Dansare in English. And that our Dog is thereupon called a Dancer, and in the Latine, Saliator; you are so far taught as you were desirous to learn: and now I suppose, there remaineth nothing, but that your request is fully ac-

complished.

Thus (Friend Gefner) you have, not only the kindes of our Countrey Dogs, but their names also, as well in Latine as in English, their Offices, Services, Diversities, Natures, and Properties, that you can demand no more of me in this matter. And albeit I have not satisfied your minde peradventure (who suspectest all speed in the performance of your request imployed, to be meer delays) because I staid the setting forth of that unperfect pamphlet, which five years ago I sent to you as a private friend for your own reading, and not to be printed and fo made common, yet I hope (having like the Bear lickt over my young) I have waded over in this work to your contentation, which delay hath made somewhat better, and Deuterai phrontides, after wit more meet to be perused.

Now it is convenient to shut up this treatise of Dogs, with a recital of their several diseases and cures thereof; for as all other creatures, fo this beaft is annoyed with many infirmities. First, therefore if you give unto a Dog every seventh day, or twice in seven days broath or pottage, wherein Ivy is fod, it will preserve him found without any other medicine, for this herb hath the same operation in Dogs to make wholesome their meat, that it hath in Sheep to clense their pasture. The small fruits of Ellebor which are like to Onions, have power in them to purge the belly of Dogs: Other give them Goats-milk, or Salt beaten small, or Sea crabs beaten small and put into water, or

Of the discases of Dogs and their cures. Biondus.

Pliny. Tardinus.

Staves-acre, and immediately after his purgation, sweet Milk. If your Dog be obstructed and stop- Aibertus ped in the belly, which may be discerned by his trembling, sighing, and removing from place to place, give unto him Oaten meal and water to eat, mingled together and made as thick as a Pulces. or leavened Oaten bread, and sometime a little Whay to drink.

The Ancients have observed that Dogs are most annoyed with three diseases, the swelling of the throat, the Gowt, and madness; but the later Writers have observed many noysome infirmities in them. First, they are oftentimes wounded by the teeth of each other, and also of wilde Beasts: for cure whereof, Biondus out of Maximus writeth these remedies following: First, let the finews hbres, or griftles of the wound be laid together, then fow up the lips or upper skin of the wound with a needle and thred, and take of the hairs of the Dog which made the wound, and lay thereupon, untill the bleeding be stanched, and so leave it to the Dog to be licked; for nature hath so framed

the Dogs tongue, that thereby in short space he cureth deep wounds.

And if he cannot touch the fore with his congue, then doth he wet his foot in his mouth, and fo Albertus. oftentimes put it upon the maim: or it neither of these can be performed by the Beast himself, then cure it by calling upon it the ashes of a Dogs head, or burned salt, mingled with liquid pitch poured thereupon. When a Dog returning from hunting is hurt about the fnowt, by the venemous teeth Elondus. of some wilde Beast, I have seen it cured by making incision about the wound, whereby the poyloned bloud is evacuated, and afterward the fore was anounted with Oyl of Saint Johns-wort. Wood- Pilniut. worms cure a Dog bitten by Serpents. When he is troubled with Ulcers or rindes in his skin, pieces of Pot-sheards beaten to powder and mingled with Vinegar and Turpentine, with the fat of a Goole; or elle Water-wort with new Lard, applyed to the fore, easeth the same: and if it swell, anoynt it with Butter.

For the drawing forth of a thorn or splinter out of a Dogs foot, take Colts-soot and Lard, or the powder thereof burned in a new earthen pot; and either of these applyed to the foot, draweth forth the Thorn, and cureth the fore: for by Dioscorides it is faid, to have force to extract any point of a Spear out of the body of a man. For the Worms which breed in the Ulcers of their heels, take Unquentum Eg)priacum, and the juyce of peach-leaves: There are some very skilful Hunters which affirm, that it you hang about the Dogsneck sticks of Citrine, as the wood dryeth, so will the Worms come forth and dy. Again, for this evill they wash the wounds with water, then rub it with Tardinut. Pitch, Thyme, and the dung of an Oxe in Vinegar; afterward they apply unto it the powder of Ellebor. When a Dog is troubled with the Mangie, Itch, or Ring-worms, first let him blood in his forelegs in the greatest vein: afterward make an Ointment of Quick-silver, Brimitone, Nettle-seed, and twice fo much old Sewet or Butter, and therewithall anoint him, putting thereunto if you please Albertus. decoction of Hops and Salt water.

Some do wash Mangy Dogs in the Sea-water; and there is a Cave in Sicily (faith Gratim) that hath this force against the scabs of Dogs, if they be brought thither, and set in the running water which seemeth to be as thick as Oyl. Flegm or melancholy doth often engender these evils, and so after one Dog is infected, all the refidue that accompany or lodge with him, are likewise poysoned: for the avoiding thereof, you must give them Fumitory, Sorrel, and Whay lod together; it is good allo to wash them in the Sea, or in Smiths water, or in the decoction aforesaid.

For the taking away of Warts from the feet of Dogs, or other members, first rub and friccase the Wart violently, and afterward anoint it with Salt, Oyl, Vinegar, and the powder of the rinde of a Gourd; or elle lay unto it Aloes beaten with Multard-feed, to eat it off, and afterward lay unto it the little scories or iron chips, which fly off from the Smiths hot iron while he beatethat, mingled with Vinegar, and it shall perfectly remove them.

Against Tikes, Lyce, and Fleas, anoint the Dogs with bitter Almonds, Staves-acre, or roots of Maple, or Cipers, or froth of Oyl, if it be old; and anoint also their ears with Salt-water, and bitter Almonds, then shall nor the flies in the Summer time enter into them. If Bees or Wasps, or such Beasts fling a Dog, lay to the fore burned Rue, with Water; and if a greater Fly, as the Horner, let the Water be warmed. A Dog shall be never infected with the Plague, if you put into his mouth in the Elondus. time of any common Pestilence, the powder of a Storks craw, or Ventricle, or any part thereof with Water: which thing ought to be regarded, (for no creature is fo foon infected with the Plague as is a Dog and a Mule) and therefore they must either at the beginning receive medicine, or else be removed out of the air, according to the advice of Gratius:

> Sed variitius, nec in omnibus una potestas; Difce vices, & que tutela est proxima, tenta:

Wolf-wort, and Apocynon, whose leaves are like the leaves of Ivie, and smell strongly, will kill all Bealts which are littered blinde; as Wolves, Foxes, Bears, and Dogs, if they eat thereof: So likewise will the root of Chameleon and Mezereon, in Water and Oyl, it killeth Mice, Swine, and Dieferidet. Dogs. Ellebor, and Squilla, and Faba Lupina, have the same operation. There is a Gourd (called Zinziber of the Water) because the taste thereof is like to Ginger, the Flower, Fruit, and Leaf thereof killeth Asses, Mules, Dogs, and many other four-footed Beasts. The Nuts Vomice, are poylon to Dogs, except their ear be cut presently and made to bleed. It will cause them to leap strangely up and down, and kill him within two hours after the tasting, if it be not prevented by the former remedy. Theophrasius Chrysippus affirmeth, that the water wherein Sperage hath

Pliny.

been fod given to Dogs, killeth them: the fume of Silver or Lead hath the same opera-

on.
If a Dog grow lean, and not through want of meat, it is good to fill him twice or thrice with Butter, and if that do not recover him, then it is a fign that the worm under his tongue annoyeth him, (which must be presently pulled out by some Naul or Needle) and if that satisfie not; he cannot live, but will in short time perish. And it is to be noted, that Oaten bread leavened, will make a fluggift Dog to become lufty, agile, and full of spirit. Dogs are also many times bewitched, by the only light of Inchanters, even as Infants, Lambs, and other creatures, according to Virgili verse;

Albert W.

Nescio qui teneros oculus mibi fascinat agnos.

For the bewitching spirit entereth by the eye into the heart of the party bewitched : for remedy whereof, they hang about the neck a chain of Corral, as for holy Herbs I hold them unprofi-

To cure the watry eyes of Dogs, take warm water, and first wash them therewith, and then make a plaister of meal and the white of an Egge, and so lay it thereunto. By reason of that saying, Eccles. 20. cap. Bribes and gifts blinde the eyes of Indges, even as a dumb Dog turneth away Correction. Some have delivered, that green Crow-foot forced into the mouth of a Dog, maketh him dumb, and not able to bark : When a Dog becometh deaf, the Oyl of Roses with new pressed Wine insused into his cars, cureth him: and for the Worms in the ears, make a plaifter of a beaten Spunge and the

white of an Egge, and that shall cure it.

Pollux. Niphus. Blondus.

Vincentius.

Tardinus.

The third kinde of Quinancy (called Synanche) killeth Dogs, because it bloweth up their chaps, and includeth their breath. The Cough is very noy fome to Dogs, wherefore their keepers mult infuse into their Noitrils two cups of Wine, with bruifed sweet Almonds: but Tardinus for this disease, prescribed great Parsley sod with Oyl, Honey, and Wine, and so given to the Dog. For the shortness of the breath, bore him through the ear, and if there be any help, that will prevail.

If a bone flick in the mouth of a Dog, hold up his head backward, and pour Ale into his mouth until he cough, and so shall he be eased. When a Dog hath surfeited, and salleth to loath his meat; he cateth the herb Canaria, and is relieved (both against his furfeit, and also the bitings of Serpents.) For the Worms in the belly, he cateth Wheat in the stalk. The Gowt maketh the Dogs legs grow crooked, and it is never fo cured, but that after a course or two they grow lame again. When his skin flyeth from his nails, take meal and water, and binde them thereunto for a remedy; and these are for the most part, those diseases wherewithall Dogs are infected, and the other are either cured by heat, or by eating of grass: and so for this part, I conclude both the sickness and cure of Dogs, with the faying of Gratius :

Mille tenent peftes, curaque potentia major.

Of the bitings of mad Dogs and their

Concerning the madness of Dogs, and their venemous bitings, we are now to speak : and first of all, no reasonable man ought to doubt, why the teeth of a mad Dog should do more harm then of a found and healthy one: because in rage and anger, the teeth of every Beast and creature, receive venome and poyson from the head (as it is well observed by Ægineta) and so at that time faitning their teeth, they do more harm then at other times. Against the simple biting of a Dog, it is suificient but to use the urine of a Dog, for there is not much venome in those wounds; and the urine alfo will draw out the prickles of a Hedge-hog, because such wounds have in them but little poyson. Alfo (as Actum prescribeth) it is very loveraign in such wounds, first of all to cover and rubthe fore with the palm of ones hand, and then pour into it Vinegar and Nitre, fo as it may descend to the bottom of the wound, and afterward lay unto it a new spunge wetted in the same Vinegar and Nitre, and let it be so continued for the space of three days, and by the working thereof it shall be whole.

Also it is generally to be observed in all the bitings of men by Dogs, that first of all it is requisite, that the wound be well rubbed over by the palm of the hand with Vinegar, then pour into the wounds Vinegar mixed with water or with Nire, laying also a spunge thereupon, and so binde it upon the place, having first wetted the cloaths wherewithall you binde it with the faid. Vinegar mixed, fo let it remain bound up three days together, and afterward follow the common course of curing, as in every vulgar wounds, or elfe, lay thereunto Pellitory of the Wall, mingled and beaten with Salt, changing it every day, untill the crust or upper skin fall away.

It is also good sometimes, the holes being small, to wet Lint in Vinegar, and to purge the wound with powder of Anife-feed, or Cumin; laying the Lint upon the Anife for two or three days. The same being thus purged, take a medicine of the equall parts of Hony, Turpentine, Butter, Goole-grease, Marrow of a Hart, or Cali, melted betwirt the teeth of a man, and lay it thereunto, for it also cureth the bitings of men: but if the fore be inflamed, then lay unto it Lentils fod with the parings of Apples, and dryed, or the crums of bread with the juyce of Beets, and a little Oyl of

Divers Authors have also prescribed these outward medicines against the bitings of Dogs in general, namely Vinegar spunged, the Lees of Vinegar, with Nigella Romana, Venus Hair, Alabafter, Brine with Lint, Garlick mixed with Honey, and taken into the body, Lees of Wine,

Almonds both sweet and bitter mingled with Honey, dryed Anise-seeds burned, the leaves of black Hore-hound, or Archangel beaten with Salt, Scallions with Honey and Pepper of the case, the juyce of Onyons with Rue and Honey, or raw Onyons with Hony and Vinegar, but fod ones with Honey and Wine, (if they be green) let them ly to the wound three days: the aftes of Vine-trees with Ovl. ashes of a Fig-tree with a Sear-cloth, beside infinite other elaborate medicines, drawn from Trees, Fruits, Fields, Gardens, and all other creatures; as if Nature had only stroven to provide fundry ready cures for this evill above all other.

Leaving therefore the simple bitings of Dogs, let us proceed to the madness of Dogs and their bitings, wherein the greater danger must be considered, with greater circumspection of remedies. First therefore, the Ancients have derived Reviem, of Raviem, madness, of the hoarsness of voyce. because a Dog at that time hath no perfect voyce.) But it is more probable, that Rabies cometh of Reviendo, because when a Dog beginneth to be oppressed herewith, he biteth, snatcheth, runneth to and fro, and is carryed from home and Master, to his own perdition: this by the Gracians is called

Lytta, and Cynoleffos.

By this evill, not only Dogs perish, but all other creatures (except a Goose) bitten by them : and a man doth not escape without great perill. For Albertus relateth a story, of a man whose arm was bitten by a mad Dog, and after twelve years the fore brake forth again, and he dyed within two days; and the reason hereof was (as in all likelihood that of Calius) that when one and the same nature insecteth each other, as Dogs do Dogs, and men do men, then by reason of their similitude and natural sympathy, they receive the consuming poyson with all speed: but if another nature infect that, betwixt whom in inclination and passion, there is a dissimilitude and antipathy, (as is betwixt a Dog and a Man) then will the poyson receive greater opposition, and be so much the longer before it receive predominant operation, because the first overcometh Nature by treason, against which there is no resistance; and the second by open force and proclamation of War, against which all the strength and force of nature is combined and opposed.

Hereofalso it came to pass, that the Noble Lawyer Baldus, playing with his Dog at Trent, was Matheolus. bitten by him in his lip, and neglecting the matter (because he never suspected the Dogs madnes) A History of after four moneths the poyfon wrought upon him, and he periffed miferably. Those Beasts which have teeth like saws, (as Dogs, Wolves, and Foxes) go mad by nature, without the bitings of others, Michal Epheten by other.

Michal Epheten by other.

Also it hath been observed, that sometimes a mad Dog hath bitten, and there hath sollowed no Aug. Niphus. harm at all, whereof this was the reason, because poyson is not equally in all his teeth; and therefore biting with the purer and wholesomer, the wound became not perillous.

A man bitten with a mad Dog, falleth mad presently when he cometh under the shadow of a Ponzettus. Corn-tree; as it is affirmed by most Physitians, for that shadow setteth the poyson on fire: but a man falling mad, of all creatures avoideth a Dog, and a Dog most of all falleth upon men. There are many things which ingender madnels in Dogs, as hot wheaten bread dipped in Bean-water, melancholy bred within them, and not purged by Canaria, or other herbs, the menstruous pollutions of Women, and the pain of his teeth. Their madness is most dangerous in the Dog-days, for then they Iling. both kill and perish mortally; for at that time their spittle or some, falling upon mans body, breed- Dog-days eth great danger; and that if a man tread upon the Urine of a mad Dog, he shall feel pain by it if he most perillous have a fore about him: from whence it came to pass, that a stone bitten by such a Dog. was a com- for mad Dogs. mon proverb of discord. Also it is observed, that if a wound be dressed in the presence of man or woman, which hath been bitten by a mad Dog, that the pain thereof wil be encreased: and which is more, that abortment will follow upon Beasts with young, or Egges covered by the Hen, by their pre-sence: But for remedy, they wash their hands and sprinckle themselves, or the Beasts with that wa- Pliny. ter, whereby the evill is to be cured.

If the gall of a mad Dog, about the bigness of a Lentill feed be eaten, it killeth within feven days, or Bertrujus. esse doth no harm at all, if it pass seven days without operation. When a mad Dog had suddenly tore in pieces a garment about ones body, the Taylor or Botcher took the fame to mend, and forgetting himself, put one side of the breach into his mouth to firetch it out to the other, and fell mad immediately. Men thus affected, fear all waters, their virile member continually standeth, they suffer many

Convulsions, and oftentimes bark like Dogs.

There was a certain Mason at Zurick, who had his finger grievously bitten with a mad Dog about Inly, whereunto he laid Garlick, Rue, and Oyl of Scorpions, and so it seemed to be healed, where-fore he took no counsel of any Physitian. About August following, he was taken with a Feaver, being first very cold, then very hot, and so continued sweating for a day or two, and could not endure the cold air. He thirsted much, yet when water or drink was brought him, he was so asraid thereof that he could not drink: his fweat was cold, and when he felt any cold air, he cryed out for fear it had been water: thus he remained trembling, and offering to vomit at the fight of water, many times howling, and so perished after two days ended.

When a Dog is mad it may be known by these signes, for he will neither eat nor drink, he look. Signes to know eth awry and more fadly then ordinary; his body is lean, he cafteth forth thick fleam out of his a mad Dog. nostrils or mouth: He breatheth gaping, and his tongue hangeth out of his mouth. His ears is limber and weak, his tail hangeth downward: his pace is heavy and fluggish until he run, and then it is more rash, intemperate and uncertain. Sometimes running, and presently after standing still

Of Dogs.

Keetrutius. P. nzettus.

Ætiut.

again : lie is very thirfty, but yet abstaineth from drink, he barketh not, and knoweth no man, biteagain : he is very timity, our yet autaineth from arms, he carful, and runneth into fecret ing both frangers and friends. His head hangeth downward; he is fearful, and runneth into fecret places from his whelps or fellows, who often bark at him, and will not eat of bread upon which his bloud hath fallen. His eyes grow very red; he many times dyeth for fear of water: fome differente by laying Nuts or grains of Corn to the bitten place, and afterward take them away and cast them by laying Nuts or grains of Corn to the bitten place, and after the eating the fowl live, the Dog will to Hens or Pullen, who for hunger will eat them, and if after the eating the fowl live, the Dog will not be mad; but if it dye, then for certainty the Dog will fall mad. The which passions do also not be man; but it tage, then for certainty the 20g minutes of the female agree with them that are bitten by him; and it is not to be forgotten, that the bitings of the female bring more danger then the males.

ing more uanger then the mates. The bodies of them that are thus wounded grow very dry, and are pressed with inward burning Feavers, if by Musick and delightful sports they be not kept waking; many times they dye suddenly, or elle recover for a small time, and then fall into a relapsed malady.

Some give this to be the cause of their fear of water, because their body growing dry, feemeth to forget all participation with humidity: but Rufus affirmeth, this cometh from melancholy, wherewithall these persons are most commonly affected: which agreeth with an imagination they have, that they see Dogs in the water, and indeed it cannot be but their own countenance, which in these passions is very red, doth wonderfully afflict them, both in thewater, and in all looking

When a certain Philosopher (being bitten by a mad Dog) entred into a Bath, and a strong appaglaffes. rition of a Dog presented it self unto him therein, he strove against this imagination with a singular contident courage to the contrary, saying within himself; Quid Cani commune est cum Balno? what hath a Dog to do in a Bath? and so went in and overcame his disease: which thing had seldom chanced, that a man hath recovered this malady after he fell into fear and trembling, except Endemus and Themis, who obeying the request of a friend of his, entred likewise into the water, and

after many torments was recovered.

To conclude, some men in this extremity suffer most fearful dreams, profusion of seed, hoarsness of voyce, thortness of breath, retention of urine, which also changeth colour, being sometimes black, sometimes like milk, sometime thick, sometime thin as water, rumbling in the belly, by reafon of crudity, redness of the whole body, distention of nerves, heaviness of minde, love of darkness, and fuch like. Yet doth not this operation appear presently upon the hurt, but sometimes at nine days, sometimes at forty days, sometimes at half a year, or a year, or seven, or twelve year, as hath been already faid.

For the cure of these Dogs, and first of all for the preventing of madness, there are fundry invented observations. First, it is good to shut them up, and make them to fast for one day, then purge them with Helleber, and being purged, nourish them with bread of Barley-meal. Other take them mad Dogs ciwhen they be young whelps, and take out of their tongue a certain little worm, which the Gracians call Lytta; after which time they never grow mad, or fall to vomiting, as Graitus noted in these

Namque subit nodis qua lingua tenacibus bæret Vermiculum dixere, mala atque incondita pestis, &c. Iam teneris elementa mali, caufafque recidunt.

But immediately it being taken forth, they rub the tongue with Salt and Oyl. Columella teacheth that Shepheards of his time, took their Dogs tails, and pulled out a certain nerve or finew, which cometh from the Articles of the Back-bone into their tails, whereby they not only kept the tail from growing deformed and over-long, but also constantly believed, that their Dogs could never afterward fall mad: whereunto Pliny agreeth, calling it a castration or gelding of the tail, adding, that it must be done before the Dog be forty days old. Some again say, that if a Dog taste of a Womans milk which the giveth by the birth of a Boy, he will never fall mad. Nemefian afcribeth the cure hereof to Castoreum dryed and put into milk, but this is to be understood of them that are already mad, whose elegant verses of the cause, beginning, and cure of a mad Dog, I have thought good here to express:

> Exhalat feu terra finus, feu noxius der Causa malt ; seu cum gelidus non sufficit humor, Torrida per venas concrescunt semina flamme.

Whatfoever it be he thus warranteth the cure.

Tunc virosa tibi sumes, multumque domabis Caftorea, adtritu filicis lentescere coges. Ex ebore buc trito pulvis lectove feratur Admiscensq; diu facies concrescere utrumque. Mox lattis liquidos fenfim superadde fluoret, Ut non cundantes banftus infundere cornu Inferto poffis , furiafque repellere triftet.

Armetia a King of Valentia, prescribeth this form for the cure of this evill : let the Dog be put in- Albertus. to the water, fo as the hinder-legs do only touch the ground, and his fore-legs be tyed up like hands over his head, and then being taken again out of the water, let his hair be shaved off, that he may be pieled untill he bleed: then anoint him with Oyl of Beets, and if this do not cure him within seven days, then let him be knocked on the head, or hanged out of the way.

when a young male Dog suffereth madness, shut him up with a Bitch; or if a young Bitch be also Blondus. oppressed, that her up with a Dog, and the one of them will cure the madness of the other.

But the better part of this labor, is more needful to be employed about the curing of men, or other foreit is to be remembred, that all other poysoned wounds are cured by incision and circumcising man or beast of the flesh, and by drawing plaisters, which extract the venom out of the flesh, and comfort nature; bitten by a and by Cupping-glaffes, or burning Irons, (as Calim affirmeth) upon occasion of the miraculous fiction mad Dog. of the Temple door Key of S. Belli us, neer Rhodigium; for it was believed, that if a mad man could hold that Key in his hand red hot, he should be delivered from his fits for ever.

There was such another charm or incantation among the Apuleians, made in form of a prayer against all bitings of mad Dogs, and other poylons, unto an obscure Saint (called Vithus) which was to be faid three Saterdays in the evening, nine times together, which I have here fet down for no

other cause but to shew their extream folly.

Aime Vithe pellicane Oram qui tenes Appulam, Littufque Polygnanicum, Qui morsus rabidos levas.

Irafque canum mitigas, Tu sancie rabiem asperam Richusque canis luridos, In favom probibe luem.

A feelifh charm and praver td Vithus

I procul hine rabies, procul hine furor omnis abesto.

But to come to the cure of such as have been bitten by mad Dogs: First I will set down some compound medicines to be outwardly applyed to the body: Secondly, some simple or uncompounded medicines: In the third place such compounded and uncompounded potions, as are co be taken inwardly against this poyson.

For the outward compound remedies, a plaister made of Opponen and Pitch, is much commended, Dioscorides. which Menippus used, taking a pound of Pitch of Brutias, and four ounces of Opponax (as Alius and Alluarius do prescribe) adding withall, that the Opponax must be dissolved in Vinegar, and afterward the Pitch and that Vinegar must be boyled together, and when the Vinegar is consumed, then put in the Opponax, and of both together make like taynters or splints, and thruit them into the wound, so let them remain many days together, and in the mean time drink an Antidote of Sea-crabs and Vinegar, (for Vinegar is alway pretious in this confection.) Other use Basilica, Onyons, Rue, Salt, rust of Iron, White bread, feeds of Horehound, and Triacle: but the other plaister is most forcible to be applyed outwardly, above all medicines in the world.

For the simple and uncompounded medicines to be taken ag inst this fore, are many: As Goosegrease, Garlike, the root of wilde Roses drunk; bitter Almonds, leaves of Chickweed, or Pimpernel, the old skin of a Snake pounded with a male-Sea-crab, Betony, Cabbage leaves, or stalks, with Par-ineps and Vinegar, Lime and Sewet, powder of Sea-crabs with Hony; powder of the shels of Seacrabs, the hairs of a Dog laid upon the wound, the head of the Dog which did bite, mixed with a little Eurhorbium; the hair of a Man with Vinegar, dung of Goats with Wine, Walnuts with Hony and Salt, powder of Fig. tree in a Sear-cloth, Fitches in Wine, Exphorbium; warm Horse-dung, raw Bears chewed in the mouth, Fig-tree-leaves, green Figs with Vinegar, fennel stalks, Gentiana, dung of Pullen, the liver of a Buck-Goat, young Swallows burned to powder, also their dung; the urine of a Man, an Hyanai skin, Flower-deluce with Honey, a Sea-hearb called Kakille, Silphum with Salt, the flesh and shels of Snayls, Leek-seeds with Salt, Mints, the tail of a Field-mouse cut off from her alive, and the fuffered to live, roots of Burs, with Salt of the Sea-Plantain, the tongue of a Ram with Salt, the flesh of all Sea-fishes, the sat of a Sea-calf and Vervine; beside many other superstitious Amulets which are used to be bound to the arms necks, and breafts, as the Canine-tooth bound up in a leaf and tyed to the arm; a Worm bred in the dung of Dogs hanged about the neck; the root of Gintian in an Hyanaer skin, or young Wolfs skin, and fuch like; whereof I know no reason beside the opinion of men.

The inward compound potions or remedies against the bitings of Dogs may be such as these. Take Sea-crabs, and burn them with twigs of white Vines, and fave their ashes, then put to them the postder of Gentian root well cleanled, and small beaten, and as oft as need requireth take two spoonfuls of the first, and one of the second, and put them into a cup of pure and unmixed Wine, and so drink it for four days together, being well beaten and stirred, so as the Wine be as thick as a Cawdle; and there is nothing more forcible then Sea-crabs, Hiera, Diascincum, powder of Walnuts in warn: rain Water, Triacle, Castoreum, Pills, Spurge-seed, and a decoction of Indian thorn with Vervine given in water. These may serve for several compound inward remedies against these poysons, and now sollow the

First enting of Garlike in our meat, drinking of Wormwood, Rams stell burned and put into Wine fo drunk. There is an Herb called Aysson, by reason of the power it hath against this evill, which being bruifed and drunk, cureth it. The liver of a Boar dryed and drunk in Wine, hath the same operation Jews lime drunk in water Leeks and Onyons in meat, Dogs bloud, the head, the ve n

Pliny.

The cure of

ther for pre-

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under the tongue (commonly supposed to be a worm) and the liver of the Dog which hath done the hurt, are also prescribed for a remedy of this evill: but especially the liver or rennet of a young Puppey, the rinde of a wilde Fig. tree, a dram of Gafforeum, with Oyl of Roses, Centaury, or Chame-Puppey, the root of a wilde Rose; (called Cynorrhodon and Cynosbaton) Ellebor; the brain of a Hen drunk in some liquor, Sorrel, Honey, Minte, and Plantaine : but Pimpinella Germanica is given to all Cattel which are bitten by a mad Dog. Besides many other such like, which for brevity sake I omit, concluding against all superstitious curing by Inchantments or supposed Miracles, such as is in a certain Church of S. Lambert, in a City of Picardy, where the Mass Priests, when a man is brought unto them having this evill, they cut a crofs in his forehead, and lay upon the wound a piece of S. Lambert fole burning, (which they say (though fally) is referred to this day withour diminution) then do they fow up the wound again, and lay another plaister upon it, prescribing him a dyet; which is to drink water, and to eat hard Egs, but if the party amend not within forty days, they binde him hand and foot in his bed, and laying another bed upon him, there strangle him, as they think without all fin) and for preventing of much harm that may come by his life, if he should bite another. This flory is related by Abfiut, and it is worth the noting, how murther accompanieth superstitious humane inventions, and the vain prefumptuous confidence of Cross-worshippers : and thus much of the madness of Dogs, and the cure thereof in men and beasts. In the next place, the conclusion of this tedious discourse followeth, which is, the natural medicines

arifing out of the bodies of Dogs, and so we will tye them up for this time. Whereas the inward parts of men are troubled with many evils, it is delivered for truth, that if little Melitean Dogs, or young sucking Puppies, be laid to the breast of a childe or man that hath infectious passions or pains in his entrails, the pain will depart from the man into the beast; for which cause they burned them when they were dead. Serenus doth express this very elegantly, saying;

Quin ettam catulum lattentem apponere membris Convenit, omne malum transcurrere fertur in illum. Cui tamen extintto munus debetur bumandi, Humanos quia contactus mala tanta fequuntur, Et jundum vitium ducit de conjuge conjux.

Amatus. Hippocrates.

The natural

medicines.

Furnerius.

Pliny.

If a Whelp be cut afunder alive, and laid upon the head of a mad melancholike woman, it shall cure her, and it hath the same power against the Spleen. If a woman grow barren after she hath born children, let her eat young Whelp-flesh, and Polypus fish fod in Wine and drink the broath, and she shall have ease of all infirmities in her stomach and womb. Water distilled out of Whelps, causeth that pieled or Maven places shall never have more hair grow upon them.

With the fat of whelps, bowelled and fod till the flesh come from the bones, and then taken and put into another Vessel, and the weak, resolute, or paralytike members being therewith anointed, they are much eased if not recovered. Absus faith, he made experience of Puppies sod alive in Oyl, whereby he cured his Gowty legd Horfes, and therefore it cannot chuse but be much more profita-

The skin of a Dog held with the five fingers, stayeth Distillations; it hath the same operation in gloves and stockins, and it will also case both Ach in the belly, head, and feet, and therefore it is used

to be worn in the shoes against the Gowt.

The slesh of mad Dogs is salted, and given in meat to them which are bitten by mad Dogs for a fingular remedy. The bloud is commended against all intoxicating poyfons and pains in the small guts, and it cureth scabs. The fat is used against deafness of the ears, the Gowt, Nits in the head, and incontinency of urine, given with Alum. A plaister made of the Marrow of a Dog and old Wine, is good against the falling of the fundament. The hair of a black Dog easeth the Falling sickness, the Brains of a Dog in Lint and Wool laid to a mans broken bones for fourteen days together, doth confolidate and joyn them together again, which thing caused Serenus to make these excellent verses;

> Infandum dittu cunttis procul absit amicis, Sed fortuna potens omen convertat in boftes, Vis indigna novo si parferit offa fragore, Conveniet cerebrum blandi Canin addere fratiu, Lintea deinde superque inductu nectere lanas Sapius & fuccos conspergere pinguis olivi, Bis feptem credunt revale foere cuncta diebut.

The brain-pan or skull of a Dog clove afunder, is applyed to heal the pain in the eyes that is, if the right eye be grieved, thereunto apply the right fide of the skull, if the left eye, the left fide.

The vertues of a Dogs head made into powder are both many and unspeakable, by it is the biting of mad Dogs cured; it cureth spots and bunches in the head; and a plaister thereof made with Oil of Roses, healeth the running in the head: it cureth also all tumors in privy parts, and in the seat, the chippings in the fingers, and many other diseases.

Of the Elephant.

The powder of the teeth of Dogs, maketh Childrens teeth to come forth with speed and case.

and if their gums be rubd with a Dogs tooth, it maketh them to have the sharper teeth : and the

nowder of these Dogs teeth rubbed upon the gums of young or old, easeth Tooth-ach, and abateth

ivelling in the gums. The tongue of a Dog is most wholesome both for the curing of his own wounds by licking, as also of any other creatures. The Rennet of a Puppey drunk with Wine, Rafis.

diffolveth the Colick in the same hour wherein it is drunk it and the Vomit of a Dog laid upon the belly of a Hydropick man, caufeth water to come forth at his stool. The gall healeth all wheals Sexual.

A cularius.

and blifters after they be pricked with a Needle, and mingled with Honey it cureth pain in the eyes. and taketh away white spots from them: likewise insused into the ears, openeth all stoppings, and Pliny. cureth all inward pains in them. The Spleen drunk in Urine, cureth the Spleenetick; the milt being taken from the Dog alive, harh the same vertue to help the milt of man. The skin of Bitches wherein they conceive their Pupnies (which never touched the earth) is pretious against difficulty in Childe-birth, and it draweth the Infant out of the womb. The milk of a Bitches first whelping, is an antidote against poyson, and Dissorides. the same causeth hair never to come again, if it be rubbed upon the place where hairs are newly nulled off: Also infused into the eyes, driveth away the whiteness of them. Likewise there is no her. ter thing to anoint the gums of young children withall, before they have teeth, for it maketh them to come forth with ease: it easeth likewise the pain of the ears, and with all speed healeth burnt

mouths by any hot meat : Ora ambufta cibo faraba latte Canino. The urine of a Dog taketh away spots and warts, and being mingled with Salt of Nitre, wonderfully easeth the Kings Evill. The dung of Dogs (called by the Apothecaries Album (Frayum) because the white is best, being ingendred by eating of bones, and therefore hath no ill savour. Galen affirmeth, that his Masters in Physick, used it against old fores, Bloody flixes, and the Quinsie; and it is very profitable to stanch the bloud of Dogs; and also against the inflamations in the breast of Women mingled with Turpentine. It was well prescribed by Avicen, to expell congealed bloud out. of the Romach and bladder, being taken thereof fo much in powder as will lye upon a Goldeni

Of the Ethiopian EAL.

Here is bred in Ethiopia a certain strange Beast about the bigness of a Sea-horse, being of co. Pliny. lour black or brownish: it hath the cheeks of a Boar, the tail of an Elephant, and horns Solimes. above a cubit long, which are moveable upon his head at his own pleafure like ears; now flanding one way, and anon moving another way, as he needeth in fighting with other Beafts, for they fland not stiffe, but bend flexibly; and when he fighteth, he alway stretcheth out the one, and holdeth in the other, of purpose as it may feem, that if one of the m be blunted and broken then he may defend himself with the other. It may well be compared to a Sea-horse, for above all other places it loveth belt the waters.

Of the ELEPHANT.

Here is no creature among all the Beasts of the world, which hath so great and ample demon- The great wife A firation of the power and wisdom of Almighty God as the Elephant: both for proportion of of the confidebody and disposition of spirit; and it is admirable to behold the industry of our ancient fore-fathers, and noble defire to benefit us their posterity, by searching into the qualities of every Beatt, to discover what benefits or harms may come by them to mankinde : having never been atraid either of the wildest, but they tamed them; the fiercest, but they ruled them; and the greatest, but they also set upon them. Witness for this part the Elephant, being like a living Mountain in quantity and outward appearance, yet by them so handled, as no little Dog became more serviceable and

Among all the Europeans the first possessor of Elephants; was Alexander Magnut, and after him The fast man Antigonus, and before the Macedonians came into Afia, no people of the world except the Africans in En op poland the Indiant, had ever feen Elephants. When Fabritius was fent by the Romans to King Pyrthus in filler of Ele-Ambassage, Pyribus offered to him a great sum of money, to prevent the War, but he refused private gain; and preferred the service of his Countrey: the next day he brought him into his pre-fence, and thinking to terrifie him, placed behinde him a great Elephant, shadowed with cloth of Arras; the cloth was drawn, and the huge Beaft instantly laid his trunk upon the head of Fabricius, fending forth a terrible and direful voyce: whereat Fabritius laughing, perceiving the policy of the King, gently made this speech ;

Neque beri aurum, neque bodie b flia me fermovit.

I was neither tempted with thy Gold yesterday, nor terrified with the sight of this Beast to day: and so as- Entropins. terward Pyrrbus was overcome in War by the Romans, and Manlius Curius Dentatus did first of all bring Elephants in Triumph to Rom;, calling them Lucane Boves, Oxen of the Wood, about O 3

the 472 year of the City; and afterward in the year of Romes building 502. when Metellus was high Priest, and overthrew the Cartbaginians in Sicily, there were 142 Elephants brought in Ships to home and led in triumph, which Lucius Pifo afterward, to take away from the people opinions of the fear of them, caused them to be brought to the stage to open view and handling, and so slain; which thing Pompey did also by the slaughter of five hundred Lions and Ele-Julius Cspit. phants together; so that in the time of Gordianus, it was no wonder to see thirty and two of them

Of the feveral ges.

An Elephant is by the Hebrews called Behemah, by way of excellency, as the Latins for the same cause call him Bellua, the Chaldeans for the same word, Deut. 14. translate Beira; the Arabians, names in Cause Carring Behau, the Persians, Behad; and the Septuagist, Ktene; but the Grecians vulgarly Elephas, not Quasi Bebut; the response your copulation in the water, but rather from the Hebrer word Dephil; fignifying the Inory tooth of an Elephant (as MunHer well observeth.) The Hebrens also use the word Schin for an Elephants tooth. Moreover Hefschim called an Elephant in the Greek tongue Periffer; the Latins do indifferently use Elephas and Elephanius; and it is said that Elephanius in the Punick tongue, signifieth Casar: whereupon when the Grandsather of Julius Casar had slain an Elephant, he had the name of Cafar put upon him.

The original of the Cafars.

nau the name of case, par beaft Leofante, or Lionfante; the French, Elephante; the Germans, Helfant; the Illyrians, Slon. We read but of three appellative names of Elephants; that is of one, called by Alexander the great Ajax, because he had read that the buckler of great Ajax was covered with an Elephants skin, about whose neck he put a Golden collar, and so sent him away with liberty. Aniochus one of Alexanders successors had two Elephants, one of them he likewise called Ajax, in imitation of Alexander, and the other Patroclus, of which two this flory is reported by Antipater. That when Antiochus came to a certain ford or deep water, Ajax which was alway the Captain of the refidue, having founded the depth thereof, refused to passe over, and turned back again, then the King spake to the Elephants and pronounced, that he which would passe over should have principality over the refidue: whereupon Patroclus gave the adventure, and passed over safely, and received from the King the filver trappings and all other prerogatives of principality; the other feeing it (which had alway been chief till that time) preferred death before ignominy and difgrace, and fo would never after eat meat but famished for forrow.

They are bred in the hot Eastern Countries, for by reason they can endure no cold, they keep only in the East and South. Among all, the Indian Elephants are greatest, strongest, and tallest, and there are among them of two forts, one greater (which are called Profii) the other smaller (called Taxile) They be also bred in Africa, in Lybia, much greater then a Nysean Horse, and yet every way inferiour to the Indian; for which cause, if an African Elephant do but see an Indian, he trembleth, and laboureth by all means to get out of his fight, as being guilty of their own

Countries of

the breed of

Elephants.

Diodorus.

Ælianus. Philoftratus.

Solinus .

There are Elephants also in the Isle Taprobane, and in Sumatra in Africa. They are bred in Lybia, in Athiopia, among the Troglodyte, and in the Mountain Atlas, Syrtes, Zames, and Sala, the feven Vertomannus. Mountains of Tingitania, and in the Countrey of Basman, subject to the great Cham. Some Authors affirm, that the African Elephants are much greater then the Indian, but with no greater reason Paul Venetus. then Columella writeth, that there be as great beafts found in Italy as Elephants are : whereunto no found Author ever veelded.

The height Elephants.

Of all earthly creatures an Elephant is the greatest: for in India they are nine cubits high, and five cubits broad; in Africa fourteen or fifteen full spans, which is about eleven foot high and proportionable in breadth, which caused Ælianus to write, that one Elephant is as big as three Bugils; and among these the Males are ever greater then the Females. In the Kingdom of Melinda in Africk, there were two young ones not above fix monthes old, whereof the least was as great as the greatest Ox, but his flesh was as much as you shall finde in two Oxen; the other was

Vertomannus. The colour and feveral of the use of his skin. Pliny.

Their colour is for the most part mouse-colour, or black; and there was one all white in Ethiopias The skin looketh pieled and scabby; it is most hard on the back, but softer underneath the belly, having no covering of hair or griftles, nor yet help by his tail to drive away the flies, for that evill doth this beaft feel in his great body, but alway hath crevifes in his skin, which by their favour do invite the little flies to a continual feast, but when by stretching forth they have received the fwarmes, by shrinking together again, they inclose the flies, and so kill them: so that these crevifes in his skin, are unto him in flead of a main, tail, and hair : yet there are some few hairs which grow scattering upon his hide, whereof some have been brought out of America into Germany, which were two palms long, but not fo stiffe as Swines.

Gillius.

Their skin is so hard and stiffe, that a sharpe sword or iron cannot pierce it. Their head is very great, and the head of a man may easily enter into their mouth, as a finger into the mouth of a Dog; but yet their ears and eyes are not equivalent to the residue of their proportion: for they are small like the wings of a Bat or a Dragon, those of the Ethiopian Sambri want cars altogether. Varioumning. Their eyes are like the eyes of Swine, but very red; they have teeth of either fide four, wherewith Of their teeth, they grind their meat like meal, and they have also two other which hang forth beyond the relidue, in the males downward, and these are the greater and crooked; but in the semales upward, and they are the smaller and straight : the one of them they keep alwayes sharp, to revenge injuries, and with the other they root up plants and trees, for their meat; to that nature hath armed both lexes



Gillius. 1 liny.

with these for their chiefest desence; and with these the semales are calved at the first, and indued with these for their chiefe defence; and white the come forth; the males not fo quickly, but rather from the mothers belly, and appear so soon as they come forth; the males not so quickly, but rather after the manner of Bores and Sea-horses, they hang out of their mouthes, and grow to be ten foot long, whereof they make posts of houses in some Countreys, and call them Ebora, that is, young Ivory; which caused Martial to write thus;

Grandia taurerum portant qui Zorpora, quaris An Indicas possint sustinuise trabes.

There is a certain Book extant, without the name of the Author, written of Judea or the Holy land, wherein the Author affirmeth that he saw an Elephants tooth sold to a Venetian Merchant for six wherein the Ducats, it being fourteen spans long, and four spans broad, and it weighed so heavy, that he could not move it from the ground.

variomanus also saith, that he saw in the Isle of Sumaira, two Elephants teeth, which weighed three hundred fix and thirty pounds. This is certain, that the teeth of those Elephants which live in the Marishes and watry places, are so smooth and hard, as they seem intractable, and in some places they have holes in them, and again certain bunches as big as hail-stones, which are so hard, as no art

or instrument can work upon them.

Philostratus.

The Elephants of the Mountains have leffer and whiter teeth, fit to be applyed to any work, but the best of all, are the teeth of the Campestrial and field Elephants, which are whitest and softest, and may well be handled without all pain. The teeth of the female are more pretious then of the male, and these they lose every tenth year; which falling off, they bury and cover in the earth, pressing them down by sitting upon them, and then heal them over with earth by their feet, and so in short time the graffe groweth upon them: for, as when they are hunted they know it is for no other cause then their teeth; so also when they lose their teeth, they desire to keep them from men, lest the virtues of them being discovered, they which bear them should enjoy the lesse peace

Ælianus.

A wonderful

The finding of . It is admirable what devises the people of India and Africa have invented by natural observation, to finde out these buried teeth, which unto us living in the remote parts of the world, we would judge impossible by any ordinary or lawful course, except we should turn up the earth of a whole Countrey, or go to work by diabolical conjuration; yet have they found out this facile and ready courfe. In the woods or fields where they suspect these teeth to be buried, they bring forth pots or bottles of water, and difperse them, here one, there another, and so let them stand, and tarry to watch them, fo one fleepeth, another fingeth, or bestoweth his time as he pleaseth; after a little time, they go and look in their pots, and if the teeth lie near their bottles, by an unipeakable and fecret attractive power in nature, they draw all the water out of them that are neer them, which the watchman taketh for a fure fign, and so diggeth about his bottle, till he finde the tooth : but if their bottles be not emptied, they remove to feek in another place.

These Ivory teeth have been gliway of great estimation among all the Nations that ever knew them, the Ethiopidus payed for a tribute unto the King of Persia every third year twenty of these teeth hung about with gold and Jet-wood. These are sold by weight, and there be many which deceive the world with the bones of Fishes in stead hereof, but the true Ivory is paler and heavier, and falling upon the ground will easily break, whereas the bones of Fishes are more tenacious, light and firong. It is like to the Chernites wherein Darius was entombed, and the Marble called Laps Coraliticus, Coral ftone : like unto this is the Alagi stone, and the Pederos Jewel. With this Ivory they made images and statues for their Idol gods, as one for Pallas in Athens, for Ejculopins in Epidaurus, for Venus under the name of Urania by Phidias, whereupon the was called Elephantina, for Apollo at Reme: and therefore Paulanias wondereth at the Grecians that spared no coffor the vain worship of their gods, for they brought of the Indians and Elbiopians Typry to make their Images with more pomp and oftentation : besides of Ivory they make the hatts of knives, and also the best combs, and Solomon as appeareth 3 Reg. 10. had a throne of Ivory covered all over with gold, for the costs and charge whereof he could not expend lesse then thirty thousand talents.

The greatness of these appeareth by their use, for Polybius reporteth by the region of Galussa Noble man and a great traveller in Africa, that with them they made posts for hopitally and tacks to lay their Cattels meat upon, and likewise folds to enclose them. Apellesimia dean the organical states of the stat was called Elephants inke, and he painted therewith. It hath been affirmed by Elemus and some writers following Pliny, that these teeth are horns, and that Elephants are horned beasts, which errour rose upon the occasion of these words of Pliny; Elephantes & grietes candere tantum cornibut Whether Ele- assimilatio, in Santonum littore reciprocatos destituit Oceanus: where Ælianus finding a resemblance betwixt Rams and Elephants in their white horns, was contented to apply that name to them both, which appertaineth only to one; for Pliny himself ib. 18. sheweth his meaning by another like speech, of their whetting their horns upon trees, and Rhinocerotes upon stones: for except he bad named horns in the first place it might have been questioned whether Rhinocerotes had any horns, but

But what foever were the words or opinion of Pliny, it is most certain, that after Herodotus and rather teeth in the second place. other ancient writers, it is fafer to call these teeth then horns, and I will briefly set down the

reasons of Thilostrains, that will have them to be teeth; and afterward of Grafaldus, Elianus, and Paulanias, that would make them horns, and so leave the Reader to consider whether opinion he thinketh most agreeable to truth. First, that they are not horns, it is alleadged that horns fall off and grow every year again, especially of Harts, and grow forth of their heads; but teeth which are called Fanne or Gang-teeth, standing out of the mouth, fall off together, and are given for weapon and defence to beafts, and such are an Elephants. Again, a horn hath a certain line or circle neer the root, which is covered every year, but this cometh up like a stony substance, without all circle or cover, and therefore it cannot be a horn. Moreover, those creatures are faid to have horns that have cloven hoofs, this hath no cloven hoof, but only five distinct fingers upon a foot. Lastly, all horned beafts have an empty hollowness in their horns (except Harts) but this is found and full thoroughout, except a little passage in the middle like a hole into a tooth: and thus say they which will have them called teeth.

Now on the contrary, those which will have them horns, maake these arguments. First, as the Elks have their horns grow out of their eye-lids, the Rhinocerotes or Ethiopian Buls out of their nose, so as it is not unnatural for the Elephant to have his horns grow out of his mouth. Again, horns fall off and come again in old beafts, but teeth do not fo, and therefore these are horns and not teeth: the power of fire cannot alter teeth, but these teeth break if you go about to change their porportion or figure, but horns of Oxen and Elephants may be stretched, bended, altered, straightned, and applyed to what fashion soever you will. Again, teeth grow out of the gums and cheek-bone, as it is apparent, but horns grow out of the fcull and temples, and fo do the Elephants. as by observation every man may discern. Lastly, as nature hath given another shape and greater proportion of body to Elephants then to any other beafts, so also it is not unreasonable that it vary in the placing of his horns, for they grow downward, and the very mole and quantity of his body is sufficient to arme him against the sear of death. Thus they argument for the horns of Elephants.

The Poets have a prety refemblance of dreams, comparing true dreams to horns, and false dreams to Ivory, because falshood is ever more burnished, then naked and ragged truth. And besides the eye of man is translucent, and containeth in it a horny substance, and by the eye we alway receive the best assurance, but by the mouth (signified by teeth) are many falshoods vented: and for that horns turn upward to heaven, the fountain of truth, but the teeth of an Elephant grow downward towards the earth the mother of error. And for this cause Aeneas by Virgil and Homer, is said to come in at the horny gate of Somnus, and to go forth at the Ivory : Virgils Verses are these:

> Sunt gemine Somni porte, quarum altera fertur Cornea, qua veris facilis datur exitus umbris. Altera candenti perfecta nitens Elephanto, Sed falfa ad calum mittunt infomnia manes. His ubi dum natum Anchises, unaque Sibyllam Profequitur dictis, portaque emittit eburna.

And here we will leave, and profecute no further this discourse of their horns and teeth, but proceed to the other outward parts of this beaft.

The tongue is very small though broad, his trunck called Probofes and Promufein, is a large hollow Ar flotle. thing hanging from his nose like skin to the groundward; and when he feedeth it lyeth open, like Elianm. the skin upon the bill of a Turkey-cock, to draw in both his meat and drink, using it for a hand, and therefore improperly it is called a hand. For by it he receiveth of his keeper what soever he giveth him, with it he overthroweth trees, and wherefoever he swimmeth, through it he draweth breath. It is crooked, griftly, and inflexible at the root next to the nose: within it hath two passages, one into the head and body by which he breatheth, and the other into his mouth where. Gilliui. by he receiveth his meat: and herein is the work of God most wonderful, not only in giving unto it such a divers proportion and anatomy, but also giving him reason to know this benefit of it, that so long as he is in the water and holdeth up that trunck, he cannot perifh.

With this he fighteth in war, and is able to take up a finall piece of money from the earth: with Vertomannie. it he hath been feen to pull down the top of a tree, which twenty four men with a rope could not make to bend. With it he driveth away his Hunters when he is chased, for he can draw up therein a great quantity of water, and shoot it forth again, to the amazement and overthrow of them that persecute him. The Moors say that he hath two hearts, one wherewithal he is incensed, and another whereby he is pacified.

But the truth is, as Ariffolle in the diflection of the heart observed, there is a double ventricle and bone in the heart of an Elephant. He hath a Liver without any apparent gall, but that side of the Liver being cut, whereon the gall should lie, a certain humour cometh forth like a gall. Wherefore Ælianu faith, he hath his gall in his maw-gut, which is fo full of finews, that one would think he had four bellies; in this receiveth he his meat, having no other receptacle for it. His intrails are like unto a Swines, but much greater.

His Liver four times so great as an Oxes, and so all the retidue except the Milt. He hath two pappes a lietle beside his brest under his shoulders, and not between his hinder legs or loins, they Aristotle.

Rob. Cenalis.

Of the Elephant.

are very finall and cannot be feen on the fide. The reasons hereof are given, first that he hath but two pappes, because he bringeth forth but one at a time, and they stand under his shoulders like an Apes, because he hath no hoofs but distinct feet like a mans, and also because from the breast floweth more aboundance of milke.

The genital part is like a Horses, but lesser then the proportion of his body affordeth: the fones are not outwardly feen, because they cleave to his reins. But the semale hath her genital betwirt her thighes: the forelegs are much longer then the hinder legs; and the feet be greater. His legs are of equal quantity, both above and beneath the knees, and it hath ancie bones very low. The articles do not afcend fo high as in other creatures, but kept low neer the earth. He bendeth his hinder legs like a mans when he sitteth, but by reason of his great weight he is not able to bend on both fides together, but either leaneth to the right hand or to the left, and fo fleepeth: It is false that they have no joints or articles in their legs, for when they please they can use, bend, and move them, but after they grow old, they use not to lie down or strain them, by reason of and move them, but after they given being to a tree; and if they did not bend their legs, they their great weight, but take their reft leaning to a tree; and if they did not bend their legs, they could never go any ordinary and stayed pace. Their seet are round like a Horses, but so as they reach from the middle every way two spans length, and are as broad as a bushel, having five distinct toes upon each foot, the which toes are very httle cloven, to the intent that the foot may be fronger and yet parted, that when he treadeth upon foft ground, the weight of his body presse not down the leg too deep. He hath no nails upon his toes, his tail is like an Oxes tail, having a little hair ar the end, and the refidue thereof peeled and without hair: He hath not any brilly hairs to cover his back. And thus much for their feveral parts and their uses.

There is not any creature fo capable of understanding as an Elephant, and therefore it is requisite to tarry somewhat the longer in expressing the several properties, and natural qualities thereof, which fundry and variable inclinations, cannot choose but bring great delight to the Reader. They have a wonderful love to their own Countrey, fo as although they be never fo well delighted with divers meats and joyes in other places, yet in memory thereof they fend forth tears, and they love also the waters, rivers, and marishes, so as they are not unfitly called Riparii, such as five by the rivers fides: although they cannot fwim by reason of their great and heavie bodies, untill they be taught. Also they never live solitary, but in great flocks, except they be sick or watch their young ones, and for either of these they remain adventurous unto death, the eldest leadeth the herd, and the second driveth them forward, if they meet any man they give him way, and go

Their voice is called by the word Barrire, that is, to bray, and thereupon the Elephants themselves are called Barri; for his voice cometh out of his mouth and nostrils together, like as when a man speaketh breathing, wherefore Aristotle calleth it Raucity, or hoarfness, like the low found of a

Trumpet, this found is very terrible in battails as shall be afterward declared.

They live upon the fruits of Plants and roots, and with their truncks and heads, overthrow the tops of trees, and eat the boughs and bodies of them, and many times upon the leaves of trees he devoureth Chamaleons, whereby he is poisoned and dyeth, if he eat not immediately a wilde Ol.ve. They eat earth often without harm, but if they eat it feldom, it is hurtful and procureth pain in their bellies, fo also they eat stones. They are so loving to their fellows, that they will not eat their meat alone, but having found a prey, they go and invite the refidue to their fealts and chear, more like to reasonable civil men, then unreasonable brute beast. There are certain noble Melons in Ethiopia, which the Elephants being sharp imelling beafts, do winde a great way off, and by the conduct of their nofes come to those Gardens of Melons, and there eat and devour them. When they are tamed they will eat Barlie either whole or ground: of whole at one time is given them nine Macedonian Bushels, but of Meal fix, and of drink either wine or water, thirty Macedonian pints at at a time, that is, fourteen gallons; but this is observed, that they drink not wine except in war, when they are to fight, but water at all times, whereof they will not talt, except it be muddy and not clear, for they avoid clear water, loathing to fee their own shadow therein; and therefore when the Indians are to passe the water with their Elephants, they chuse dark and cloudy nights wherein the Moon affordeth no light. If they perceive but a Mouse run over their meat, they will not eat thereof, for there is in them a great hatred of this creature. Also they will eat dryed Figs, Grapes, Onions, Bulrushes, Palmes, and Ivy leaves: There is a Region in India, called Phalacim, which fignifieth Balde, because of an herb growing therein, which causeth every living thing that eateth thereof, to lose both horn and hair, and therefore no man can be more industrious or wary to avoid those places, then is an Elephant, and to forbear every green thing growing in that place when he passeth thorough it.

It will forbear drink eight dayes together, and drink wine to drunkennes like an Ape. It is delighted above measure with sweet savours, ointments, and smelling flowers, for which cause their keepers will in the Summer time lead them into the medowes of flowers, where they of themselves will by the quickness of their smelling, chuse out and gather the sweetest flowers, and put them into a basket if their keeper have any; which being filled, like dainty and neat men, they also defire to wash, and so will go and seek out water to wash themselves, and of their own accord return back again to the basket of flowers, which if they find not, they will bray and call for them. Afterward being led into their stable, they will not eat meat untill they take of their flowers and dreffe the brims of their mangers therewith, and likewise strew their room or standing

place, pleafing themselves with their meat, because of the savour of the flowers stuck about their cratch, like dainty fed persons which set their dishes with green herbs, and put them into their

Their pace is very flow, for a childe may overtake them by reason of their high and large bodies (except in their feare) and for that cause cannot swim: as also by reason that the toes of their feet Gillim. are very short and smally divided. When they are brought into a Ship, they have a bridge made of The shipping wood, and covered with earth, and green boughs are set on either side, so that they imagine of Elephants. they go upon the land untill they enter into the Ship, because the boughs keep them from fight of the Sea. They are most chast, and keep true unto their males without all inconstant love or Elianus. feparation, admitting no adulteries amongst them, and like men which tast of Venus not for any corporal luft, but for defire of heirs and successors in their families; so do Elephants without all unchast and unlawful lust, take their venereal complements, for the continuation of their kinde, and never above thrice in all their dayes, either male or female luffer carnall copulation (but the female only twice.) Yet is their rage great when the female provoketh them, and although they fight not among themselves for their females, (except very seldom) yet do they so burn in this fury, that many times they overthrow trees and houses in India by their tuskes, and running their head like a Ram against them, wherefore then they keep them low and down by subtraction of their meat. and also bring some stranger to beat them. There was a certain cunning Hunter sent into Mauritania, by the Roman Emperor, to hunt and take Elephants; on a day he saw a goodly young Elephant in copulation with another, and instantly a third approached with a directal braying, as if Elianus. he would have eaten up all the company, and as it afterward appeared, he was an arrival to the female, which we faw in copulation with the other male: when he approached neer, both of them fet themselves to combat, which they performed like some unresistable waves of the Sea, or as the hils which are shaken together by an earthquake, wherein each one charged the other most furioully for their love, to the terror and admiration of all the beholders, and so at last became both disarmed of their teeth and horns by their often blowes, before one had overcome the other, and so at last by the hunters were parted asunder, being ever afterward quiet from such contentions about their females for copulation.

The Indians separate the stables of the semales far asunder from the males, because at that time The place and they overthrow their houses. They are modest and shamefast in this action, for they seek the mannet of Deferts, Woods, and fecret places for procreation, and sometimes the waters, because the waters their copulatido support the male in that action, whereby he ascendeth and descendeth from the back of the Play. female with more ease: and once it was feen, that in Virgea (a Countrey of the Corascens) two Elephants did engender out of India, otherwise they couple not out of their own Countries. When they go to copulation, they turn their heads towards the East, but whether in remem- Albertus. brance of Paradife, or for the Mandragoras, or for any other cause I cannot tell : the semale sitteth while she is covered. They begin to engender, the male at fix, ten, twelve, fifteen or twenty year old, the female not before ten years old. They couple but five dayes in two years, and never after the female is filled till the have been clear one whole year; and after the fecond copu- Solinus. lation, he never more toucheth his female. At that time the male breatheth forth at his nose a The time of certain fat humour like a menstruous thing, but the female hath them not till her place of con- copulation, ception be opened : and alway the day after her filling, the washeth herself before the return Arrianus.

to the flock.

The time of their going with young is according to fome, two years, and according to other, Ariffolle, three; the occasion of this diversity is, because their time of copulation cannot certainly be known. The time of because of their secrecy, for the greater bodies that beasts have, they are the lesse fruitful. She is their going delivered in great pain, leaning upon her hinder legs. They never bring forth but one at a time, and with young. that is not much greater then a great Cow-calfe (of three monthes old) which fire nourisheth fix or Diodorus. eight year. As foon as it is Calved, it feeth and goeth, and fucketh with the mouth, not with the Pogius. trunck, and so groweth to a great stature.

The females when they have calved are most fierce, for fear of their young ones, but if a man come and touch them, they are not angry, for it feemeth they understand that he toucheth them The love of the not for any defire to take or harm them, but rather to ftroke and admire them. Sometimes they male to the fegointo the water to the belly, and there calve for fear of the Dragon the male never for faketh her, both to the but keepeth with her for the like fear of the Dragon, and feed and defend their young ones with Calf. fingular love and constancy unto death; as appeareth by the example of one, that heard the bray- Tzetzes. ingofher calf fallen into a ditch, and not able to arife, the female ran unto it, and for haft fell down uponit, so crushing it to death, and breaking her own neck with one and the same violent love.

As they live in herds, so when they are to passe over a river or water, they send over the least or youngest first, because their glear bodies together should not cause the deep water to swell or tife above their height: the other stand on the bank and observe how deep he wadeth, and so make account that the greater may with more affurance follow after the younger and smaller, then they the elder and raller; and the females carry over their Calves upon their fnowts, and Plutarch. long eminent teeth binding them faft with their truncks, (like as with ropes or male girts, that they Æliami. may not fall) being fometime holpen by the male; wherein appeareth an admirable point of natus Philoftrains. al wildom, both in the cariage of their young, and in fending of the leffer foremoft, not only for the reason aforesaid, but also because they being hunted and prosecuted, it is requisite that the greatest

Their inward natural paras. Ælianus.

Tzetzer.

The places of

their abode.

Calius.

Gillius.

Piny.

Leo Afer.

Feftus. Philomele author.

The meat of wilde Elephants. Pliny . Solinm.

Ælianus. Hermolaus.

Ælianus. Simocratus. A fectet. Pliny. A secret in a Countrey of India. Ælianus.

Their love to frect flowers. Ælianus.

The bringing of Elephants out of Ships.

A fecret, if

Aristotle.

Of their ligh-

trac.

ting.

Muting which had been thrice Conful affirmeth, that he faw Elephants brought on shore at Putell in Italy: they were caused to go out of the Ship backward, all along the bridge that was made for them, that so the fight of the Sea might terrific them, and cause them more willingly to come on land, and that they might not be terrified with the length of the bridge from the continent. Pliny and Solins affirm, that they will not go on Inipboard, untill their keeper by some intelligible signe of oath, make promise unto them of their return back again.

They fometimes, as hath been faid, fight one against another, and when the weaker is overcome. he is so much abased and cast down in minde, that ever after he feareth the voice of the con-

Gillius. Ælianw. Calius. Volaterranus.

the females to

their wounded

Stat. Seboft.

Calves.

Solinus.

Ælianus.

They are never fo fierce, violent, or wilde, but the fight of a Ram tameth and difmayeth them. for they fear his horns; for which cause the Egyptians picture an Elephant and a Ram, to signifie a foolish King that runneth away for a fearfull sight in the field. And not only a Ram, but also the gruntling clamour or cry of Hogs: by which means the Komans overthrew the Garthauinians and Pyrthus which trufted overmuch to their Elephants. When Antipater besieged the Metari-Their fear of ans very straitly with many Elephants, the Citizens took certain Swine and anointed them with Rams, Swine, pitch, then fet them on fire and turned them out among the Elephants, who crying horribly by reafon of the fire on their bodies, so distempered the Elephants, that all the wit of the Macedonians could not restrain them from madness, fury, and flying upon their own company, only because of the cry of the Swine. And to take away that fear from Elephants, they bring up with them when they are tamed, young Pigges and Swine ever fince that time. When Elephants are chased in hunting, if the Lions see them, they run from them like Hinde-calves from the Dogs of Hunters, and yet Iphicrates fayeth, that among the Hesperian or western Ethiopians, Lions set upon the young Calves of Elephants and wound them: but at the fight of the mothers, which come The crucky of with speed to them, when they hear them cry, the Lions run away, and when the mothers finde their young ones imbrued in their own bloud, they themselves are so inraged that they kill them, and so retire from them, after which time the Lions return and eat their flesh. They will not indure the savour of a Mouse, but refuse the meat which they have run over: in the river Ganges of India, there are blew Wormes of fixty cubits long having two armes; these when the Elephants come to drink in that river, take their trunks in their hands and pull them off. There are Dragons among the Ethiopians, which are thirty yards or paces long, these have no name among the inhabitants but Elephant-killers. And among the Indians also there is as an inbred and native hateful hostility between Dragons and Elephants: for which cause the Dragons being not ignorant that the Elephants feed upon the fruits and leaves of green trees, do fecretly convey themselves into them or to the tops of rocks: covering their hinder part with leaves, and letting his head and fore part hang down like a rope, on a suddain when the Elephant cometh to crop the top of the tree, the leapeth into his face, and diggeth out his eyes, and because that revenge of malice is too little to fatisfie a Serpent, the twineth her gable like body about the throat of the amazed Elephant, and fo

strangleth him to death. Again they marke the footsteps of the Elephant when he goeth to feed, and so with their tails, net in and entangle his legs and feet : when the Elephant perceiveth and feeleth them, he putteth down his trunck to remove and untie their knots and gins; then one of them thrusteth his poifoned stinging head into his Nostrils, and so stops up his breath, the other prick and gore his tender belly-parts. Some again meet him and flie upon his eyes and pull them forth, fo that at the last he must yeeld to their rage, and fall down upon them, killing them in his death by his fall, whom he could not result or overcome being alive: and this must be understood, that for somuch as Elephants go together by flocks and herds, the fubtil Dragons let the foremost passe, and set upon the hindmost,

that so they may not be oppressed with multitude.

Also it is reported that the bloud of an Elephant is the coldest blood in the world, and that Dragons in the scorching heat of Summer, cannot get any thing to cool them, except this bloud; for which cause they hide themselves in rivers and brooks whither the Elephants come to drink, and when he putteth down his trunck they take hold thereof, and instantly in great numbers leap up unto his ear, which is naked, bare and without defence: whereout they fuck the blood of the Elephant untill he fall down dead, and so they perish both together.

Of Cinnabaris or the best red

Of this blood cometh that ancient Ginnabaris, made by commixture of the bloud of Elephants and Dragons both together, which alone is able, and nothing but it, to make the best representation of blood in painting. Some have corrupted it with Goats-blood, and call it Milton, and Mimum, and Monocroma: it hath a most rare and singular vertue against all possons, beside the unmatchable property aforesaid.

These Serpents or Dragons are bred in Taprobana, in whose heads are many pretious stones, with fuch naturall seals or figurative impressions, as if they were framed by the hand of man, for Podi-Sippus and Tzetzes affirm, that they have seen one of them taken out of a Dragons head, having upon it the lively and artificial stampe of a Chariot.

Elephants are enemies to wilde Buls, and the Rhinocerots, for in the games of Pompey, when an Elephant and a Rhinoceros were brought together, the Rhinoceros ran inftantly and whet his horn upon a from and so prepared himself to fight, striking most of all at the belly of the Elephant, because he knew that it was the tenderest and most penetrable part of the body.

Of the Elephant.

The Rhinoceres was as long as the Elephant, but the legs thereof were much shorter, and as the Rhinocerotes sharpen their horns upon the stones, so do the Elephants their teeth upon trees; the tharpnels of either yeeldeth not to any feel. Especially the khinocerot teareth and pricketh the legs Elianus. of the Elephant. They fight in the woods for no other cause, but for the meat they live upon, but Orgianus. if the Rhinocerot get not the advantage of the Elephants belly, but fet upon him in some other Strabo. part of his body, he is soon put to the worst, by the sharpness of the Ivory tooth which pierceth through his more then buffe-hard skin (not to be pierced with any dart) with great facility, being fet on with the strength of so able an adversary. The Tygre also feareth not an Elephant, but is Eustalbius. fiercer and stronger, for he leapeth upon his head and teareth out his throat, but the Gryphins which overcome almost all beasts, are not able to stand with the Lions or Elephants.

The females are far more strong, chearful, and couragious then the males, and also they are apt to bear the greater burthens; but in War the male is more graceful and acceptable, be- Vartomannus. cause he is taller, giving more assured ensignes of victory and fortitude: for their strength is The condition admirable, as may be conjectured by that which is formerly recited of their trunck, as Varioman on & courage affirmeth, that he faw three Elephants with their only heads, drive a great Ship out of the Sea of male and female. water where it was fastened unto the shore. When he is most loaded he goeth surest, for he can carry Gillius. a wooden Tower on his back with thirty men therein, and their sufficient food and warlike in-

The King of India was wont to go to war with 30000 Elephants of war, and beside these he had Abertus. also followed him 3000 of the chiefest and strongest in India, which at his command would over. The strength throw Trees, Houses, Wals, or any such thing standing against him: and indeed upon these and burthen of were the Indians wont to fight, for the defence of their Coast and Countrey. The farthest region of that continent is called Partalia, inhabited by the Gangarides and Galinga, the King whereof was wont to have seven hundred Elephants to watch his Army, and there was no mean Prince in all 'liny. India which was not Lord of many Elephants. The King of Palibotra kept in stipend, eight thousand The keepers every day, and beyond his Territory was the King of Modube and Molinde, which had four hundred & maintainers Elephants. These fight with men and overthrow all that come within their reach both with Elephants. These fight with men, and overthrow all that come within their reach, both with Solinus. their truncks and teeth.

There were certain officers and guiders of these Elephants, which were called Elephantarche, who were the governors of fixteen Elephants, and they which did institute and teach them Martial discipline, were called Elephantagogi. The Military Elephant did carry four persons on his bare Pollux back, one fighting on the right hand, another fighting on the left hand, a third which stood fight. The instruction ing backward from the Elephants head, and a fourth in the middle of these holding the rains and on of Eleguiding the beaft to the descretion of the Souldiers, even as the Pilot in a Ship guideth the stern, Phants for war, wherein was required an equall knowledge and dexterity, for they understand any language quick. Elianus, ly; for when the Indian which ruled them faid, Strike here on the right hand, or elfe on the left, or refrain and stand still, no reasonable man could yeeld readier obedience. They did sasten by iron chains, first of all upon the Elephant that was to bear ten, fifteen, twenty, or thirty men, on either side two panniers of iron bound underneath their belly, and upon them the like panniers of wood hollow, wherein they place their men at armes, and covered them over with small boards, for the trunck of the Elephant was covered with a mail for defence, and upon that a broad sword, and two cubits long: this (as also the wooden Castle or panniers aforesaid) were fastened first to the neck, and then to the rump of the Elephant. Being thus, armed, they entred the battel, and they shewed unto the beaft to make them more fierce, wine, red liquor made of Rice, and white cloth, for at the fight of any of these, his courage and rage increaseth above all measure; then at the sound of the Trumpet he beginneth with teeth to ftrike, tear, beat, spoil, take up into the air, cast down again, stamp upon men under feet, ovethrow with his trunck, and make way, for his riders to pierce with Spear, Shield, and Sword; so that his horrible voice, his wonderful body, his terrible force, his admirable skill, his ready and inclinable obedience, and his strange and seldom seen shape, produced in a main battel no mean accidents and overturns. For this cause we read how that Pyribus first off all produced Elephants against the Romans in Lucania: afterward Afdrubal in Africa, Amiochas in the East, and Jugurtha in Numidia.

Against this new kinds of Castle-fighting, and Souldier-bearing beasts, on the contrary they The fight as invented new kinds of stratagems, as is before fet down, and also new anstruments of war, for gainst Elea Centurion in Lucania with a new devised sharp Sword cut off the trunck of this beast, again phanes. other invented, that two armed Horses should draw a Chariot, and in the same armed men with Javelins and sharp Spears, the speedy Horses should with all force run upon the Blephants, and the spear-men directing their course and weapons, some upon the beast, tother upon the riders, did not only wound the beaft, but also by celerity of the Horses, cleape

Other again sent against him armed Souldiers, having their Armour made full of sharp pricks or piercing piked Nailes, fo that when the beast did strike at them with his trunck, he received grievous wounds by his own blowes. Again there were certain young men Souldiers, armed with light armour, which being mounted upon swift Horses, could cast Darts with singular facility. and without the reach of the beaft, many times wounding him with long Spears, and so by

The fight of Elephants. Pliny.

example of the Horse-men, the Foot-men, grew more bold, and with piles in the earth annoyed the belly of the beaft, and utterly vanquifning it and the rider. Again, they devised flings to cast stones, whereby they beat off the riders, and many times overthrew the Castle-bearer, as it were by some violent stroke of a Cannon shot; neither was there ever any more easie way to disaster these morfter-feeming Souldiers, then by casting of stones; and lastly they would suffer their Blephants and their riders by poor hopes and appearances of fear, to enter into the midft among them, and fo begirt and inclose them, that they took the Elephants alive; and also more shooters of Darts carryed in Chariots with the strong course of horses, did so annoy them, that whereas their bodies were great and unweildy, not nimble to stir out of place, it became more easie to kill an Elephant then a Horse, because many shooters at one time could pierce so fair a mark with unresistible weapons. And these things are related by Vegetius.

Games of Elephants.

At the last the fight with Elephants turned into a publick game or pastime, both to see them sought withall by men, and also among themselves. When certain prisoners of the Romans were taken by Annibal, he first constrained them to skirmish among themselves, and so slew one another except only one; and he was by the like commandement forced to fight with an Elephant, but upon condition of liberty if he escaped alive: and thereupon joyned combate, and slew the Elephant, to the great grief and amazement of all the Carthaginians; but going home, according to agreement, Amibal fearing that by this fact those great beafts would grow into contempt, sent certain Horsemen to kill him by the way.

Feneficla.

Their trunck or hand is most easie to be cut off; for so it happered in the adility or templeoffice of Claudius, Antonius and Postburnus being Confuls, and afterward in the Circus, when the Luculi were the commons officers. And when Pompey was Conful the second time, there were 17 or 20 which at one time fought within the Circus, at the dedication of the Temple of Venus the Villoria, where the Getulians fought with them with Spears and Darts; for there happened an admirable accident, one of the Souldiers who having a hurt in his feet did creep upon his knees betwint the legs of the Elephants, and cast up the Darts over his head into the beasts belly, which fell down round about him, to the great pleasure of the beholders, so that many of the Elephants perished rather by Art then the strength of the Souldier. No lesse was the Miracle of another slain with one stroke, for a pile ran into his temples through his eye, and there stuck so sast, that it could not be pulled forth again; which thing was afterward affayed by Juliu Cofar, and in the third time of his Confulthip, there were twenty Elephants, which in the Games fought with five hundred men, and so many with Towers on their backs, bearing threescore men in every Tower.

To conclude, Elephants are afraid of fire, and Martial made this Epigram of a Bull flain by an Elephant, which was wont to domineer in all their triuphant games, wherewithal I will conclude this discourse.

> Qui modo per totam flammib flimulatus arenam Suffulerat raptas Taurus in aftra pilas, Occubuit tandem cornuto ardore petitus, Dum facilem tolli fic Elephanta putat.

The taking of Elephants. Pliny. Strabo.

In the next place it is good to relate the story of the taking and taming of Elephants, for in Lybia about the Troglodyia, the hunting and taking of Elephants have given many names to feverall Towns, as Elephantina, and Elephantis, Epithere, Philothera, and the hunting of Elephants by Ptoleman, by the Port Saba, the City Daraba, and Licha. In Africk they take them in great ditches, whereinto when they are fallen, the people presently with boughs, mattocks, leaves, and digging down of high raised places, take them out again, and so turn them into a valley wrought by the labour of man, most firmely walled on both sides, where with famine they tame him; for when he would gently take a bough at the hand of a man, they adjudged him tamed, and grew familiar with him, leading him away without all scruple.

Pliny.

But the Indians use a more ingenious and speedy means to tame them, which is this first, they dig also a great ditch, and place such meat therein as the beast loveth, who winding it, and coming thereunto, for defire thereof falleth into the fosse or ditch : being so fallen in, and not able to come forth again, one cometh to him with Whips, beating him very grievously for a good space, to the great grief of the beast, who through his inclosing can neither run away nor help himself; then cometh another during this time of punishment, and blameth the first man for beating the beaft, who departeth presently as one afraid of his rebuke, the other pitieth the beaft, and stroaketh him, and to goeth away; then cometh the whipper again, and fcourgeth the Elephant as before and that more grievously to his greater torment for a good space together: whereupon the time fulfilled, the other cometh again and fighteth with the whipper, and forcibly feemeth to drive him away, and relieve the poor beaft; and this they do successively three or four times; so at the last, the Elephant groweth to know and love his deliverer, who by that means draweth him out and leadeth him away quietly: While this thing is doing, the smiter and whipper useth a strange and unwonted kind of habit, so as he may never be known by the Elephant after he is tamed, for fear of revenge: of which you shall hear more afterward, in the farther discourse and opening the nature of this beaft. Arrians

arrians and Strafe relate another way whereby the Indians take their Elephants, which because they write upon their own eye fight, of the things they knew affuredly, I have thought good to expresse the devise; Four or five Hunters first of all chuse out some plain place, without Trees or Hils, but declining, by the space of some four or five farlongs; this they die like A wide ditch as aforefaid; and with the earth they take up, they raife wals about it like a trench and in the fides of the trench they make certain dens with holes, to convey in light to the Watch-men, whom they place therein, to give notice and observe when the Elephants are inclosed: then make they a narrow bridge covered with earth at the farther end of the trench that the beafts may dread no fallacy; and for the more speedy effecting and compassing their defire; they also include in the trench three or four tame semale Elephants, to entife and draw into them the wilde ones.

Now these beasts in the day time feed not so boldly as in the night, and therefore they cabnot easily be deceived or taken in the light; but in the night great flocks of them follow the Captain (as we have already shewed) and so coming neer this trench, partly by the voice, and partly by the favour and smell of the females, they are drawn into the trenches then the Watchmen with all speed, pull down the bridge, and other of them go into the next Townes to call for help, who upon the first notice thereof, come to the place mounted upon the best and strongest tame Elephants, and so compasse them about, giving meat in their presence to the tame. but besieging the inclosed, they keep them from all meat and food, until they be so weakned that they dare enter in among them, but in this manner, they turn in their tame Blephants, and go under their bellies, and so when they come near the wilde Elephants, they speedily convey themselves under his belly, and lay unavoidable fetters upon their seet: then provoke they the tame ones to beat and fight with the wilde, who by reason of the manacles upon their seet are easily overthrown and fall to the ground; being on the ground, they put halters upon their necks made of raw Oxe hides, and so bind them to the tame and domestical Elephants: And while they lie on the ground, they get upon them, and to the intent that their Riders may be without danger of harm by them, they cut the skin of their necks round about in a circle, with a sharp fword, and upon the wound they tie and faiten a rope, that so the pain may constrain the beast to be quiet, so that by this they begin to feel their own weakness, and leave off their wildeness, betaking themselves to the mercy of their new Masters.

But thus raifed from the earth again, and yoaked by the necks and legs to the tamed Elephants, they are fafely led home into stables, where they are fastened to great pillars by their necks, and if they refuse to eat their meat, with Tymbrels, Cymbals, Harpes, and other mufical instruments, they are so entited from fullen wildeness, that they forget their first natures, and yeeld all loving obedience to men, as to their victorious conquerors and unrefittible Masters.

These beats by their sagacity and natural inflinct, do sometime foreste their own peril, and Elianal, discover the trains and secret intentions of the Hunt ers, so as they cannot be drawn into the ditches and fosses by any allurements, but presaging their own missortunes, turn back again upon their Hunters, even through the midt of them, and to feek to fave themselves by flight, overthrowing their enemies that dare approach unto them. At which time there is a fierce fight, to the great flaughter many times both of men and beafts; for the men to flay his flight, bend their spears, and charge their darts and arrowes, to frike the Elephant directly on the face, and if the heaft perceive that he hath overthrown any man, inflantly he maketh to him, taketh him in his teeth." lifting him up into the air, and eafting him down again, stampeth upon him, wounding him many times with his teeth or horns, whereby he putteth him to cruel torments, and leaveth him not till he be dead.

And when they invade or fet upon a man, they spread forth their broad ears, (which are fashioned like the winges of Offriches) as the fails of a Imp, and drawing up their trunck under their teeth their nofes ftand forth like the beak of fome thip, and fo wiffh they with unrefiltible violence upon the weak bodies of men, loverturning them in no other fort; then a mighty great Hulk or man's of war, the little Oares or Whirries in the Sea.

And as the Trumpets in war give the figures of fighting, fo do thefe fend forth fuelt retrible yelling and roaring clamors, as bringeth no mean aftonishment to his persecutors: beside the lamentable and mournful voices, of men, by them wounded and fallen to the earth; some having their knees and bones broken, other their eyes tood out of their head, other their nofes preffed flat to their faces, and their whole visages to disfigured and disfavoured in a moment, that their neerelt friends, kindred and acquaintance cannot know them. These also fil the spacious air with diseas ful cries, that are heard a great way off, into the Towns and Cities adjoyning, having no other means to escape out of the way, and from the teeth of the beaft, except he firske his tooth into some root and there is slick fast untill the pook overthrown man can creep aside and save himself

y flight.

In this conflict, sometime the Elephants, and sometimes men are the conquerors, by beinging upon the beafts divers terrors and manacles, out of which they are not very eafly delivered : for men alfo have their trumpets, and so make the woods and fields ring with them, the rathing of their Armour and Shields, and their own howling and whooping, kindling fires on the earth, page in the latter own howling and whooping, kindling fires on the earth, page in the latter own howling and whooping kindling fires on the earth, page in the latter own how in th ing both fire-brands and burning Torohes into the face of the Biephane, by all which the hade

Albert 14.

bead is not a little differenced and terrified. So that being bereft of their wits, they turn back and run into the ditch which they to carefully avoided before.

But if their rage proceed undeterred, and men be forced to yeeld unto them, forth they go into the woods, making the trees to bend unto them as a Dog or an Ox doth the standing corn at harvest; breaking off their tops and branches, which hinder their course and flight, as another beaft would crop off the ears of corn; but where they are taller then the woods, there they firain every layer and member in them to get ground land overgo their Hunters; which they may perform and attain more easily, because of their customary aboad in those places: and when they are cicaped out of the fight of their followers, and make account that they are freed from further perfecution, then cast they off all fear, and compound their distracted fenses into a remembrance of mear, and so gather their food from Palms, Trees or bushes; afterward betaking themselves to rest and

But if their Hunters come again into their fight, they also again take them to their heels, untill they have gotten more ground from them, and then they rest again; and if the Sun decline, and light of day fail the Hunters, and darkness make an end of the chase; then do they compasse in the beasts way, and set the wood a fire, (for Blephants sear fire as much as Lions:) So that by all this it appeareth, that the fabulous tales of Gabinius the Roman writer of Elephants, are not to be believed, when he affirmeth, that Elephants will fight against and refift the

The Troglodyte hunt and take Elephants after another manner, for they climbe up into the trees. and there fit till the flocks of Blephants passe by, and upon the last, the Watch-man suddenly leadeth (with great courage) taking hold upon his tail and fo fliding down to his legs, and with a fharp Axe which he hath hanging at his back cutteth the nerves and finews of his legs with fo great celes rity, that the beaft cannot turn about to relieve it felf, before the be wounded and made unable to sevenge her harm, or prevent her taking : and fometimes the falleth down on the wounded fide, and crafteth the Hunter watch-man to death, or elfe with her force in running, dasheth out his brains

The Elephant-paters (called Elephantophagi) do observe the like policy, for by stealth and secretly they fet upon the hindmost, or elfe the wandring foliary Elephant, and cut his finews, which of taking Elec caufeth the beaft to fall down, whom prefently they behead, and afterward they eat the hinder parts of this beaft fo cast down and taken.

Other among the aforelaid Trogbaine, use a more safie, cunning and leffe perillous kinde of taking Elephants; for they fee on the ground very strong charged bent-bowes, which are kept by many of sheir frongel youngmen, and fo when the flooks of Elephants paffe by, they theor their finarp auniwes dipped to the gell of Serpents, and wound force one of them, and follow him by the bloud, untill he be unable to make refistance. There are three at every bow, two which hold it, and one that draweth the ftring. Other again, watch the trees whereunto the heaft leaneth when he fleeneth, near fome waters, and the same shey cue half asunder, whereanto when he declineth his hody, the tree is overturned and the beats also, and being unable to rise again because of the thort nerves and no flexions in his lega, there he lyeth till the Watch man come and cut off

Arifful adeleriheth another manner of takingo Blephants in this fort; The Hunter (faith he) getteth up upon a tamed Elephant, and followers the wilde one till he have overtaken it, then commandeth he thetame beat to firike the other, and for continueth chafing and beating him, till he have wearyed him and broken his untameable nature. Then doth the rider leap upon the wearyed and tyred Blephant, and with a sharp pointed Sickle doth govern him after the tame one, and so in short space he groweth gentle. And some of them when the rider alighteth from their backs, grow wildeand fierce again, for which cause they blinde their forelegs with strong bands, and by this means they take both great and frust old and young ones; but as the old ones are more wilde and oblimate, and to difficult to be taken, to the younger keep formuch with the elder, that like impossibility or difficulty interposeth it self from apprehending them.

In the Caspian lake, there are certain fishes (called Owninitions of wirom is made such a firme glew, that it will not be diffolved in ten dayes after it hath taken hold, for which cause they use it in h no mene an mound

the taking of Elephants There are in the Illand Zeira many Elephants, whom they take on this manner ! If the Mountains they make certain doyfters in the earth, having two great trees flanding at the mouth of the cloyfters, and in those trees they hangup a great paracullis gate, within that cloyfter they places tamasomale Elephant, at the time of their usual cogulation : the wilde Elephants do freedily wind her and make to lien, and to at the lathhaving found the way betwire the two trees, enter into het; formatime twenty, and fometime thirty ava sime when are there two iten in the faid trees, which cut the nope, whereby the gate hangeth, fo it falleth down and includeth the Elephants, where they fuffer them alone for fix or feven dayes without meat, whereby they are fo infeebled and familhed, that they are not able contand upon their legs. 19310 bear 131 1911 1910 1910

ablicativo or three strong men enter in among them, and with great staves and clitis, belabour and scholgel them, till by that means they grow tame, and gentle; and although an Elephant bes. monthrous great beath and very subtil, yet by thefe and such like means do the inhabitants of India

Against these sleights of men, may beloposed the subtil and cautelous evasions of the beast, avoi- The subtilty of ding all the footsteps of men, if they imell them upon any herb or leaf, and for their fight with the Elephanis a-Hunters, they observe this order. First of all; they set them foremost which have the least reeth, gainst their that so they may not be afraid of combate, and when they are weary, by breaking down of trees they escape and flie away. But for their hunting, they know that they are not hunted in India for no other cause, then for their teeth, and therefore to discourage the Hunters, they set them which have the worst teeth before, and reserve the strongest for the second encounter: for their wisdom or natural discretion is herein to be admired, that they will so dispose themselves in all their battails when they are in chase, that ever they fight by course, and inclose the youngest from perill. fo that lying under the belly of their Dams they can scarce be seen: and when one of them styeth they all flie away, to their usual resting places, striving which of them shall go foremost: And if at any time they come to a wide and deep Ditch, which they cannot paffe over without a bridge, then one of them descendeth, and goeth down into the Ditch, and standeth transverse or crosse the fame, by his great body filling up the empty parts, and the residue passe over upon his back as upon

Afterward when they are all over, they tarry and help their fellow out of the Ditch or Trenchagain, by this sleight or devise, one of them putteth down to him his leg, and the other in the Dich windeth histrunck about the same, the residue standers by cast in bundles of sprigs with Ælianus. their mouthes, which the Elephant warily and speedily putteth under his feet, and so raiseth him Tzetzer. felf out of the Trench again, and departeth with his fellowes.

But if they fall in and cannot finde any help or means to come forth, they lay afide their natural wilde disposition, and are contented to take meat and drink at the hands of men, whose presence before they abhorred; and being delivered they think no more upon their former condition, but in forgetfulness thereof, remain obedient to their deliverers.

Being thus taken, as it hath been faid, it is also expedient to express by what art and means they Theart of inare cicurated and tamed. First of all therefore when they are taken, they are fastened to some Tree ming Eleor Pillar in the earth, fo as they can neither kick backward nor leap forward, and there hunger, phanes, thirst, and famine, like two most strong and forcible Riders abate their natural wildeness, strength, Ellennes. fear and hatred of men: Afterward when their keepers perceive by their dejection of minde, that they begin to be mollified and altered, then they give unto them meat out of their hands, upon whom the beast doth cast a far more favorable and cheerful eye, considering their own bondage, and so at the last necessity frameth them unto a contented and tractable course and

But the Indians by great labour and industry take their young Calves at their watering places, and so lead them away, inticing them by many allurements of meat to love and obey them, fo as they grow to understand the Indian language, but the elder Indian Elephants do very hardly and seldom grow tame, because of their remembrance of their former liberty, by any bands and oppression; nevertheless by instrumental musick; joyned with some of their Countrey songs and ditties, they abate their fierceness, and bring down their high untractable stomachs, so as without all bands they remain quiet, peaceable and obedient, taking their meat which is layed

Pliny and Solinus prescribe the juyce of Barly to be given to them for their mitification, whereunto also agreeth Dioscorides (calling that kind of drink Zyibw) and the reason hereof is, because of the tart sharpness in Barly water if it stand a little while; and therefore also they prescribe Vinegar and affes to rub the beafts mouth, for it hath power in it to pierce stones, all sharp Plutarch. things penetrate deep into his flesh, and alter his nature; the invention whereof is attributed to Democritue.

Being thus tamed, they grow into civill and familiar uses, for Cafar ascended into the Capitol betwirt four hundred Elephants, carrying at either fide burning Torches, and Heliegabalus brought Philofir artus. four Waggons drawn with Elephants in Vaticanum, and men commonly ride upon them, for Apclloniw faw neer the River Indus, a Boy of thirteen year old riding alone upon an Elephant, spurring and pricking him as freely as any man will do a lean horse.

They are taught to bend one of their hinder legs to take up the Rider, who also must receive The taking ap help from some other present standers by, or else it is impossible to mount on the back of so high a of their tiders. Palirey. They which are not accustomed to ride upon these beasts, are affected with vomiting Varionannus. and casting, like men when they first of all take the Sea. They are ruled without bridle or rains, Gilliur. only by a long crooked piece of wood bending like a Sickle, and nailed with sharp nails, no man Nearching. can fit more fafely and more foftly upon a Horfe or Mule then they do which ride upon the Ele- Strabe. phants. The Indians with their leffer Elephants (which they call baftard Elephants) plow their Elephants for

The common price of Elephants is at the least five hundred Nobles, and sometimes two thou- The price of sand. The Indian women are most chast and continent, yet for an Blephant they take a great pride Elephants. to be hired for whores, for they imagine that the fame and received opinion of their beauty doth countervail and cover the shameful losse of their honesty (as Arrianus writeth in his book of

Since the time that Elephants have been tamed, their natures and dispositions have been the Bet- traile genileter observed and discovered; for they willingly obey their keepers, learning all seats of Armes, to nels.

Plutarch.

Pliny.

Strabo.

phants.

and Emissis, take many of them with a very finall labour to their great advantage."

a las Of the Elephant.

take up ftones and caft them, and to fwim; fo that Strabo affirmeth, there was no possession or wealth comparable to a Chariot or Waggon of Elephants.

in letters.

. . . Chim

Mulians which was thrice Conful, affirmed to Pliny, that he faw an Elephant which learned the Their learning Greek letters, and was able with his tongue to write these words, Antos ego Tadegrapsa laphura te Lifter inches, and who have these things and dedicated the Celtican spoils: but in these actions of withing, the hand of the teacher must be also present to teach him how to frame the letters, and then, as Alianus laith, they will write upon Tables, and follow the true proportion of the Characters expressed before their face, whereupon they look as attentively as any Grammarian, In, India they are taught many ports, as to Dance and leap, which caused Mattial to write thus;

Turpes effeda qued trebunt bisontes, Et molles dare juffa quod choreas Digro hellua nil legat megistro, Quis fpettacula non putet deorum ?

When the Prizes of Germanicus Cesar were played, there were many Elephants which acted frange feats or parts, four, of them went upon Ropes and over the Tables of meat, whereon they fet their feet fo warily that they never touched any of the ghefts, the boardes or standing cups being fully furnished. And also they learned to dance after Pipes by measure, sometime dancing foftly, and fometime space, and then again leaping upright, according to the number fung or played upon the instrument; and they are apt to learn, remember, meditate, and conceive such things as a man can hardly perform.

Their industrious care to perform the things they are taught, appeareth herein, because when they are fecret, and alone by themselves, they will practise leaping, dancing, and other strange feats, which they could not learn suddenly in the presence of their Masters : as Pliny affirmeth for certain truth of an Elephant which was dull and hard of understanding, his keeper found him in the night practifing those things which he had taught him with many stripes the day before, and

could not prevail by reason of the beasts slow conceit.

There was an Elephant playing upon a Cymbal, and others of his fellowes dancing about him, for there was fastened to either of both of his forelegs one Cymbal, and another hanged to his trunck, the beaft would observe just time, and strike upon one, and then the other, to the admiration of all the beholders. There was a certain banquet prepared for Elephants upon a low bed in a parlour fet with divers dishes and pots of Wine, whereinto were admitted twelve, fix males, apparelled like men, and fix females apparelled like women : when they faw it, they fat down with great modesty, taking here and there like discreet temperate ghests, neither ravening upon one dish or other, and when they should, drink, they took the cup receiving in the liquor very mannerly, and for sport and festivity would through their truncks squirt or cast a little of their drink upon their attendants; so that this beast is not only of an admirable greatness, but of a more wonderful meekness and docibility.

They are faid to discern betwixt Kings and common persons, for they adore and bend unto them,

pointing to their Crowns, which caused Martial to write this Tetrastichon;

Quad pius & Supplex Elephas te Casar adorat, Hic modo qui tauro tam metuendus erat, Non facit boc jussus, nulloque docente magistro : Crede mibi numen fentit & ille tuum.

Three kinds

Plutarch.

Ælianus.

Ar Stotle.

to Kings.

of Elephants

The King of Indians was watched with four and twenty Elephants, who were taught to forbeat sleep, and to come in their turns at certain hours, and so were they most faithful, careful and invincible. And as there be of them three kinds, the Palufirians or Marishie Elephants are hair brained and inconstant, the Elephants of the Mountains are subtil and evill natured, lying in wait to destroy and devoure, but the Campestrial Elephants are meek, gentle, docible, and apt to imitate men. In these is the understanding of their Countrey language, of obedience to Princes, government, and offices; the love and pleasure of glory and praise: and also that which is not alway in men; namely, equity, wildom, and probity. They have also a kind of Religion, for they worship, reverence, and observe the course of the

Sun, Moon, and Stars; for when the Moon thineth, they go to the Waters wherein the is apparent; The religion

Pliny. Schmus.

Allianus.

Elephants facritical and thereupen.

like manner they reverence the Sun rifing, holding up their trunck or hand to heaven, in congratuluba was wont to fay, that this beaft was acceptable to those Gods which ruled Sea and Land, lation of her rifing. because of their reverence to Sun and Moon, and therefore Ptolomeus Philopator, offered four Elephants in a facrifice (to recover the quietness of his minde) thinking that the Gods would have

and when the Sun arifeth they salute and reverence his face: and it is observed in Ethiopia, that

when the Moon is changed untill her prime and appearance, these beasts by a secret motion of na-

ture, take boughs from off the trees they feed upon, and first of all lift them up to heaven, and then

look upon the Moon, which they do many times together, as it were in supplication to her. In

been well pleased therewith, but finding that his fearful dreams and visions departed not from him. but rather his disquietness increased, fearing that the gods were angry with him for that action, he Allanus. made four Elephants of Brafs, and dedicated them to the Sun, that To by this deed he might purchase Plutares. pardon for the former offence

This Religion of theirs, also appeareth before their death, for when they feel any mortal Tadaet. wounds, or other natural fignes of their later end, either they take up the duft, or else some green Finites. herb, and lift it up to Heaven in token of their innocency and imploration of their own weakness: and in like manner do they when they ear any herb by matural instinct to cure their difcases: first they lift it up to the Heavens (as it were to pray for a divine blessing upon it) and then

I cannot omit their care, to bury and cover the dead carkafes of their companions, or any other of their kinde; for finding them dead, they pass wor by them till they have lamented their common milery, by calting dust and earth on them, and alfo green boughts, in token of facrifice, holding it execrable to do otherwise: and they know by a matural instinct some assured fore-tokens of their own death. Belides when they wax old and unfit to gather their own meat, or fight for themselves, the younger of them feed, nourish, and defend them, yea they raise them out of Dicches and Trenches into which they are fallen, exempting them from all labour and perill, and interpolling their own bodies for their protection : neither do they forfake them in firkness, or in their wounds, but stand to them, pulling our Darts of their bodies, and helping both like skilful Chirurgions to cure wounds, and also like faithful friends to supply their wants.

Again, how much they love their young, which is a natural part, of religion we have shewed before. Antipater supposeth that they have a kinde of divination or divine understanding of law and Plingus. equity, for when King Becchus had condemned thirty men to be torn and trod in pieces by Elephants, Their underand tying them hand and foot to blocks or pieces of wood, call them among thirty Elephants, his flanding of and tying them hand and foot to blocks or pieces of wood, cast them among thirty Elephants, his justice international Officers could not by all their wit, skill, or provocation, make the Beasts touch one of equity. them: fo that it was apparent, they scorned and disdained to serve any mans cruel disposition, or to be the ministers of tyranny and murther. They moreover have not only an observation of chaitity Acianus. among themselves, but also are revengers of whoredom and adulterers in other, as may appear by these examples in History.

A certaian Elephant feeing his Master absent, and another man in bed with his Mistress, he went Therevenge of unto the bed and flew them both. The like was done at Rome, where the Elephant having flain admerties by both the adulterer and adulteress, he covered them with the bed-clothes untill his Keeper returned Elephants. home, and then by fignes drew him into his lodging place, where he uncovered the Adulterers, and shewed him his bloudy tooth that took revenge upon them both for such a villany : whereat the Master wondering, was the more pacified, because of the manifest-committed iniquity. And not only thus deal they against the woman, but they also spare not to revenge the adultery of men; yea of their own Keeper: for there was a rich man which had marryed a wife not very amiable or lovely, but like himself for wealth, riches, and possessions, which he having gained, first of all set his heart to love another, more fitting his luftful fancy, and being defirous to marry her, firangled his rich ill-favoured Wife, and buryed her not far from the Elephants stable, and so marryed with the other, and brought her home to his house: the Elephant abhorring such detestable murther, brought the new marryed Wife to the place where the other was buryed; and with his teeth digged up the ground and thewed her the naked body of her predeceffor, intimating thereby unto her secretly, how unworthily she had marryed with a man, murtherer of his former wife.

Their love and concord with all mankinde is most notorious, especially to their Keepers and Wo-Their love and concord with all mankinde is most notorious, especially to their Keepers and Women: for if through wrath they be incensed against their Keepers, they kill them, and ascerward their keepers by way of repentance, they confume themselves with mourning: And for the manifesting of this and all men point Arrianus telleth a notable story of an Indian, who had brought up from a foal a white Ele- that harm them phant, both loving it, and being beloved of it again, he was thereupon carryed with great admi- note ration. The King hearing of this white Elephant, fent unto the man for it, requiring it to be given to him for a present, whereat the man was much grieved, that another man should possess that which he had fo tenderly educated and loved, fitting him to his bow and purposes, and therefore like a rival in his Elephants love, relolved to deny the King, and to shift for himself in some other place: whereupon he fled into a Defert region with his Elephant, and the King understanding thereof grew offended with him, fent messengers after him to take away the Elephant, and withal to bring the man back again, to receive punishment for his contempt.

When they came to the place where he remained, and began to take order for their apprehenfion, the man ascended into a steep place, and there kept the Kings messengers off from him by casting of itones, and so also did the Beast, like as one that had received some injury by them, at last, they got neer the Indian, and cast him down, but the Elephant made upon them, killing some of them, and desending his Master and nourisher, put the residue to slight, and then taking up his Matter with his trunk, carryed him fafe into his lodging, which thing is worthy to be remembred, as a noble underflanding part both of a loving friend and faithful fervant.

The like may be faid of the Elephant of Porus, carrying his wounded Master the King in the batte! he fought with Alexander, for the Beast drew the Darts gently out of his Masters body without all pain, and did not cast him untill he perceived him to be dead, and without bloud and breath, and then did first of all bend his own body as near the earth as he could, that if his Master had any life

The File Elly will ad T

their Keepers and all men that harm them not.

Their love of

beautiful wo-

Plutarch.

men.

lest in him, he might not receive any harm in his alighting or falling down. Generally, as is already Their love to faid, they love all men after they be tamed, for if they meet a man erring out of his way, they gently bring him into the right again, yet being wilde are they afraid of the foot-steps of men if they winde their treadings before they fee their perfons, and when they finde an herb that yeeldeth a fufpicion of a mans presence, they smell thereunto one by one; and if all agree in one favour, the last Beaft lifteth up his voyce and cryeth out for a token and watch-word to make them all fly away.

Giero affirmech that they come so near to a mans disposition, that their small Company or Na-

tion feemeth to over-go or equall most men in sense and understanding.

At the fight of a beautiful woman they leave off all rage and grow meek and gentle; and therefore Alianus faith, that there was an Elephant in Egypt, which was in love with a woman that fold Corrals, the felf same woman was wooed by Aristophanes; and therefore it was not likely, that she was chosen of the Elephant without singular admiration of her beauty, wherein Arishophanes might fav as never man could; that he had an Elephant for his rivall; and this also did the Elephant manifelt unto the man: for on a day in the market, he brought her certain Apples, and put them into her bosom, holding his trunk a great while therein, handling and playing with her breasts. Another likewise loved a Syrian woman, with whose aspect he was suddenly taken, and in admiration of her face froked the same with his trunk, with testification of farther love : the Woman likewise failed not to frame for the Elephant amorous devices with Beads and Corrals, Silver, and such

things as are grateful to these brute Beasts, so she enjoyed his labour and dilgence to her great

profit, and he her love and kindeness without all offence to his contentment, which caused Horas. to write this verse:

Quid tibi vie mulier nigrie dignissima barris?

At last, the woman dyed, whom the Elephant missing, like a lover distracted betwixt love and forrow fell beside himself and so perished. Neither ought any man to marvel at such a passion in this Beaft, who hath such a memory as is attributed unto him, and understanding of his charge and businels, as may appear by manifold examples: for Antipater affirmeth that he saw an Elephant that knew again, and took acquaintaince of his Master which had nourished him in his youth after many

years abience.

When they are hurt by any man, they feldom forget a revenge, and so also they remember Their revenge on the contrary to recompenie all benefits, as it hath been manifested already. They observe things done both in weight and measure, especially in their own meat. Agnon writeth that an Elephant was kept in a great mans house in Syria, having a man appointed to be his Overseer, who did dayly defraud the Beast of his allowance: but on a day as his Master looked on, he brought the whole measure and gave it to him: the Beast seeing the same, and remembring how he had served him in times times path, in the presence of his Master exactly divided the Corn into two parts, and so laid one of them aside: by this fact shewing the fraud of the servant to his Matter. The like story is related by Plutarch and Elianus, of another Elephant, discovering to his Master the falshood and privy theft of an unjust fervant.

About Lychain Africk there are certain springs of water, which if at any time they dry up, by

Strabo.

of hazens and

the measure of

their meat.

Gillius.

he come to the ground. Plutarch affirmeth, that in Rome, a boy pricking the trunck of an Elephant with a goad, the Beast caught him, and lift him up into the air to shoot him away and kill him: but the people and standers by feeing it, made so great a noise and cry thereat, that the Beast set him down again fair and foftly without any harm to him at all; as if he thought it sufficient to have put him in tear of fuch a death. In the night time they feem to lament with fighs and tears their captivity and bondage, but if any come to that speed, like unto modest persons they refrain suddenly, and are ashmed to be found elther murmuring or forrowing. They live to a long age, even to 200 or 300 years; if sickness or

the teeth of Elephants they are opened and recovered again. They are most gentle and meek, never fighting or striking Man or Beast, except they be provoked, and then being angred, they will take up a man in their trunk and cast him into the air like an arrow, so as many times he is dead before

Gillius. Philoftratus. Aristotle. their life.

ing in tectet, wounds prevent not their life : and some but to a 120 years; they are in their best strength of body at threefcore, for then beginneth their youth. Iuba King of Lybia writeth, that he hath seen tame Elephants which have descended from the Father to the fon, (by way of inheritance) many generations: and that Piolemans Philadelphus had an Elephant, which continued alive many Ages, and another of Seleucus Nicanor, which remained alive to the last overthrow of all the Amiochi.

The Inhabitants of Taxila in India affirm, that they had an Elephant at the least three hundred and fifty years old, for they faid it was the same that fought so faithfully with Alexander for King Porus, for which cause Alexander cald him Aiax, and did afterward dedicate him to the Sun, and put certain golden chains about his teeth with this inscription upon them : Alexander filius lovis Alacem Soli : Alexander the fon of Inpiter confecrateth this Aiex to the Sun. The like story is related by Into, concrrning the age of an Elephant, which had the impression of a Tower on his teeth and was taken

in Atlas 400 years after the same was engraven.

There are certain people in the world which eat Elephants, and are therefore called of the Nomades (Elephantophagi) Elephant-caters, as is already declared: there are of these which dwell in Daraba, neer the Wood Eumenes, beyond the City Saba, where there is a place (called the hunting of Elephants. The Troplodyte live also hereupon, the people of Africk cald Afache, which live in Mountains, do likewise ear the flesh of Elephants, and the Adiabart of Megabari. The Nomades have Plin, Cities running upon Charriots, and the people next under their Territory, cut Elephants in pieces, Solinus.

and both fell and eat them.

Some use the hard flesh of the bagis, and office confirmend above all the delicates of the world the Variomarnum; reins of the Elephants; so that it is a wonder than a diame would write, that there was nothing in reins of the Elephants; for the list wonder that fill annow would write, that there was nothing in an Elephant good for meak, are referred to the frame, the list ps, and the marrow of his horns, or teeth. The skin of this Bear is exceeding his a, not to be preceed by any dart; whereupon came the Proverb, Culicom band was Elephant lateral Elephant careth not for the biting of a Gnat, to fignific a fufficient ability to tentially will; and that Elephant careth not for the biting of a Gnat, to fignific a fufficient ability to tentially will; and that Total Elephant careth not revenge small injuries.

It cannot be but in such any and that there is no area for the world less able to endure of Elephants cold or Winter, for their supplications of all there is no area for the world less able to endure of Elephants. Cold or Winter, for their supplications of self-phants in flamation. Also in Supplier, when the same is hottest, they cool one another by casting during and filthy water upon each of the provided of greatest shadow. It such been shewed already, that they devour Chamalesons and thereof perish, except they water within Olive.

ons, and thereof periff, except they the a wide. Olive.

When they fuffer inflamation and are bounding the belly, entire Black Wines of nothing will cure them. When they drink a Leach they are grisvourly pamed? For their wounds by darit or otherwise, they are cured by Swings field, or Diesthy, or by Oyl, or by the flower of the 10live. They fall mad sometime, for which I know no other cure, but to tye them up fast in Iron chains. When they are tyred for want of sleep; they are excovered by rubbing their shoulders with Salo, Oyl and Water. Cows milk warmed and infused into their eyes, cureth all evils in them, and they presently

Water. Cows milk warmed and infused intogener eyes, curetn all evils in them, and they presently like reasonable men acknowledge the benefit of the medicine.

The medicinal vertues in this Beast are by Authors observed to be these? The bloud of an Elephant and the ashes of a Westil, cure the great Leprosic; and the same bloudds prositable against all in Elephants. Rhumatick fluxes, and the Sciatica. The first and cold, or heavy far and cold is abominable: Marcellus, for if it be sod and steeped in Vinegar with the field, and given to a Woman with childe, it maketh her presently suffer abortment. But if a man taste thereof sale and steeped with the seed. aforefaid, it cureth an old cough. The fat is a good Antidote either by Ointment or Perfume: it Rafis. cureth alfo the pain in the head.

The Ivory of tooth is cold and dry in the first degree, and the whole substance thereof corrobo-rates in the heart and helpeth conception, it is often adulterated by Fishes and Dogs bones burnt, and by white Marble. There is a Spedium made of Ivory in this manner; Take a pound of Ivory cut into pieces, and put into a raw new earthen pot, covering and glewing the cover with lome round about, and so let it burn till the pot be throughly hardned; afterward take off the pot, and beat your Ivory into small powder, and being so beaten, sift it, then put it into a glass, and pour up-on it two pound of distilled Rose-water, and let it dry. Thirdly, beat it unto powder again, and sift it the second time, and put into it again so much Rose-water as at the first, then let it dry, and put thereunto as much Camphire as will ly upon three or four fingle Groats, and work it all together up-

thereunto as much Camphire as will ly upon three or four fingle Groats, and work it all together upon a Marble stone into little Cakes, and so lay them up where the air may not corrupt and them. The vertue hereof is very pretious against soiting of Monta and the Bloudy slip and afforting for refrigeration without danger of bindung of all the Bloudy slip and afforting and as a selection without danger of bindung of the stone of the the Falling evilla

The fine by mothing charge to wife and the proper which the state that very line; the drivet of the wind the wi

Of the BOK.

As the Elphant last handled continue in any Countrey of the world, but in the hot Eastern, The place of and Southern Regions; so the Elbant the contribute most impactions of all heat; and heaven the tribute and the Countrey mader that Climate will not preserve an Elk aire, as it has been entertryed by experiences to which cause, they make the countries who during and among the Borussian-Soyman President president in Standard with the Celter) for all the Ancients called the Kingdoms of Germany, and the North, Celtarum Regioner. Countrey, in both of the Celtarum Regiones, Countreys inhabited by the Gelts.

The

The length of Arrianus. Ælianus.

Elephants.

Strabo.

The Figure of the ELK with Horns.



The name of this Beaft.

An Elk the fame that Machlis.

This Bealt is called in Greek, Alke; and in Laine, Alces, or Alce; which was a name of one of And ons Dogs in Ovid: the Turks, Valachians, the Hungartans, Iajus, the Illyrians and Polonians, Loss in the fingular, and plurally, Loffe, for many Elks. Albertus Magnus calleth it Alches and Aley, and afterward Equicerous, a Horse-Hart. The Germans, Eleb, Ellend, and Elent, by a Metathefts of Alke, or Alce : and for my part I take it to be the same Beast which Pliny calleth Machin, for there is nothing attributed to an Elk which also doth not belong to Machlie.

The ELK without Horns.



I finde not any unreconcileable difference among Authors concerning this Beaft, except in Cafar, Cafars defect I ninge not any united that prior of an lib. 6. of his Commentaries, who by the relation of other, (not by his own fight) writeth that blk. there are Elks in the Hercynian Wood, like unto Goats in their spotted skins, who have no horns, nor joints in their legs to bend withall, but sleep by leaning unto trees like Elephants, because when they are down on the ground, they can never rise again. But the truth is, that they are like to Roes or Harts, because Goats have no spotted skins, but Deer have, and there may easily be a slip from Capres, a Roe, to Capra, a Goat : and Cafar himself confesseth, that the similitude is in their spotred skins, which are not competible in Goats, but in Roes.

And whereas he writeth that they have no Horns, the error of this relator may be this. that either he had only feen a young one before the horns came forth, or elfe an old one, that had lately lolt his horns; and by this I suppose that the authority of Cafar is sufficiently answered, so as we may proceed to the description of this Beast collected out of the ancient Writers, Paulanias, Vapilcus, Cafar, and Solinus, Pliny, and the later Writers confenting with them in all things, (excepting Cafar in the two things aforesaid) Albertus Magnus, Matheus, Michuanus, Seb. Munfter, Erafinus, stella lobannes, Bonarus, Biron of Balizce a Polonian, Jobannes Kentmannus, Jo. Pontanus, Antonius Schne-Lergeins, Christophorus Wirfungus, and that most worthy learned man Georgius Joachimus of Rhaila, and Bauron Sigifmund.

Paufaniss Inpposeth it to be a Beaft betwixt a Hart and a Camel, and Alberius, betwixt a Hart and a Ofthe quantit Horse; who therefore, as it hath been said, calleth it Equi-cervus, a Horse-Hart; but I rather by Benarus. the horns afterward described, and by the foot which Bonarus had, do take and hold it to be as big every way as two Harts, and greater then a Horse, because of the labour and qualities attributed thereunto: whereunto also agreeth Albertus.

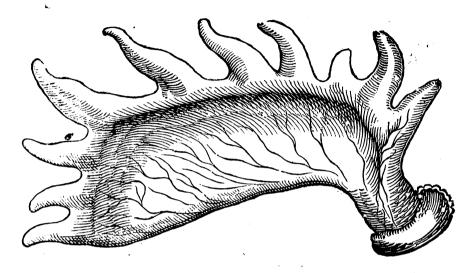
In Swedia and Riga they are tamed, and put into Coaches or Charriots to draw men through great The caming of snows, and upon the ice in the Winter time they also are most swift, and will run more miles in one day, then a Horse can at three. They were wont to be presents for Princes, because of their singular strength and swiftness; for which cause Alciatus relateth in an emblem, the answer of Alexander to one that asked him a question about celerity, whether haste doth not alway make waste: which Alexander deny ed by the example of the Elk in these Verses:

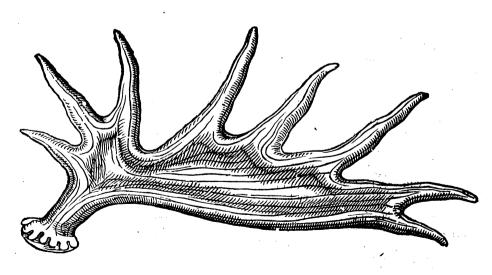
> Aloiate gentie infignia suffinet Alce, Unquibus & [meeden] fert [anaballomenos] Conftat Alexandrum fic respondisse roganti, Qui tot obivisset tempore gesta brevi. Nunquam inquit differre volens, quod & indicat Alce, Fortior bec dubites, ocyor anne fiet ?

Pliny affirmeth (in my opinion) very truly that this Beast is like an Oxe, except in his hair, which O. his parts is more like to a Hart, his upper lip is so great, and hangeth over the neather so far, that he can- and manner of not eat going forward, because it doubleth under his mouth, but as he eateth he goeth backward feeding. like a Sea-crab, and so gathereth up the grass that lay under his seet. His mane is divers both up. Plmy. on the top of his neck, and also underneath his throat it buncheth like a beard or curled lock of hair, howbeit, they are alway maned on the top of the neck. Their neck is very short, and doth not answer to the proportion of the residue of his body, and therefore I have expressed both figures

Their fore-head is very broad, two spans at the least: it hath two very large horns, which we have here also expressed, both for the right side and the left: so as they bend toward the back in the plain edge, and the spires or pikes stand forward to the face: both males and females have horns, they are folid at the root, and round, but afterward branched, and grow out of their Mantier. eye-lids, they are broader tien a Harts, and are also very heavy, for they weigh at the leaft twelve Kentmannus. pounds, and are not above two foot long, and the breadth measured from the longest spire to the Pontanus. other opposite side, about ten inches: the root next to the skin, is more then a man can well griple in his hand, and therefore here is expressed the figure of both horns, both in male and semale; for there is not any difference in their natures that I can learn, and these horns they lose every year. His ears and back are very long, and hanging down, the colour for the most part like a Hare, and sometime white; and Munster affirmeth, that in the Summer they are of russet colour, and in the Winter brown or blackish coloured. His fore-legs without all joynts to bend, Baro. herein resembling an Elemant, and therefore it sleepeth leaning to Posts or Trees, and not Of the colour. lying on the ground. His hoofs are cloven like a Harts, and with the fore-feet he pierceth The marinet the Dogs that hunt him, for he fighteth not with his horns, but with his fore-legs. It is a melan- of their fight. cholick Beaft, and fearful to be feen, having an ambling pace, and keeping in the wet, watry, and his about marshy places, delighting in nothing but in moisture. The slesh is fat and sweet, but ingrate- The name of in to the palate, and engendereth melancholy. The Germans call this Beaft Ellend, which in this beaft in their language fignifieth miserable or wretched, and in truth if the report thereof be not false, it the German is in a most miserable and wretched case, for every day throughout the year it liath the Falling-tongue, and sickness and the true significant for fickness, and continueth in the pangs thereof, untill the hoof of his right fore-foot touch his left ear, fication dierewhich comes not to pass but by the extream torments of the body, for whilest the members are of. reached and stretched with many strains and Convulsions (as it salleth out in that sickness) The sickness

by chance the aforesaid soot rubbeth the said ear, and immediately thereupon the Beast is delivered from his pangs: whereby we are to admire the works of our Creator, which having laid fo heavy an infirmity upon this poor Beast, wherewith he is dayly tormented, yet hath he also provided a rean imminity upon this poor Beat, where with it is asy, you making the torments of the difease to be the Apomedy for that evill in the hoof of his own foot, making the torments of the difease to be the Apomedy for that evill in the hoof of his own foot, thecary for applying the remedy to the place of cure.





Their fight with Wolves.

They live in heards and flocks together in Scandivania, and when the waters are frozenup, the wilde Mountain Wolves let upon them in great multitudes together, whom they receive in battel upon the lee, nghting most hercely and cruelly till one part be vanquished : In the nean time the Husbandme 1 of t. e Country observe this combate, & when they see one side go to the wall, they perfecure them, & take the victors part, for it is indifferent to take either the one fide or the other; but most commonly the Elks are conquerers by reason of their fore-feet, for with them they pierce the Wolves or Dogs skins, as with any tharp pointed Spear or Javeim.

Some have been of opinion that these are wilde Asses, but they are led hereinto with no reason. except because they are used for travel and burthen as is before said, for there is no proportion or refemblance of body betwixt them: besides, they have cloven hoofs, for the most part, although Significandus Baro affirm, that there are some of this kinde which have their hoofs whole and undivided. Being wilde it is a most fearful creature, and rather desireth to ly hid in secret, then to fly. Their manner except perioed by Hunters; and there is no danger in hunting of this Beaft, except a man come right to hunt them before him, for on his fides he may fafely strike and wound him; but if the Bealt fatten his fore-lest without danon him, he cannot escape without death. Notwithstanding it is a Beast (as hath been faid) as great as two Harts, yet is it above measure searful, and if it receive any small wound, or Their admirathot, inflantly it falleth down and yeeldeth to death, as Bonarus hunting with Sigismund the fe- ble tear and cond King of Polonia in the Woods of Linamia tryed with his own hand, for with his hunting pufillanimity. Spear he pierced one a very little way in the skin in the presence of the King, who presently fell

In some Countries of ancient time (saith Pausanias) they took them on this manner. They The ancient having found out the field or hill where the Beatls are lodged, they compass it in by the space of a manner of tathousand paces round in circle with welts and toils invented for that purpose, then do they draw in king Eiks. their nets round like a purse, and so inclose the Bealls by multitude, who commonly finelling his Hunters, hideth himself in some deep ditch or cave of the earth; for the nature of this Beatt hath framed to it felf a most sharp fagacity, or quick sent of smelling, being not herein inseriour to any of the best Dogs in the world, because it can a great way off discover the Hunters, and many times while men are abroad in hunting of other Beafts, this is fuddenly started out of her lodging place, and so discovered, chased, and taken,

Other again take it by the same means that they take Elephants, for when they have found the trees whereunto they lean, they fo cut and faw them, that when the Beast cometh, he overthroweth

them, and falleth down with them, and so is taken alive.

We read that there were Elks in the triumph of Aurelian at Rome, and in the games dedicated by Vopifius. Apollo and Diana, and celebrated by Valerius Publicola, were many Elephants, Elks, and Tygers. Likewise there were ten Elks at Rome under Gordianus. When they are chased eagerly, and can finde no place to rest themselves in and lie secret, they run to the waters, and therein stand, taking up Their resistwater into their mouths, and within short space do so heat it, that being squirted or shot out of them once in the waupon the Dogs, the heat thereof fo oppresseth and scaldeth them, that they dare not once approach ters, or come nigh her any more.

The greatest vertue of medicine that I can learn or finde to be in this Beast, is in the hoof, for that The medicine worn in a Ring, it refifteth and freeth a man from the Falling evill, the Cramp, and cureth the fits in an Elk, or pangs, if it be put on when he is in his forming extremity: also scraped into powder and put into Wine and drunk, it is used in Polonia against the same evill. In like fort they mingle with Triacle, and apply it to the heart, or else hang it about their neck for an Amulet to touch their skin against that dilease: and because that both in ancient time, and also now adays, this Beatt is seldom seen, and more seldom taken, the hoof thereof being so often approved for the uses before said, the rarity (I say thereof) maketh it to be fold very dear, which would be (if they could be found or taken) in more plentiful manner.

Some Mounte-banks fell in stead thereof a Bugles hoof, but it may easily be described by scraping, for (it is faid) it smelleth very sweet, whereas a Bugles savoureth very ill and strong. It is observed also, that it hath not this vertue except it be cut off from the Beast while he is yet alive, and that in the months of August and September, at what time these Elks are most of all annoyed with the Fal-

ling-sickness, and then it hath strongest vertue to cure it in others.

Others affirm, it wanteth his operation if it be cut off from a young one, which never tafted of carnal copulation, and so hath not been dulled thereby : but howsoever, this is certain, that sometimes it cureth, and sometime it faileth, and as there can be given no good reason of the cure, so I rather ascribe it to a superstitious conceit or belief of the party that weareth it, rather then to any hidden or affured work of nature. The skins of this B. aft are dreffed by Tawyers, with the fat of fifnes and Alum, to make breast-plates; and to shelter one from rain, and they sell them for three or their skins. four Nobles a piece; but in Cracovia for fifteen Florens. It may be discerned from a Harts skin by blowing upon it, for the breath will come through like as in a Buffe, and the hairs also of this Beaft have also hollow passages in them when they grow upon the back of the Beast, or else soon after the skin is taken off.

Some also use the Nerves against the Crampe, binding the offended member therewith, and herewith do we conclude this story of an Elk, referring the reader to the fable of Acida related before in Cacur, if he have defire to know it for the affinity betwirt the name thereof, and Alces an Elk.

Of the FERRET.

The names in Grick.

Take it to be most true without all exception, that the Gracians call a Ferret Gala Agria, a wilde Weafil, Idys and Phereoikes, although Eymologus and Helychius ascribe the reason of this latter name to her lodging under Oaks and Olive-trees. Itys allo was a common name of all Weafils, to those Gracians which never knew or faw any other then one kinde of them, or as Scaliger against Cardan will have it to fignifie a wilde Campestrial Weasil, and not a tame kinde, being domestical and living in houses, and that these differ only from one another in place and manner of living, and not in cojour, stature or qualities. And where Ariflophanes citeth it among other Beafts which are devourers of fish; in my opinion there is no Beaft that more desireth Fish, then The etymology Ferrets and Cats; and for this cause it hath his name Itys quasi Ichthus, of eating of Fish; and yet I cannot consent unto them which will have it descend and hunt Fish in the waters, like Otters or Beavers : for it abhorreth both fwimming or diving, but neer to the waters it hunteth Fish, where for the most part being wilde it remain-The Latines call this Beaft Viverra, and

Furo, and Furetus, and Furedus, because (as

shall be afterward manifested) it preyeth

upon Conies in their holes, and liveth upon

it was called in Germany, Furette, and Frettel ;

and the English word feemeth also to be de-

rived from Fretta in Latine, which by a like

Syncope is contracted of Viverra, as to any in-

different learned man it may appear at the

But herein feemeth an unreconcileable dif-

frence, that it is reported of the Ithis by

Perrets fwim

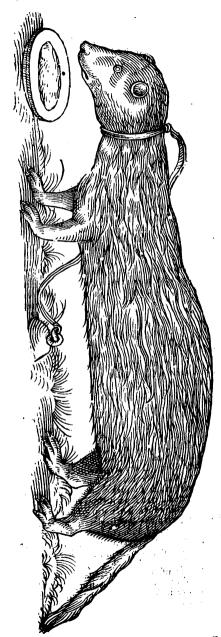
of Illyi a Fer-

The Latine names.

Their courage and nature in the carth. Scaliger.

stealth, and in the earth will kill a Cony fix times as big as herfelf, but being abroad on the land, in the open air is nothing fo wilde, strong or full of courage. From letyr is derived Iltiffus, and the German, Iltis, for a Ferret : this is called by the French, Furen, Furet, and Fuson, and tufet : by the Spaniards, Furon, and Furan, and from the English, Ferret, is the German Fret, derived by a common Syncope, and in the time of Georgius Agricola,

Whether Ferreis be 18hs.



Gaza, the intepreter of Ariftotle, that it was most greedy of Honey, and for that cause it will feek out the Hives of Bees, and enter them without all fear of flings. But when Plin speaketh of 1817, he doth not call it Viverra, or once artribute unto it the love of Honey, but rather the hatred and loathing thereof, in so high a degree, that if he talk of it, he falleth into Consumptions, and hardly escapeth death. And these things Sealiger alleadgeth against Cardan, only to

Beafts, and that Cardan was mistaken in affirming, that they were but several names, expressing prove that Itys and Viverral, are two diffinct

one and the same Beast.

first fight of derivation.

The aniwer whereunto may be very easie, for although Pliny leaveth without rehearfal their love of Hony, it doth not necessarily follow, that they love it not (as Ar finite before him constantly affirm. eth) and Scaliger nameth no Author, nor bringeth any reason to demonstrate their hate of Honey. or any harm which infueth them by eating thereof; and therefore against his authority may Strate be oppoled, who in his third Book, speaking of the Conies of Spain, and of their Hunters and starters, out of their holes, he taketh and nameth indifferently without all diffinction and exception, Vivera, and lays, for the one and other. Niphus translateth 1891, a Marcel, but without reafon: for the same man finding in Ariflotle, that there is war betwist Locusts and Serpents, which is fitly called Ophiomachia; whereas Ariffotle nameth Akris, a Locult, he falleth in doubt whether it were not better to be 1815, a Martel, or as other copies have it Apis, an Aspe, which can by no means agree unto them, for there is a kinde of Locults (called Optionichum) because of their contimusl combates with Serpents. And therefore not to fland any longer upon this difference, omitting also the conjecture of Tzerzer, which confoundeth lays with Milvui, a Glead or Kyte, which cannot stand reasonable, because Homer faith, there was a kinde of Caps made of the hairs of 1811. nor yet of Atterius his new found name of Antatines, nor Avicenna his Kanz, or the French, Filian, which is a Poul-Cat. I will descend to the desembion of the parts and qualities, wherein the Authors themselves at variance, make their own reconcilement, by attributing the lame things to the 1812, and Ferret, except that of an obscure Author, which faith that live is Ankaomer, as big as a Gray-hound, and that it is wifer and more indifferous in his youth and tenderage, then in his perfection of strength and years. and years.

These Ferrets are lesser then the Melitean or Gentlewomens Dogs, and they were first of all Gazt, brought out of street, into Spain and therefore are called by Strato, African We-file, because of their Their several similitude with Weasils : for Spain, Italy, France, and Germany, have not this Bealt bred among them, parts. but brought to them out of other Countries. But in England they breed naturally of the quantity Countries of

Of the Ferret.

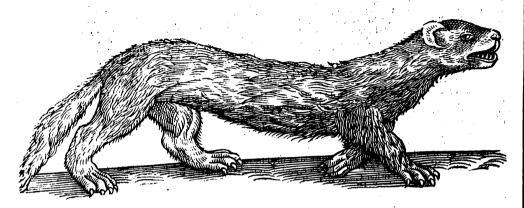
aforelaid, and they are tamed to liunt Conies out of the earth. It is a bold and audacious Beaft; ene-breed. my to all other, except his own kinde, drinking and fucking in the bloud of the Beath it bitech, but eateth not the flesh. When the Warrener setteth it down to hunt, he first of all maketh a great Istorus. noise to fray all the Conies that are abroad into their holes, and so having frighted them, pitcheth Perolus. his Nets, and then putteth his tame Ferret into the earth, having a long thring or cord with Bels about Their drink. her neck, whose mouth he muzzleth, that so it may not bite the Cony, but only terrific her out of ing of bl. ud. her borough and earth with her presence or claws; which being performed; the is by Dogs chaired Agricals, into the ners, and there overwhelmed as is aforefuld in the history of the Conies. into the nets, and there overwhelmed, as is aforefaid in the hiltory of the Conics.

Their body is longer for the proportion then their quantity may afford, for I have feen them Their colour two spans long, but very thin and small. Their colour is variable, sometime black, and white on the and eyes, belly, but most commonly of a yellowish fandy colour, tike Hermeline or Wool, dyed in urine. The head little like a Moules, and therefore into what soever hole or chink she putteth it in, all her body will easily follow after. The eyes small, but fiery, like red hot iron, and therefore the feeth most clearly in the dark : Her voyce is a whyning cry, neither doth the change it as a Cat : She heth only two teeth in the neather chap, standing out, and not joyned or growing together. The genital of the male is of a bony substance, (wherein Pliny and Scaliger agree with Cardan and Strabo for the Itys also) and therefore it alway standeth stiffe, and is not lesser at one time then at other. The pleafure of the fense in copulation is not in the yard or genital part, but in the perves, muscles, and tunicles wherein the said genital runneth. When they are in copulation, the semale lyeth down or bendeth her knees, and continually cryeth live a Cat, either because the Male pincheth and claweth her skin with his sharp nails, or else because of the rigidity of his genital. And when the female defireth copulation, except the be with convenient speed brought to a male, or he suffered to of their young come to her, she swelleth and dyeth. They are very fruitful in procreation, for they bring forth ones. feven or eight at a time, bearing them in their little belly not above forty days. The young ones newly littered are blinde 30 days together, and within forty days after they can fee, they may be fet to hunting. The Noble men of France keep them for this pleasure, who are greatly given to hunt Conies, and they are fold there for a French crown. Young boys and scholars also wie them to put them into the holes of rocks and walls to hunt out birds, and likewife into hollow trees, where-out they bring the Birds in the claws of their feet.

They are nourished being tamed with Milk, or with Barley bread, and they can fast a very long Their food, time. When they go, they contract their long back and make it stand upright in the middle, round like a bowl. When they are touched, they smell like a Martel, and they sleep very much: being wilde, they live upon the bloud of Conies, Hens, Chickens, Hares, or other fuch things, which they can finde and over-master. In their sleep also they dream, which appeareth by whyning and crying in their sleep. Whereas a long fly (called a Fryer) flying to the flaming candles in the night, is accounted among poysons, the Antidote and resister thereof is by Pliny affirmed to be a Goats gall The medicines or liver, mixed with a Ferret, or wilde Weafil, and the gall of Ferrets is held pretious against the of Ferrets. poyson of Aspes, although the flesh and teeth of a Ferret be accounted poyson. Livewise the gall of a Ferret is commended against the Falling disease, and not only the gall (saith Marcel'u) but the whole body, if it be rosted, dressed, and eaten fasting, like a young pig. It is said by Rasis and Aberias, that if the head of a Wolf be hanged up in a Dove-cote, neither Cat, Ferret, Weasil, Stoat, or other noysome Beaft dare to enter therein. These Ferrets are kept in little hutches, in houses,

and there fed, where they sleep much: they are of a very hot temperature and constitution, and therefore, quickly digest their meat, and being wilde by reason of their fear, they rather seek their meat in the night then in the day time.

Of the FITCH or POUL-CAT.



Ifidorus. the notation

The quantity and nature of this Beaft. Stumpfius. Acricola.

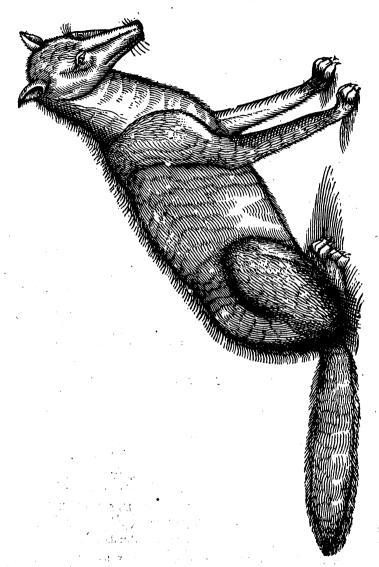
The skins and

Isidorus. Their meat and Subtilty not to be deferyed.

He difference of a Poul-Cat, from the Wilde-Cat, is because of her strong stinking savour. and therefore is called Putorius, of Putore, because of his ill smell : for all Wealils being incensed and provok't to wrath, finell strongly, and especially the Poul-Cat; likewise whenin the Spring time they endeavour procreation, for which cause among the Germans, when they would express an infamous Whore or Whoremaster, they say they stink like an Iliu, that is a Fitch or Poul-Cat. The French call this Beaft Putois, and Poytois, as it is to be found in Gerolus Figulus; the Savoyans, Poutiert; the Illyrians and Bobemians, Tohorz; and the Polonians, Vii. dra; and Scaliger calleth it in Latine (Catum fuinam) by another name then Putoring, It is greater then an ordinary Weasil, but lesser then the wilde Martel, and yet commonly fatter: the hairs of it are neither smooth and of one length, or of one colour; for the short hairs are somewhat yellowish, and the long ones black, so as one would think that in many places of the body, there were spots of divers colours, but yet about the mouth it is most ordinarily white.

The skin is stiff, harsh, and rugged in handling, and therefore long lasting in Garments, yet because the Beast is alway far, the savour of it is so rank, that it is not in any great request, and moreover it is said, that it offendeth the head, and procureth ach therein; and therefore it is fold cheaper then a Fox skin, and the fattest is alway the worst of all. The Skinners approve the skins of Fitches and Martels best, which are killed in Winter, because their flesh and lust is much lower, and therefore rendereth a less hurtfull smell then at other times. The tail is not above two hands or palms long, and therefore shorter then is a Martels. In all other parts of the body it equalleth a Martell, or exceedeth very little, having thinner necks, but larger and greater bellies, the tail, legs, and breast, are also of a blacker colour, but the belly and sides more yellow. Some have delivered that the lest legs thereof are fhorter then the right legs, but this is found untrue by daily experience: They keep in the tops of houses and secret corners, delighting to kill and eat Hens and Chickens, whose crast in devouring his prey is fingular; for to the intent that the filly creatures to be devoured may not bewray them to the House-keepers, the first part that they lay hold upon with their mouths is the head of the Hen and Chicken, and by that means stayeth his crying by cropping off the head. Some of these Fitches wander and keep in the Woods, and thereby live upon Birds and Mife, and fuch things: fome again live by the Sea fides in Rocks, and they take Fishes like Beavers and Otters: and some creep into the Caves of hollow trees, where they eat Frogs, and most of all they delight to be near stals of Cattel, Hay-houses, and houses, where they meet oftentimes with Egges, wherein they delight above all other kindes of meat. And thus much for this Beaft.

Of the FOX.



Fox is called in Hebrem, Schnal; and in Chaldee, Thaal; and therefore in Pfal. 61. where the The several A Hebrew readeth Schualim, there the Chaldee translateth it Thealaia; the Arabians call him Tha- names of leb; and Avicen calleth a Fox sometime Chabel, and also Chalchail; the Greek Septuagints, Alopekon, and vulgarly Alopex, and Alopon; the Latine, Vulpes, and Vulpecula of Volipes, his tumblingpace; the Italians, Volpe; the French, Regnard, and a little Fox Regnardeau; the Spaniards, Kapoja, of ravening; the Germans, Fuchs; the Flemings, Vos; and the Illyrians, Lifika.

The Epithets expressing the nature hereof among Writers, both Poets and others, are these: crasty, wary, deceitful, flinking, ftrong-fmelling, quick-fmelling, tayled, warlike or contentious, wicked of Foxes, and rough; the Gracians fiery colored, and subtil for flaughter; and therefore Christ called Herod a Fox, because he understood how by crafty means he sought to entrap and kill him: and all the

Of the Fox.

The Countries breeding }. xcs. Mitanus. Munfter.

Aristotle. Albertus. The co'our Yoxes. Olaus mag. Ancients called such kinde of men Vulpioner, which every Nation under Heaven doth imitate.

There are store of Foxes in the Alpine regions of Helvetia, and amongst the Capians they abound. there are more of rocks in the zapine to provide the Cities, and attending upon men like fo that their multitude maketh them tame, comming into the Cities, and attending upon men like tame Dogs. The Foxes of Sardinia are very ravenous, for they kill the frongest Rams and Goats, and also young Calves; and in Egypt they are lesser then in Grecia, and most commonly all Foxes are and and young caives; and in Egypt they are left the third and more white toward the head. In of stature like to a shepherds Dog. Their colour is reddish and more white toward the head. In Muje via are both black and white, viz about the river Woga, black and ash-coloured, and in the Province of Offing all black, and these are of the smaller fort, which are nourished to make caps of their skins, and are therefore fold at twenty or thirty Florens a skin. In Spain they are all white, and their skins are often brought by the Merchants to be fold at Francford Mart.

In the Septentrional or Northern Woods, there are black, white, and red Foxes, and fuch as are cald Cinergere, that is Crofs-bearing Foxes, for on their backs and orethwart their fhoulders there is a black crois, like an Asses: and there are Foxes asperfed over with black spots, and all these are of one and the fame malignant and crafty nature : and thefe (faith George Fabritius) are diffinguished by their regions or habitations: for it is most commonly seen, that Foxes which keep and breed toward the South and West, are of an ash colour, and like to Wolves, having loose hanging hairs, as is to be seen both in Spain and Italy; and these are noted by two names among the Germans, from the colour of their throat. One kinde of them is called Koler, whose throat seemeth to be sprinkled and darkned with cole-duft, upon white, so as the tops of the hair appear black, the foot and stalk

The other Birkfuebse, because their throat is all white, and of this kinde the most splendent white, being white. is most pretious. A second there is (called Kreutzsuchse) because of the cross it beareth upon his back and shoulders down to his fore-feet, being in other parts like the former, except the throat which is blacker then any of the other before spoken of, and these are not bred in Germany, but

brought thither from other Nations. A third kinde is of a bright skie-colour (called Blauwfuchse) and this colour hath given a different name to Horses, which they call Blaumschimmel, but in the Foxes it is much more mingled, and these

Foxes which have rougher and deeper hair are called Brandfuchfe.

The Moscovians and Tartarians make most account of the black skins, because their Princes and great Nobles wear them in their garments: yet are they more eafily adulterated, and counterfeited by the fume or smoke of Torches made of pitch. The white and blew skins are less esteemed, because the hair falleth off, and are alfo leffer then the other : the red ones are most plentiful; and Soaliger affirmeth that he faw skins brought into France by certain Merchants, which had divers white hairs disposed in rows very elegantly upon them, and in divers places they grew also single. In Norvegia and Suctio, as there are white Hares and Bears, fo there are also white Foxes : In Wolocha they are black, as it is affirmed by Stillmundus Liber, the picture of the Cross-bearing-Fox which is less then the former is here following expressed and fet down.

The Crucigeran FOX.

Adamantius. nature of Foxes.

Ariftotle.

Serpents, Apes, and Foxes, and all other dangerous harmful Beafts, have small eyes, but Sheep and Oxen which are simple, very great eyes. The Germans when they describe a good Horse, they decipher in him the outward parts of many Beafts, from whom (it seemeth) he particularly bushess. taketh his generofity, and from a Fox they afcribe unto him short ears, a long and bushy tail, an easic and soft treading step, (for these belong to a Fox.) The male Fox hath a hard bony genital, his tail is long and hairy at the end, his temperament and constitution is hor, as appeareth both because of his resemblance or similitude with Dogs and Weasils, and also his rank and ftrong smelling savour; for being dead, his skin hath power in it of heating, and his fat or oyl after a decoction is of the same force and condition.

The greatest occasion of his hunting is the benefit of his skin, for his flesh is in all things like a Foxes evill to Dogs, and although Galen, Mnesimachus, and Silvius affirm, that in the Autumn or latter part of the year, some men use to eat the silvius affirm, that in the Autumn or latter part of the year, some men use to eat the silvius affirm, that in the Autumn or latter part of the year, some men use to eat the silvius affirm, that in the Autumn or latter part of the imelling: but Ætius and Rafis affirm, (and that with great reason) that their flesh, and the flesh of

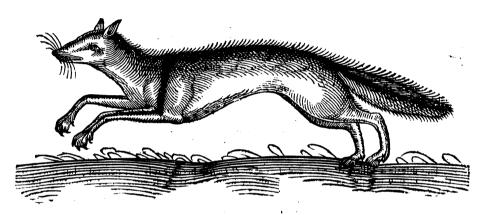
The use of their skins.

Hedg-hogs and Hares, is not agreeable to the nature of man. But their skin retaineth the qualities of the hot Beaft being pulled off, by reason of the long and foft hair growing thereupon; and the skins of Cubs which are preferred before the elder, are of least value, because their hair is apt to fall off, which being thin doth not admit any deep rootings of the hair. The Thracians in the time of Xenophon, wore Caps of Foxes skins upon their heads and ears, in the coldest and hardest Winters, and from hence it cometh, that in some Authors the covers of mens heads, (commonly called in Greek, Pericephalea) are tearmed Alopecia, or Alopecia; and for this purpose in Germany at this day, they slit a sunder the skin of Foxes tails, and sow it together again, adding to it a sufficient number till it be framed into a Cap: but the skin of the belly and fides is of more pretious estimation, because it is more fost and smooth, and therefore is sold for twice fo much as the other parts,

In the Summer time the skins are little worth, because that then the beatts are troubled with the Alopecia; that is, the falling off or loofeness of the hair; and therefore then also they are dangerous to be used, because of that disease: men which have the Gowt, shrinking up of the finews, or other old fluxions of the Rhewme in their legs, can use no better or more wholesome thing then to wear buskins of the skins of Foxes; the Scythians make them shooes, and soal them Alex ab alex with the backs of Fox and Mife skins, upon which they go. The Latins have a proper word for the donaine. voice of a Fox, which is, Gannie Gannie, to Ganne, and it is also metaphorically applyed to men, when by scrieching clamors they trouble others; as Terence in Adelph. Quid ille gannit? Quid vult? The voice of And Planter alfo, Gannit odiofus omni toti familia; and for this voice did Mantuan write his Verse;

Pates ululare lupos, gannire fagaces
Vulpeculas————

But yet as Albertus and Conftantinus have truly observed that in the time of his hunting he will bank like a little Dog, and the Harts are greatly afraid of this ganning of Foxes.



It hath been already shewed in the story of the Badger, how the Fox by laying his extrements in Their dens the Badgers den, getteth the same to his own use; for the abode of Foxes in the day time is in the and caves in caves and holes in the earth, and come not abroad till the night. These dens have many caves in the carth. them, and passages in and out, that when the Terriars shall set upon him in the earth, he may go Gillius. forth some other way: and forasmuch as the Wolfis an enemy to the Fox, he layeth in the mouth Ofpianus. of his den, an Herb (called Sea-onion) which is so contrary to the nature of the Wolf, and he so Zoroafter. greatly terrified therewith, that he will never come neer the place where it either growth or Gillim. lyeth; the same is affirmed of the Turtle to save her young ones, but I have not read that Wolves will prey upon Turtles, and therefore we reject that as a fable.

When Aristomanes was taken by the Lacademonians, and included into a rock or quarrey of stones. Fling. heescaped out of their hands, by digging another passage out of it then where he was put in; saying, that it was a shame for a Man to have less wit then a Fox. When they are in their dens, they lie upon their bellies with their hinder legs firetched forthat length, like as a man when he fleepeth on his belly, and therefore it feemeth that their legs are so framed to creep and pierce

under the earth and dig out their way after their own pleasure.

This is such a devouring beast, that it for laketh nothing fit to be eaten, for it killeth Hares and Conies, and with his breath draweth field Mice out of their holes, like as a Hart draweth out Serpents with his breath, and devoureth them. He devourethalso all kinde of Pullen, they The sood of also eat Grapes, Apples, and Pears; whereupon came the proverb in Plantu, Tam sicile vinces Serpents.

quam vulpes pyrum comest, Thou shale as easily overcome him, as a Fox eateth a Pear: which is applyed to any easie or dispatchable business. In Arabia, and Spria Palesima, they are so ravenous, harmful, and audacious, that in the night by gaining and barking, they invite one another (asit were) by a Watchword, to affemble in great multitudes together, for to prey upon all things, and they fear not to carry into their dens, old shooes and vessels, or instruments of hysbandry: for which cause, when the Husbandmen hear thereof, they gather all things into their houses and watch them.

But as it falleth out in all gluttonous ravening persons, that while they strive to fill their belies. The harme of they poison their lives, so also it fareth with Foxes, for nature hath so ordained, that if a Fox, eat any meat wherein are bitter Almonds, they die thereof if they drink not presently : and the Dioscorides. fame thing do Aloes in their meat work upon them, as Scaliger affirmeth upon his own fight or, Scrapis, knowledge. Aprenin or Bear-foot gives to Dogs, Wolves, Foxes, and all other beafts which are

littered blind, in fat or any other meat killeth them, if vomit help them not, which falleth out very feldom, and the feeds of this herb have the same operation. It is reported by Democritue, that if wilde Rue be secretly hunge under a Hens wing, no Fox will meddle with her; and the same writer also declareth for approved, that if you mingle the gall of a Fox, or a Cat, with their ordinary food they shall remain free from the dangers of these beafts.

Their carnal copalation.

When they engender and admit copulation, they are joyned like Dogs, the male upon the female: and the female when the perceiveth her womb filled, the departeth and liveth very fecret, for it falleth out very feldom that a female or Bitch-fox is taken great with young. She bringeth forth ordinarily four at a time, and those blind and imperfect, without Articles in their legs, which are perfected and framed by licking, for Bears, Wolves, Lions, Foxes, Dogs, and Thoes which are Aiu'tipara and Multifica, that is, fruitful, bearing many at one time, and also Cloven or slit-footed into many clawes, have not the benefit of nature to perfect their young ones in their

Kites, Vultures, and Eagles lie in wait to destroy the Foxes Cubs or Whelps. Foxes do not only engender with their own kinde, but also with Wolves, Dogs, or any other beasts of equal proportion, both of quantity and time of going with young: fo the Laconian Dogs are engendred by a Dog and a Fox; and the Hyana, of a Wolfand a Fox (as Albertus affirmeth) and the Simivulpa of an Ape

and a Fox, as is already in the story of Apes declared.

There be also many evils wherewithal Foxes are annoyed, and first of all he falleth sometime into madness as a Dog, and the same evils follow a mad Fox, which already are manifested to accompany a mad Dog, and that more often in Summer then in Winter.

of Foxes. Albertus. Liber. Aetius.

The discases

When a Fox feeleth himself sick, nature hath taught him to eat the gum of Pinetrees, wherewithal he is not only cured, but also receiveth length of dayes.. They are also vexed with the fal-ling away of their hair, called therefore Alopecia, because Foxes are most commonly vexed therewith, and as we see in Plants, that some of them dry and consume through want of moisture to seed them, other are suffocated and choaked by abundance, and as it were drowned in humidity : so it happeneth in hair, which groweth out of the body of beafts, and the heads of men, no otherwise then Plants out of the earth, and are therefore to be nourished by humours; which if they fail and wax dry, the hair also shorteneth with them, and as it were rotteth away in length: but if they abound and overflow, then do they loofen the roots of the hair, and cause them to fall

This difease is called Alopecia, and the other Ophiasit, because it is not general, but only particular in one member or part of the body or head, and there it windeth or indenteth like a

Serpents figure.

Michael Ferm affirmeth, that sometime the liver of the Fox inflameth, and then it is not cured but by the Ulcerous blood flowing to the skin, and that evill blood causeth the Alopeeia, or falling away of the hair, for which cause (as is already said) a Foxes skin is little worth that is taken in the Summer time.

The length of their life.

Varinus.

The length of the life of a Fox is not certainly known, yet as Stumpfius and others affirm, it is longer then the life of a Dog. If the urine of a Fox fall upon the graffe or other herbs, it dryeth and killeth them, and the earth remaineth barren ever afterward. The savour of a Fox is more ftrong then of any other vulgar beaft, he ftinketh at nofe and tail, for which cause Martial calleth it Olidam Vulpem, an Olent or fmelling beaft.

Hic olidam clamosus ages in retia vu'pem.

The hunting Foxes.

Ælianus.

Oppianm.

Touching the hunting or taking of Foxes, I approve the opinion of Xenophen, who avoucheth, and taking of Leporum capturam venatico studio quam vulpium digniorem; that is, the hunting of the Hare is a more

noble game or pastime then the hunting of the Fox.

This beaft is more fearful of a Dog then a Hare, for the only barking of Dogs causeth him to rife many times from his den or lodgings out of the earth, or from the middle of bushes, briars, and brambles, wherein he hid himfelf: and for his hunting this is to be observed, that as in hunting of a Hart it hath been already related, the Hunter must drive the beaft with the winde, because it hindereth his refrigeration; so in hunting of a Fox he drive him against the winde and then he preventeth all his crafty and subtill agitations and devises; for it stayeth his speed in runhing, and also Belle arius. keepeth his favour fresh alway in the nose of the Dogs that follow him : for the Dogs that kill a Fox must be swift, strong and quick sented, and it is not good to put on a few at once, but a good company together, for be affured the Fox will not lose his own bloud till he hazzard some of his

enemies, and with his tail which he windeth every way, doth he delude the Hunters; when the Dogs are pressed neer unto him, and are ready to bite him, he striketh his tail betwixt his legs, and with his own urine wetteth the same, and so instantly striketh it into the Dogs mouths, whereof when they have tasted, so many of them asit toucheth will commonly leave off and sol-

Textor.

Their teeth are exceeding sharp, and therefore they fear not to assault or contend with beasts, exceeding their stature, strength, and quantity. Sometime he leapeth up into a tree, and there standeth to be seen and bayed at by the Dogs and Hunters, like as a Champion in some Fort of Caftle, and although fire be cast at him, yet will he not descend down among the Dogs; yea he endureth to be beaten and pierced with Hunters spears, but at length being compelled to forsake his hold and give over to his enemies, down he leapeth, falling upon the crew of barking Dogs, like a flath of lightning, and where he layerh hold there he never loofeth teeth, or allwageth wrath. till other Dogs, have torn his limbs, and driven breath out of his body.

If at any time he take the earth, then with Torriar Dogs they ferret him out of his den again. In some places they take upon them to take him with nets, which seldom proveth, because with his

teeth he teareth them in pieces; yet by Calentin this devise is allowed in this Verse;

Es laqueo Vulpes & decipe casse fuinas.

But this must be wrought under the earth in the caves, dens, or furrowes, made of purpose, which is to be performed two manner of wayes, one by placing the Gin in some perch of wood. so as that as foon as the beaft is taken by the Neck, it may prefently flie up and hang him, for otherwise with his reeth he will shear it afunder and escape away alive : or else that neer the place where the rope is fastened, to flip upon the head of the Fox, there be placed some thick collar or brace, so as he can never bite it afunder.

The French have a kinde of Gin to take by the legs (which they call Haufepied) and I have heard A noble inof some which have found the Foxes leg in the same Gin , bitten off with his own teeth from Bance of a his body, rather putting himself to that torment with his own teeth, then to expect the mercy Foxes courage. of the Hunter, and fo went away upon three feet: and other have counterfeited themfelves dead refraining their breath and winking, not flirring any member when they faw the Hunter come to take. The subilety of them out of the Gin , who coming and taking his leg forth , not suspecting any life in them, to a Fextaken in foon as the Pox perceiveth himself free, away he went and never gave thanks for his deliverance; a frare. for this cause Blondus saith truly, that only wise and old Hunters are fit to take Foxes, for they have to many devices to beguile men, and deliver themselves, that it is hard to know when he is fafely taken, untill he be throughly dead.

They also use to set up Gins for them baited with Chickens in bushes and hedges: but if the fetter be not at hand fo foon as the Fox is infnared, it is dangerous but that the beaft will deliver it felf. In some places again they set up an iron toile, having in it a ring for the Fox to thrust in his head, and through that sharp pikes, at the farther end whereof is placed a piece of flesh, so that when the hungry Fox cometh to bite at the meat and thrusteth in his head, the pikes stick fast in his neck, and he inevitably infrared. Moreover, as the harmefulness of this beaft hath troubled many, fo also they have devised more engins to deceive and take him; for this cause there is another policy to kill him by a bow, full bent, with a sharp arrow, and so tenderly placed as is a trap for a Mouse, and as foon as ever the Fox treadeth thereon, prefently the arrow is discharged into his own bowels.

Again, for the killing of this beaft they use this fleight, they take of Bacon-grease or Bacon as much as ones hand, and roft the fame a little, and therewith anoint their shoot-soles, and then take the liver of a Hog cut in pieces, and as they come out of the wood where the bealt lodgeth, they must scatter the said pieces in their foot-steps and draw the carcasse of a dead Cat after them. the favour whereof will provoke the beaft to follow the foot-steps, then have they a cunning Archer or handler of a Gun, who observeth and watcheth in secret till the beast come within his

reach, and so giveth him his great and deadly wound.

But if the Fox be in the earth, and they have found his den, then they take this course to work him out. They take a long thing like a Bee-hive, and open at one end, and iron wiers at the other like a grate, and at the open end is fet a little door to fall down upon the mouth, and to inclose the Fox when he entreth in by touching of a fmall rod that supporteth that door. This frame is fet to the Foxes dens mouth, and all the other passages watched and stopped. The Fox having a defire to go forth, and feeing light by the wiers, misdeemeth no harm, and entreth into the hive which is wrought close into the mouth of his den, and being entred into it, the rod turneth the door fast at the lower end or entrance, and so the Fox is intrapped, to be disposed of at the will

Foxes are annoyed with many enemies; and to begin with the least, the small slies, called The beasts Gnats, do much trouble and infect them, against whom the Fox useth this policy; He taketh a that are encmouthful of straw or fost hay, or hair, and so goeth into the water, dipping his hinder parts by little mics of Foxes. and little, then the flies betake themselves to his head, which be keepeth out of the water, which the Fox feeling, dippeth or diveth also the same under water to his mouth, wherein he holdeth the hay as aforefaid, whereunto the flies runne for fanctuary or dry refuge, which the Fox perceiving, Abertus, suddenly castern it out of his mouth, and runneth out of the water, by this means easing himself of

In like manner, as all beafts are his enemies, and he friend and loving to none, so with strength, courage, and policy, he dealeth with every one, not only against the beasts of the Land, but also against the monsters of the Sea. When he findeth a nest of Waspes in the earth, or in other places, as in trees, he layeth his tail to the hole, and so gathereth into it a great many of them, which he presently dasheth against the wall, or tree, or stones adjoyning, and so destroyeth them, and thus he continueth untill he have killed them all, and so maketh himself executor to their heaps of hony.

Oppianus.

His

Gilius.

His manner is when he perceiveth or feeth a flock of fowl to flie in the air, to rowl himself in red earth, making his skin to look bloody, and lie upon his back, winking with his eye, and holding red earth, making his skill to look bloody, and he bords, namely Crows, Ravens and such like observing, in his breath as if he were dead, which thing the birds, namely Crows, Ravens and such like observing, because of the hatred of his person, they for joy alight and triumph at his overthrow, and this the Fox endureth for a good season, till opportunity serving his turn, and some of the soul come neer his fnowt, then fuddenly he catcheth some one of them in his mouth, feeding upon him like a living and not a dead Fox, and fo doth devour and eat him, as the Leopard doth devour and eat Apes, and the Sea frog other little fishes.

In like fort he deceiveth the Hedge-hog, for when the Hedge-hog perceiveth the Fox coming to him, he rowleth himself together, like a foot-ball, and so nothing appeareth outward except his prickles, which the Fox cannot indure to take into his mouth, and then the cunning Fox to compasse his desire, licketh gently the face and snowt of the Hedge hog, by that means bringing him to unfold himself again, and to stand upon his legs, which being done, he instantly devouresh, or elfe poisoneth the beast with the urine that he rendereth upon the Hedge-hogs face : and at other times he goeth to the waters, and with his tail draweth fishes to the brim of the River, and when that he observeth a good booty, he casteth the Fishes clean out of the water upon the dry land, and

All kindes of Hawkes are enemies to Foxes, and Foxes to them, because they live upon then devoureth them. Carrion, and so in the Province of Ula. Avicen faw a Fox and a Crow fight together a long season, and the Crow with his talons to be gripling the Foxes mouth that he could not bark, and in the mean time fe e beat and picked his head with her bill untill he bled again. The Eagles fight with Foxes and kill them; and Olaw Magnus affirmeth, that in the Northern Regions they lay Egges and hatch their young in those skins which they themselves have stripped off from Foxes and other beafts.

The Kites, Vultures, and Wolves, are Enemies to Foxes, because they are all flesh-devouring creatures, but the Fox which hath so many enemies, by strength or subtilties overcometh all. Whereupon Persim calleth a subtil man a Fox, saying,

Asutam varido servas sub pettere vulpem.

Sextus.

The medicines The medicinal uses of this beast are these, First, (as Pliny and Marcellus affirm) a Fox fod in arifing out of water till nothing of the Fox be left whole except the bones, and the legs or other parts of a gowty body washed and daily bathed therein, it shall drive away all pain and grief, strengthning the defective and weak members; fo alfoit cureth all the thrinking up and pains in the finews: and Galen attributeth the same virtue to an Hyana sod in Oil, and the same person bathed therein, for it hath fuch power to evacuate and draw forth whatfoever evill humour aboundeth in the body of man, that it leaveth nothing hurtful behind.

Neverthelesse, such bodies are soon again replemshed through evill diet, and relapsed into the same disease again. The Fox may be boyled in fresh or falt water with Annise and Thyme, and with his skin on whole and not thit, or else his head cut off, there being added to the decoction

Mathæolus.

Albertus.

Al Syrtus.

Silvins.

The flesh of a Fox fod and layed to a fore bitten by a Sea-hare, it cureth and healeth the same. The Foxes skin (as is already faid) is profitable against all moist Fluxes in the skin of the body, and also the Gowt, and cold in the sinews. The ashes of Foxes slesh burnt and drunk in wine, is profitable against the shortness of breath and stoppings of the Liver.

The bloud of a Fox diffected and taken forth of his urine alive, and fo drunk, breaketh the flone in the bladder; or elfe (as Myrepjus faith) kill the Fox, and take the bloud and drink a cupful thereof, and afterward with the same wash the genital parts, and within an hour the stone shall be voided:

the same virtue is in it being dryed and drunk in Wine with Sugar,

Oxycraton and Foxes blood infused into the Nostrils of a lethargick Horse, cureth him. The satis next to a Buls and a Swines, so as the fat or lard of Swine may be used for the fat of Foxes, and the fat of Foxes for the Swines grease in medicine. Some do herewith anoint the places which have the Cramp, and all trembling and shaking members. The fat of a Fox and a Drake inclosed in the belly of a Goose, and so rosted, with the dripping that cometh from it, they anoint paralytick

Actius.

The same with powder of Vine twigs mollified and sod in lie, attenuateth and bringeth down all swelling tumours in the flesh. The fat alone healeth the Alopecias and looseness of the hair; it is commended in the cure of all Sores and Ulcers of the head; but the gall and fime with Mustardseed is more approved. The fat is also respected for the cure of pain in the ears, if it be warmed and melt at the fire, and so instilled; and this is used against tingling in the ears If the hairs rot away on a Horse tail, they recover them again by washing the place with Urine and Bran, with Wine and Oil and afterward anoint it with Foxes greafe. When Sores or Ulcers have procured the hair to fall off from the head, take the head of a young Fox burned with the leaves of black Orchanes and Alconium, and the powder cast upon the head recovereth again the hair.

Theomnestus. Ægineta.

Hierocles.

AbGriks.

If the brain be often given to Infants and sucking children, it maketh them that they shall remain free from the falling evill. Pliny prescribeth a man which twinkleth with his eyes, and cannot look stedfastly, to wear in a chain the tongue of a Fox; and Marcellus bicdeth to cutout the conque of a live Fox, and fo turn him away, and hang up that tongue to dry in purole thred. and afterward put it about his neck that is troubled with the whiteness of the eyes, and it fliall

But it is more certainly affirmed, that the tongue either dryed or green, layed to the flesh Dioscorides. wherein is any Dart or other sharp head, it draweth them forth violently, and renteth not the flesh, but only where it is entred. The Liver dryed and drunk cureth often sighing. The same or the Lights drunk in black wine, openeth the passinges of breathing. The same washed in wine and dryed in an earthen pot in an Oven, and afterward featoned with Sugar, is the best medicine in the world for an old Cough, for it hath been approved to cure it, although it hath continued twenty years. drinking every day two spoonfuls in wine.

The Lights of Foxes drunk in water after they have been dryed into powder, helpeth the Pling. Milt: and Myrep: affirmeth, that when he gave the fame powder to one almost suffocated in a Partite, it prevailed for a remedy. Archigene prescribeth the dryed Liver of a Fox for the Splenetick with O symel : and Marcel in a for the Milt drunk after the fame manner ; and S. wiss advifeth to Sentis.

drink it fimply without composition of Oxymel.

The Gall of a Fox instilled into the ears with Oil, cureth the pain in them; and mixed with Hony Attick and anointed upon the eyes, taketh away all dimness from them, after an admirable manner. The Milt bound upon the tumors and bunches of the breft, cureth the Milt in mans body. The reins dryed and mingled with Hony, being anointed upon kernels, take them away For the swelling of the chaps, rub the reins of a Fox within the mouth. The genitals because of their griftly and bony substance, are approved for the dispersing of the stone in the Hadder.

The stones take away pimples and spots in the face. The dung pounded with Vinegar, by anoint -

ment cureth the Leptofie speedily.

These and such other virtues Medicinal both the elder and later Physicians have observed in a Fox, wherewithal we will conclude this difcourfe; faving that many writers have devited divers witty inventions and fables of Foxes, under them to express vices of the world, as when they fet a Fox in a Fryers weed, preaching to a fort of Hens and Geefe, following the fiction of Architectus Fox, to fignifie how irreligious Paftors in holy habits beguile the fimple with subtility. Also of a Fox teaching a Hare to fay his Credo or Creed betwint his legs, and for this cause almighty God in his word compareth false Prophets to Foxes, Ezek. 13. destroying the young Grapes and Plants. The Weafil brought a Fox into a Garner of Corn through a small hole, and when he had filled his belly, he affayed to come out again at the same place, but in vain, because his body swelled with over eating, and therefore he was constrained to come out as empty and hungry as he came in whereupon this conference was betwixt them;

> Forte per angustam tenuis Vulgecula rimam, Repferat in cameram framenti, poftea rurfus Ire for as pleno tentabat corpore fruffra. Cui mustela procul, Sivu, ait, effugere istbine, Macra cavum repetes arctum, quem macra (ubifti,

Of the GENNET-CAT, called GENETHA.

T'His beait is called Genitocatus, either for the similitude it holdeth with a Cat, or else because it I hath been believed that it was engendred by a Cat, but I rather do affent that the right name thereofis Ginetts or Ginetha, because they are bred in Spain with the Genner horses, and so taketh his name from the place. Aibertus (though a learned man, yet many times he was deceived in the names of beafts) called this creature Genocha, and the Germans call it Ein Gennithkaiz. The quantity or stature hereof is greater then a Cat, but lesser then a Fox, and therefore I think it about the Albertut. mold or bigness of a young Fox of fix moneths old. It is a meek and gentle creature, except it be provoked; for in Conflantinople they are kept came, and are suffered to go up and down from house Bellonius. to house like Cats. Being wilde, they love the vallies and low places, especially the Marishes or land neer the waters, for the steep rocky mountains they cannot endure. And these Cardan taketh to be Isidorus. of the Weafil kinde, because the forme and disposition thereof, especially to the tame and Domesti- Vincentint. cal Weafil, and in Spain they are cald Foinai, being black and afh-coloured, distinguished and vari- Belnac. ably interlined with many spots.

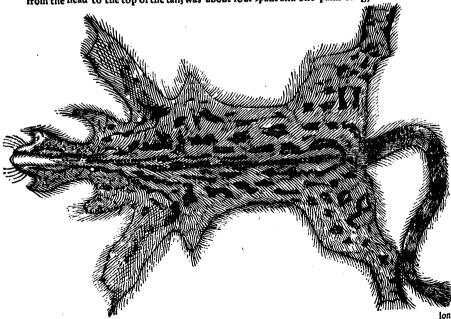
But Scaliger who was delighted to contradict Jerom Cardan, cannot endure to hear of this comparison betwirt Weasils and Ginnet-cats, because he saith, the skin of a Gennita is bigger then three Weafils, and that it refembleth a Weafil in nothing except in the ears; but Cardans comparison toucheth not the quantity, but only the outward form and qualities, and he himself disagreeth not that it is equall in quantity to an Otter. But certainly the skin thereof is admirable and beautiful to behold, and if they were not common, but rare and seldom found beasts, it is no question but the price thereof and due estimation would excell many others: For the abun-

dance

dance of spots, their natural and uniform order, their shining splendor and brightness, give place to no other party-coloured beaft, as you may observe in the true figure thereof here declared.



In the next place I have thought good to express the figure of the skin taken off, which skin, Of the skin. from the head to the top of the tail, was about four spans and one palm long, and the tail was as



long as the body being levered from the skin': the latitude or breadth thereof in the middle, was long as the body the middle of the belly, and the upper part of the neck, were ash colourabout one fundamental were eight black circles and fo many white, one fuccessively following the other: the whole body afperfed with black spots, and the relidue yellowish white.

The skin smelt sweetly and somewhat like to a Musk-cat, and from Lyons in France they are Oppianula brought into Germany, three or four of them being fold for a Noble. It is very probable that it is a little kinde of Panther or Leopard, for there is a little Panther which hath fuch spots, and besides of Juch a stature and harmless disposition, whose skin in old time was pretiously used for garments. and the favour thereof was very pleasant, and therefore I supersede any further discourse hereof, till we come to the declaration of the greater beaft.

Of the GOAT. Male and Female.

"He male or great Goat-Buck, is called in Hebrew, Atud, and the lefter Seir, and Zeir. The The feveral Chalde translateth it, Gen. 13. Teias-jaii, and Numb. 15, Ize; the Arabidus, Tem and Magz, name. the Persians, Asteban, and Busan; the Grecians, Trages, or devouring or ravening in ment according to the Verse;

Tracus ab Edendo qued grana fracia pane.

Alfo Chimeron and Enerchan; the Latins, Hirow, and fometime Caper, which word properly fightfieth a Gelded Goat, as Martial useth in this Verse:

Dum jugulas hircum, factus es ipfe Caper.

The Italians, Beccho; the Germans, Bock, and for diffinction fake, Geifsbock, and Reechbock, and Books the Spaniards, Cabron ; the French, Bouc, the Illyrians, Kozel.

The reason of the Latin word Hirow, is derived of Hirow (signifying rough) by reason of the roughness of their bodies. And it is further to be understood; that the general kind of Goats (which the Latins diftinguish by Hirrus, Capra, and Hadm, that is, by their fex, or by their age; the Helliens call them lingularly Ex, and plurally Ixim, Numb. 15. for a Goat of a year old, you shall read Izbaift netb. The Chalde useth also the general word Oza; the Arabian, Schaab; the Persian, Buz, and whereas Levit. 16. Seir is put for Caper a gelded Goat, there the Chalde rendereth it Zephirah; the Arabam, Aud, and the Persian Buzgalaie. And in the same Chapter you shall read Azazel, which David Kimbi rendereth for the name of a mountain neer Single where Goats use to feed and lodge; and the Sipuagints translate it Apopompaion, signifying emission or fending away, and for this cause I suppose, that when the Scape-goat was by the Priest sent out of the Temple, he went to that mountain, and therefore the word Azazel feemeth to be compounded of Ez, a Goat, and Azal Init, that is, he went; for the Scape Goat went and carryed away the evill.

The Greciani call the female Goat Aix, which Teemeth to be derived of Ex the Hebrew word. The Aratians, Dokh, and Metaham, as I find in Avicen; the Saragens, Anse; the Italians, Pecche, changing
B from the male into P; and the Spaniards, Capron; the French Chener or Chieuere; the Germans, Geiss; Assumulli. the Illyrians, Koza; and the Tufcanes at this day call a female Goat Zebei. And this may suffice for the names of both male and female.

Their nature is to be declared leverally, except in those things wherein they agree without difference: and first of all, the male is rightly termed Dus of maritus Caprarum, the guide and husband of the females, and therefore Virgil faith of him not improperly. Vir gregis ipfe Caper, The He-goat is the husband of the flockiand except in his genitals and horns, he differeth not in any proportion or substance from the female. His horns are longer and stronger then are the females, and therefore upon Their several provocation he striketh through an ordinary piece of Armon or Shield at one blow: his force and the parts. sharpness of his horns are so pregnable. He hath many responses among the learned, as lest-sided, The Epithets aged, greedy, bearded, fwift, long legged, both bearer, aprain of the flock, heavy, rough, hoarfe- of Goats, voiced, rugged, unarmed, unclean, frong finelling, legterous, briftler, wanderer, vile, wanton, thatp, flinking, two-horned, and fuch like where the nature and qualities are so deciphered, as it needeth no long treatife of explication.

needeth no long treatife of explication.

There is no bealt that is more prone and the property to be it a Goat, for the owner in copulation. The venereous before all other bealts. Seven dayes after it period and kiddened, it begins than yeeldeth feed, disposition of although without proof. At fewen moneths day it engended to be a few to be it to accomplish that work of metities. When the layer and after that time is retired to accomplish that work of metities. When the layer will describe fecundity or ability the great on, they do it by picturing of a male Goat

That which is most strange and horrible among other beasts is ordinary and common among thefe, for in them flarce the Brother joyneth with the Sifter, and a Camel can never be brought to cover his Dam: but among these the young ones being males, cover their Mother, even while they fuck their milk. If they be fat, they are leffe venereous then being macilent or lean. Herodotus declareth that in his time a Goat of Mendefia in Egypt, had carnal copulation with a woman in the open

fight of men, and afterward was led about to be feen. When they defire copulation they have a proper voice wherewithal (asit feemeth) they provoke the female to love. This is called it in Italy. Biccarie and Biccarie, which the Venetians apply to all lecherous companions as commonly as a proverb, and this they never use but at that time. By reason of his lust, his eyes sink deep into the corners of their holes (called Hirqui) and Apuleius with other Grammarians do derive the word Hirau. whereby this beaft is called, from that disposition.



By drinking falt water they are made desirous and apt to procreation. At that time they fight mutually one with another for their females, and it is a term among the late writers, to call those men Hirei, Goats, which are contented to permit other men to lie with their wives in publick before their own faces for gain, because they imagine that such is the property of Goats. But I know not Galius. with what reason they are moved hereunto, for there is a memorable story to the contrary,

In Sibaris there was a young man called Crathis, which being not able to retain luft, but A memorable forfaken of God, and given over to a reprobate sense, committed buggery with a semale Goat, the story of the purwhich thing the mafter Goat beheld and looked upon, and diffembled, concealing his mind and milment of icalousie for the pollution of his female. Afterward finding the said young man afteep, (for he was buggery. a Shepherd) he made all his force upon him, and with his horns dashed out the buggerers brains. The man being found dead on this manner, and the Goat which he had ravished delivered of a monster, having a Mans face, and a Goats legs, they call it Silvanus, and place it in the rank of idoll Gods, but the wretched man himfelf was buried with more honour then befeemed, for they gave him a noble funeral, and finding a River in Achaia which mingled water with another, they called it Crathin, after the name of that unnatural and beaftly monfter; whereupon also came the Italian Crathis which Strabo remembreth. By which story it is evident, that jealous rivality resteth as well in Goats as in Men of more reasonable capacity and understanding.

The females defire of copulation is no leffe then the males, for while they fuck they admit the Calius. male, and at the seventh month they conceive. The best time of their admission to procreation is Strabo. about the end of Autumn (according to Columella his opinion) They are not filled the first day of The lust of the copulation, but the second or third, and those which are joyned in November do bring forth their their copulavoung in the Spring when all things grow fresh and green: wherefore if they chance to be slack, tion. and not willing to engender or couple, their keepers use this sleight or policy, to procure and stir up their luft. They rub their udders with Nettles untill they constrain bloud, and afterward with Means to fir a handful of Salt and Nitre, or else with Pepper or Myrrhe; after which rubbing, their defire of up the Goats to copulation much increaseth, and it maketh the female to provoke the male and undergo him more copulation. willingly; and this thing alfo procureth in them aboundance of milk (as Ariffolle affirmeth) he had Ælianus. feen tryed by making experiment thereof upon the brefts of Women, Virgins, and Widows: And generally all the keepers of Cattel do herewith rub their genitals, for the furthering and provoking in them carnal copulation, with the things aforesaid.

They being filled and with young, they carry them in their belly five moneths before deliverance. Floreminus. After three years old the female ceafeth to retain in her felf or confer to her Kids the strength of The time of After three years old the female ceafeth to retain in her felt or confer to her mas the irrength or nature, and the male after four, fo that it is not a part of good husbandry to keep their young which with young. they bring forth after those years, but rather to kill them and make them away: So also it is not good to keep their firstings, or those which are first of al engendred, but rather the second or third seed of procreation. Some of them bring forth twins, and some more, as it is reported of the Goats of Egypt. The multipliwhich bring forth five at a time, because they drink of the fruitful river of Nilus: for the Goat- cation of yong which bring forth five at a time, because they grink of the Third into all parts of that region, herds of the Countrey do give thereof to their Cattel, and fetch it into all parts of that region, and in Ilyria they breed twice a year, bringing sometime three, four, or five at once, but there at a time are never to be kept, but killed and eaten, for they are accounted not worth their bringing up; only cold maketh them to suffer abortments, and sometimes they bring four the suffer of the total control of the suffer abortments. forth monsters like to other Cattel (for all little beasts are more apt to engender monsters then the greater.)

Concerning the time that they bear young, it is in Italy eight years, and being fat they are not apt The time of to conceive, wherefore they make them lean before they admit them to their bucks. One male is their young furnished on the force of the time of their young furnished on the force of the time of their young furnished on the force of the time of their young force of the time of the time of their young furnished on the force of the time of their young force of the time of the time of their young the time of the time of the time of their young the time of t fufficient for ten females, and fome (faith Varro) provide but one for 15 (as Menas) and other but one for 20 (as Murus.) There is no creature that smelleth so strongly as doth a male Goat, by reason of The strong his immoderate luft, and in imitation of them the Latins call men which have ftrong breaths (Hiscoft) fmell or favour Goatish: wherefore Plantus faith to an old lecherous fellow, which could not keep his lips from of a Goat.

In Mercal. flavering of women.

> Cum sis jam etatis plenus, anima fatida, Senen bircofe tu ofculere mulierem.

And therefore Tiberius Cafar who was such a filthy and greasie-sinelling old man, was called (Hircus vetulus) an old Goat, in the Atellanican Comadie. They conjecture of men that have hairy legs to be unchast and full of lust, by reason of their similitude with a Goat, and those which have a shril and clamorous voice, the Gredians call Margoi, (that is, blockheads.) Those which have eyes like to Plutarch. Goats they call Aegopoi, Goat-eyes, that is very red eyes. The Egyptians affirm that their female A fectes in Goats when Sirius the Star in the beginning of Dog-dayes rifeth with the Sun, do continually look female Goats. upon the East, and that their attentive observation is a most certain argument of the revolution, that is the appearance and departure of the faid Dog dayes. The like things do the Lybians report Elianus. of their Goats concerning that Star, and moreover that they foresee and foreshew change of weather, for they depart from their stables, and run wantonly abroad before showers, and afterward having well fed of their own accord return to their folds again.

Concerning the description of their several parts, it is good to follow the direction of Coffinius, and their best. first to look to their age (as is before said) if men desire to provide Goats for herd-breed and properties.

Lorentius.

profit, to as their Kids may be like them, and they bear young or continue procreation eight prom, to as their kinds may be like them; and they bear be firm, great, well compacted, full of years at the leaft. And for their outward parts, let them be firm, great, well compacted, full of years at the least. Isnu for their outward parts, let their be strong suchout bunches or indentures a muscles, and the superficies of their whole body be soft and equall, without bunches or indentures a therefore a thick hair, two dugs hanging under their snowt or chin, are good signes of the best Goats.



Albertus.

There are two kindes of Goats, one horned, and of this fort the long there horsed bealts, with kinds of Goats broad forcheads, are the most approved, and by the civeles of their floring their age is differed. But the unborned are best for breed, procreation and milk and such breche Capital Goate which are for the most part white, flat nosed, and little of growth. Their eyes are very deep in their heads, and

therefore their light sharp, strong and continual seeing bright and clear in the night, but the colour of their eyes variable, like to the colour of their bodies ; The males have more teeth then the Elianus. females, for the females want their upper teeth ? But males and females have large beards under 1 liny. their chins, and this is called Aduren (laith Eryngur) but the reason hereof is, because that when a Goat is taken by the beard and drawn out of the fold, all the residue stand amazed, and so also when any of them hath eaten Sea-holly (cald Eryngium :) fo that Ariffute confoundeth Eringium for Aruni. cum and so taketh one for another. Once in Lemnos there was a male Goat which had so much milk wrung out of his paps growing betwith this less, that therewith a Callyby licking it received the beeflings, but afterward the male kid begotten by the same Goat had the like udders, whereat the owner being much amazed, because it was a prodigious thing, for his satisfaction asked counsel at the Oracle, from whom he received this answer, that it betokened nothing but plentiful encrease of his Cattel. The females have two udders under their loins next to the imail of their belly except Orthogorus. the Libian Goats, and their udders lie under their breast or forepart of their bellvilike an Apes. Aristoile. In Naxus the Goats have greater Gals then its any other part of the world, and the forepart is Naxus. held prodigious: On the contrary, in Chalce the Goats have no gail at all. Firey have many belies Elianus. and a round Milt, which thing no other horned beat hath, except a Sheep. The males have harfher and a round with, which change to the Libian Goats have hair as long as womens, and very rough carled, which the inhabitants shear off every year, and therewith the ship wrights make, cable ropes a but in Cilicia and Phrygia, they thear them and make the fuffe called Zambelot: and another kinder of Of the cilician Cloth called Mathaliane. In arabia they make Tents of Cloth campiled of Affec and Goats hair and Cloth made of it seemeth that Cilicia received his name of this kinde of Cloth, which is called in Latin, Cilicium or; Goars hair, else that this Cloth was first invented among them, whereupon it received that denomination; but among the Grammarians and Poets, Lana Caprina (Goats wool), grew to a proverb, to fightfield thing of no weight or moment, as it is in Horace; 5 1 DB 7

Alter ricatur de lana sape coprina, Propugnat nugis armatus

There are another fort of Goats which are called Syrian Goats, and of some Manbin Goats, and of the seem-most commonly Indian Goats, because they are most noble in that Countrey, and that in Cothe 1 and brin or Syrian likewise in the Region of Danjats, for Mambre is a Mountain neer Hebren, from whende it is probable, Goats. that the word Mambrin competh; wherefore I have thought good to expresse the figure both of the greatest of that kinde, as it was taken by Amongs Musa Brasinalus, thysician to the Noble Duke Hercules de Este, at Ferraria, by one of these Goats brought thither to be seen.

Thefe

These lesser were found pictured in an old manuscript in Germany, which book did intreat of the Holy Land. The greater Goat I conjecture to be the same which Lee Afer calleth Adimain and is found in Mauritania, being as tall as an Asse, and hath very long broad ears pendant, and under them next to their necks two things like dugs or paps, which hang down from their throat

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and these are most fruitful in milk, and with these the Lybians plow, and keep them in Read of Kie and other Cattel, for they milk them, and of their milk make Butter and Cheefe. Their hair is very short, and they very gentle and familiar; fo that the faid Les affirmeth, that when he was a young man, and loved those rath and wanton foorts wherewithal youth are delighted, he got up upon one of these, and rode quietly upon the back of it above a quarter of a mile. They keep, being wilde, in the Deserts of Lybia, and if at any time they fray or wander into Numidia; and the fields thereof, it is accounted by the people and inliabitants a prodigious and monstrous

The leffer kinde I conjecture to be the right Mambrine or Syrian Goat . although fome of the late writers call it an Indian

Goat; the reason is, because (as hath been said) they call all strange beasts by the names of Indian; if they finde them not in their own Countrey. The ears of it are large and broad, as the picture describeth, and such ears have the Goats of Gallia-Narbon, being at the least as broad as a mans span; they are of colour like wilde Goats, their horns very sharp, and standing not far distant one from the other, and have stones like a stone Horse, being in all other parts not unlike to the vulgar and common Goat.

Some curious herdimen (as Alomeon and Archelant) have delivered to the world, that Goats take breath through their ears; and Phyler approveth their conceit, because he had seen an experiment of a Goat, that his mouth and nothrils being stopped fath, nevertheless he seemed not to be troubled for want of breath : and for this also is alleadged the authority of Oppianus, who writeth of certain Goats (called Aegari) that they have a certain hole or passage in the middle of their head, betwixt the horns, which goeth directly unto the liver, and the same stopped with liquid Wax, suffocateth

If this be true (as I would not any way extenuate the authority of the writer) then it is very likely that some have (without difference) attributed to all kindes of Goats that which was proper to this kinde alone, for the former opinion is not reasonable: Nevertheless I leave every man to

his own liberty of believing or refusing. There is no beast that heaeeth so perfectly and so sure as a Goat, for he is not only holp in this fense with his ears, but also hath the Organ of hearing in part of his throat, wherefore when the Egyptians describe a man which hath an excellent ear , they express him by a Goat. There are fome kinde of Goats in Illyria which have whole hoofs like a Horse, and these are only found in that Region. In all other Nations of the World they are cloven footed.

The use of their several parts is singular, and first of all to begin with their skin, the people of Sardinia (as faith Nymphidorus) nourish Goats for their skins, whereof they make them garments, being dreffed with the hair upon them; and they affirm frange virtue in them, namely, that they heat their bodies in the Winter, and cool them in the Summer; and the hairs growing upon those skins are a cubit long, therefore the man that weareth them in Winter time, turneth the hairy fide next to his body, and so is warmed by it; and in Summer the raw side, and so the hair keepeth the Sun from piercing his skin and violence of heat: And this also is usual in Suevia, where the women wear garments of Goats hair in the Winter, and also make their childrens coats thereof, according to Virgils faying in Moreto,

- Et cinetus villofe tegmine Capra.

For this cause the Merchants buy them rough in those parts of Savoy neer Gentva, and their choice is, of the young ones which die naturally, or are kild, or else such as were not above two years old. The Tyrians in the Persian war, wore upon their backs Goat-skins. In ancient time they made hetcof Dipibera, that was a kinde of Parchment, whereon they wrote on both fides, and had the name in Greck from that use: which Hermolam by a metaphorical allusion, called Opisiographi. From the use of these in garments, came the appellation of harlots to be cald Pelices, and a whores bag was called Penula Scortea, fuch a one is used by Pilgrims which go to visit the Church of Saint Pames of Calee, and fuch Carriers or Foot-polls had wont to use in their journes, which caused Martial to write thus; Ingrediate

Ingrediare viam colo liget ufa: (ereno. An lubitas nulquem (certea cepit aquer.

The Sandals which men were wont to wear on their feet in the East Countries, were also made of Goats skins, and there was a custome in Athens, that men for honour of Bacchus, did dance upon certain Bottles made of Goats skins, and full of wind, the which were placed in the middelt of the Theatre, and the dancer was to use but one leg, to the intent that he might often fall from the flippery bottles, and make the people sport; whereunto Virgil alluded this faying:

Mallibus in pratie unclos faliere pro utres.

Pling.

There is also a Ladanum tree in Carmania, by the cutting of the bark whereof there issueth forth a certain gum, which they take and preserve in a Goats skin; their use in War wherein the Souldiers were wont to lie all Winter, and therefore we read that Claudius the Emperour had given him thirty tents of Goats skins for his Souldiers attend upon the Judges, and the Mariners also by these defended themselves from the violence of storms upon the Sea : and so I leave this part of the beaft, with remembrance of that which is written in holy Scripture, Heb. 11, that the people of God in ancient times did flee away from the rage of superstition, being anparelled, or rather meanly disguised in Goat skins, being charitably holped by the beasts, that were cruelly put to death by wretched men.

In the next place the milke of Goats cometh to be considered, for that also hath been, The milk of is, and will be of great account for Butter and Cheefe; which the Writers call Tyrogeia, Gons. and Virgil celebrateth the fingular commendation both of the Wool and of the Milke, in

thefe Verfes :

Hac quoque non cura nobis leviore tuenda. Nec minor usus erit, quamvis Milesia magno Vellera mutentur Tyrios incocta rubores. Denfior hine foboles, hine largi copia lattis; Que magis exchausto sumaverit ubere multira, Leta mugis pressis manubint flumina mammie. Nec minus interea barbas, incanaque menta Cyniphit tondent biroi (etasque comantes Usum in Castrorum : & miferia velamina nautis.

Therefore their Milk is profitable for Butter, although inferior to a Cows, yet equal to a Sheeps, To increase and the herdsmen give their Goats salt before they be delivered of their young for this maketh them Goats milk. to abound in milk. Others with Goats milk preserve their Wine from corruption by sowreness; Albertus. first they put into their Wine the twentyeth part so much as is of the Wine, and so let it standin the A secret in the fame veffell covered three or four dayes, afterward they turn it into a fweet and fresh veffel, and milk of Gons, fo it remaineth preserved from all annoyance of sowreness.

Myrepsus.

Cheefes made of Goats milk were wont to be called Velabrenfes Cafei, because autonest the Komans they were made at Velabrum, and that with smoak, whereupon Martial made this Distiction :

> Non quemeunque focum; nee fumum caseus omnem; Sed Velabrenlem qui bibit , ipfe fapit.

Aristolle and Julius Pollux do commend the Sieilian Cheese, which was made of Sheep and Goats milke together, and by Athenaus it is called Cafeus Tromilious, and by Simonides Stromilius. In Rhatid of Helvetia there are excelent Cheefes made of Goats milk and Cow milk mixed together. The milk also of a Goat mixed to a Womans milk is best for the nourishment of man, because it is not Hermolatti too fat ; yet Galen faith, if it be eaten without Hony, Water, and Salt, it curdleth in the belly of a man like a Cheese and strangleth him; and being so used it purgeth the belly: from thence came the fiction of the Poets, that Jupiter was nourled by a Goat, and that afterward in his War against the Thanes or Giants, he slew that Goat by the counsel of Themis, and wore her skin for an armor, and so having obtained victory, placed the Goat among the Stars, whereupon she was called Aix curania, a heavenly Goat, and so Germanions Cefar made this Verse upon him, and Jupiter himfelf was called Aigiochus.

> Illa putatur Nutrix effe Jovis, fi ver's Jupiter infans Ubera Creies sunit fidiffima Capra, Sydere qua claro gratum testatur alumnum.

Agiochus.

Suidat. . Varinus.

Albertus.

How Goats

take breath.

Their quick

fenfe of hea-

Alex. Mind.

The use of

their feveral

Horace.

parts.

Varro.

Bayfius.

The

Aegineta.

Albertus.

Textor.

Pliny. Hermolaus.

Guatt.

Of the flesh of The flesh of male Goats is not wholesome for mans body, but the flesh of a female in the Spring and Fall of the leaf, by reason of the good nourishment may be eaten without danger. They are and rail of the leaf, by reason of the goarper in concoction and hotter, wherefore if they digeft not well, they increase melancholy. The liver of a Goat being eaten, doth bring the Falling sickness; yet being salted a good space, and then sod with Vine-branches, or other such broad leaves, to keep them afunder, and some Wine poured into the Water when they almost fod, they become are very which and delicate meat; and therefore the Athenians praised the Lacadenichtans, that in their feat

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fweet they called Copide, they flew a Goat; and held it for a divine meat. weet they caned Copias, they new a Coat, relateth of a certain T bibane Champion, which excelled Also Chomachus an Academick of Garthage, relateth of a certain T bibane Champion, which excelled in frength all the Champions of his time, and that he did eat continually Goats flesh, for it is very ftrong. and remaineth a long season in the body, and doth much good being digested, not withstanding the throng and rank smell thereof, otherwise it is dangerous, as is already said, therefore Fiera

having commended the Kyd, when he cometh to speak of the Goat he writeth thus:

Cum male olet siccat, fit jam caper improbus, absit, Et cadat ante foces victima Bacche tuot.

But Pliny affirmeth, that if a male Goat eat Barley bread, or Parfneps washed, the same day that he is killed, then there is no poylon in his flesh : the stones of a Buck goat, resist concoction, and beget evill humors in the body : wherefore fuch a banquet is called in Greek (Tragos Hulibertas) for Goats after their copulation, have an evil flesh, not fat, but dry, and the remedy to make their flesh sweeter, is to geld the male when he is young and tender, for so his temperature is amended by a cold and moist constitution.

The Inhabitants of Portugal eat Goats fleth, and account it delicate meat; especially such as dwell in the Mountains. In Germany they make of it a kinde of meat which is called Klobuusst, and is prepared on this manner: they take a Goats heart newly taken out of the body, and flit it into small pieces, and break fix Egges upon it, and the crums of white bread, seasoned with spices and Saffron, and so put into a bag, and sod or roasted: afterward they are served upon the table, and strewed

The guts being salted, are called (Hilla) which the French stuffe like puddings, and call them (Saulover with Kitchin Sugar. ciffer) from whence cometh our English Sawfadge, of this fewet and fat of Goats are the best candles made, because it is hard and not over liquid. The bloud of a Goat hath an unspeakable property, for it scoureth rusty iron better then a file, it also softneth an Adamant stone, and that which no fire is able to melt, nor iron to break, being of fuch an invincible nature, that it contemneth all violent things, yet is it diffolved by the warm bloud of a Goat. The Load-stone draweth iron, and the same being rubbed with garlick, dyeth and lofeth that property, but being dipped again in Goats-bloud,

reviveth and recovereth the former nature. Ofthanes prescribeth for a remedy of love, the urine of a Goat to be mingled with Spikenard, and fo drunk by him which is overcome with that passion, assuring him thereby that they shall fall in as great loathing as ever before they were in loving. With the hoofs of a Goat they drive away Serpents, and allo with the hairs by burning and perfuming them in the place where the Serpents lodge. With the horns of Goats they make bows; for in Delos there was dedicated the horn of a Goat, which was two cubits long and a span; and hereat ought no man to wonder, for that noble Bow of Pandarus, which Homer commendeth, was made of a horn of a female Goat.

Afficanus declareth, that in ancient time they made fruitful their Vine-yards by this means: they took three horns of a female Goat, and buryed them in the earth with their points or tops downward, to the root of the Vine-stocks, leaving the hollow tops, standing a little out of the ground, and so when the rain descended, it filled the horns, and soked to the root of the Vine, perswading themselves thereby that they received no small advantage in their Grapes. The gall of a female Goat put into a veffel, and fet in the earth, is faid by Albertus to have a natural power to draw Goats unto it, as though they received great commodity thereby. Likewife, if you would have white hairs to grow in any part of a Horfe; shave off the hair and anoint the place with a gall of a Goat, fo shall you have your defire. The Sabeans, by reason of continual use of Myrrhe and Frankincense, grow to a loathing of that savour: for remedy of which annoyance, they perfume their houses by burning storax in Goats skins. And thus much for the several parts of a Goat.

There were in ancient time three kindes of Heards-men which received dignity one above another; the first were called (Bucolici) Neat-heard, because they keep the greater Cattel: the second were (Opiliones) Shepheards, of their attendance upon Sheep : the third, last, and lowest kinde, were termed Aepoli, and Caprarii, that is, Goat-heards, or Keepers of Goats, and fuch were the Locenfians, who were called Ozole, because of their filthy smell, for they had the most part of their conver-

fation among other Beafts. A Goat-heard or Keeper of these Cattel must be sharp, stern, hard, laborious, patient, bold and chearful, and tuch a one as can eafily run over the Rocks through the Wildernels, and among the bushes without fear or grief, fo that he must not follow his flock like other heards, but go be fore them: they must also be light and nimble, to follow the wandering Goats, that run away from their fellows, and so bring them back again, for Goats are nimble, moveable, and inconstant, and therefore apt to depart away, except they be restrained by the herd and his Dog. Neither have Goats a Captain or Bell-bearer like unto Sheep, whom they follow, but every one is directed after his own will, and herein appeareth the pride of this Beaft, that he fcorneth to come behinde either Cattel, or Sheep, but always goeth before; and also in their own herds among themselves, the Buck goeth before the female for the reverence of his beard, (as Alianus faith) the labour of the Goat-herd must be to fee his Cattel well fed abroad in the day time, and well foulded at night; the first rule therefore in this husbandry is to divide the flocks, and not to put any great number of them together, for herein they differ from Sheep, who love to live together in multitudes, as it were affecting fociety by which they thrive better, and mourn not fo much as when they are alone: but Goats love fingularity, and may well be called Schifmaticks among Cattel, and therefore they thrive best lying together in small numbers, otherwise in great flocks they are soon infeeled with the peltilence, and therefore in France, they care not to have Magnos Greges, fed plures: not great flocks, but many.

The number of their flock ought not to exceed fifty, whereupon Varro writeth this flory of Gabisus a Roman Knight, who had a field under the Suburbs: containing a thousand Akers of pasture ground, who feeing a poor Goat-herd bring his Goats every day to the City, and received for their milk a peny a peece, he being led with covetousness, proponed to himself this gain, that if he stored his faid field with a thousand Milch-semale-goats, he also should receive for their milk a thousand pence a day; whereupon he added action to his intent, and filled his field with a thoufand Goats, but the event fell out otherways then he expected : for in short time the multitude infeeted one another, and so he lost both milk and flesh: whereby it is apparent, that it is not fafe to

feed great flocks of these Cattel together. In India in the Region Couba, the Inhabitants give their Milch-goats dryed fishes to cat, but their

ordinary food is leaves, tender branches, and boughs of trees, and also bushes or brambles; whereupon Virgil wrote in this manner;

> Pascuntur verò silvac & summa Lycai, Horrantesque rubos & amantes ardua dumos.

They love to feed on the Mountains better then in the Vallies and green Fields; always striving to lick up the Ivie or green plants, or to climbe upon trees, cropping off with their teethall manner wilde herbs, and if they be restrained and enclosed in fields, then they do the like to the plants that they finde there; wherefore there was an ancient law among the Romans, when a man let out his ground to farm, he should always condition and except with the Farmer that he should not breed any Goat in his ground, for their teeth are enemies to all tender plants: their teeth are also exitiable to a tree, and Pliny and Varro affirm, that the Goat by licking the Olive-tree maketh it barren; for which cause in ancient time, a Goat was not sacrificed to Minerva to whom the Olive was facred.

There is no creature that feedeth upon such diversity of meat as Goats, for which cause they are elegantly brought in by Euphin the old Poet, bragging of their belly chear a wherein they number up above five and twenty feveral things, different in name, nature, and tafte and for this cause Eustathius defended by strong argument against Disarius, that men and cattel which feed upon divers things, have less health then those Beasts which eat one kinde of fruit alone. They love Tamerisk, Aldern, Elm-tree, Affaraback, and a tree called Alaternus, which never beareth fruit but only leaves: also three-leaved-grass, Ivie, the herb Lada, which groweth no where but in Arabia, whereby it cometh to pais, that many times the hair of Goats is found in the gumb called Ladanum, for the peoples greedy desire of the gumb, causeth them to wipe the juyce from the Goats heard,

For the increase of milk in them, give them Cinquesoul five days together before they drink, presse binde Dittany to their besties, or (as Lacuna translateth the words out of Africanus) you may lay milk to their bellies, belike by rubbing it thereupon. The wilde Goats of Creet, eat Ditte- Ariffolle. my aforefaid against the strokes of Darts; and Strapion avoucheth by the experience of Galen, that Goats by lighting the leaves of Tamarisk, lose their gall; and likewise that he saw them licking 8tr-South by high ing the reaves and anniation; substitute Benry and the event thereof was, theo their age never turked or changed into whiteness on other external figures, thereof no seems the should be should

changed into whiteness quother external figues, thereof. To you the should be should b they shall never have any Spleen; if any one of their eat Sea-holly, the residue of the sock stand till and will not go forward, till the meat be out of his mouth. The Grammarians fay that Wingers Elianus. was killed by Bellerophon, the fon of Glaucus, in the Mountain Lyoius, and the reason hereofies, what the Poets faigned Chimerato be composed of a Lyon, a Dragon, and a Goat, sand in that Mountain all those three were kept and feet: for in thosop were Lybbs, in the middle were Goats, and also at the foor thereof Serpents! If they suffer heat or cold they lare much endangered, for such is their nature, that they avoid all extremity, and the females with young are mult of all anothered with cold; if they have conceived in the Winter, then many Abortments on casting their young

In like fort it hapnoth if they cat Walnuts (and not to their full) unripry therefore either they mult be suffered to eat of chemico saciety, or elle they are not to be permitted to themis do a difference for the same of the permitted to the same of the same o

Paufanias. Pallagdius.

Archachines

Varinus.

The History of Four-footed Beasts.

Diofoorides. Piny.

Horus.

If at any time the eat Scammony, Hellebore, Lesseron, or Mercury, they are much troubled in It at any time the eat Standing, Fellebore, Lenton, or The Publicans in the Province their stomach, and lose their milk, especially the white Hellebore. The Publicans in the Province of Cyrene, have all the government of the pattures, and therefore they permit not Benzwine to grow of Cyrene, nave an the government of the pandies, and if at any time their Sheep or Goats meet with any in their Countrey, finding thereby great gain; and if at any time their Sheep or Goats meet with any branch thereof, they eat it greedily, but the Sheep immediately fall to sleep, and the Goats to Neezing. Egolethros and Sabine are poyson to Goats. The Herb called in Greek, Rhododendron, and may be Englished Rose-tree, is poyson to Goats, and yet the same helpeth a man against the venome of

The prickle or spindle tree (called also Euonymus) which groweth in the Mount Occynius called Or. dyne) about the bigness of a Pine-apple-tree, having fost leaves like the same, and it buddeth in September, and the flower is like to a white Violet flower, this killeth Goats, except they be purged with black Hellebore immediately after they have eaten thereof. The Egyptians when they will dewith Diack received infinediately after they picture the herb Curilago or Conyza, because it also killeth them. Also as Cleary sippus affirmeth they avoid Cumin, for it maketh them mad, or bringeth

upon them Lethargies, and such like infirmities.

He avoideth also the spettle of man, for it is hurtful to him, and to the Sea-fish Scolopendra, and yet he eateth many venemous herbs and groweth fat thereby; and this also may be added, that Goats Ælianus. grow fat when they are with young, but by drinking of Honey they are weakned, and indangered of death. Concerning their drink, it is necessary for a skilful Goat-herd to observe the nature of the beaft, and the best time and place of their watering, according to the saying of Virgill:

> - Jubeo frondentia Capris Arbuta sufficere, & fluvios prabere recentes.

Aristotle. Myndius. Ælianus. In the Summer they are to be watered twice a day, and at other times once only in the afternoon: but it is reported of the Goats of Cephalenia, that they drink not every day like other Goats, but only once or twice in fix months, and therefore they turn themselves to the winde or cold air of the Sea, and by yawning, fuck into their mouths or bellies that which serveth them in sead of water. When the Sun declineth, they ly and look not upon one another but on the contrary, and they which lodge in the fields take up their rest amongst their acquaintance. But if they be used to fold or house, they remember it, and repair thither of their own accord, which thing caused the Poet to write in this manner:

> Atque ipfe memores redeunt in tella; fuofque Ducunt : & gravido (uperant vin ubere limen.

Columella.

Concerning their stables or houses to lodge in, for their defence against the cold, the diligent herd man must observe, that nothing must be laid under the Goat to ly upon, and it is best to make his stable upon stones, or some some such hard stoor, and the same must be kept and turned dry every day from the annoyance of their dung, for that hurteth their heads. It is good to fet the window of their stable to the Sun, and from the winde, according to the counsel of Virgil;

> Et stabula a ventis byberno opponere foli. Ad medium conversa diem oum frigidus olim Jam cadit extremoque irrorat Aquarius, anno.

Although Goats be stronger then Sheep, yet they are never so sound, for in buying and selling of them, he was never accounted a wife man, that either hoped to buy, or promifed to fell without fault. It was sufficient in open Market places, when and where Goats were to be fold, to promise, Hedie capras rette effe & bibere poffe & eas licite habere, that is, that the day of their fale they were well, and could drink, and they were his own, and it was lawful for him to have them.

But farther no man was urged, for (Archelaus faith) they are ever Febricitantes, because their breath is hotter, and their copulation more fiery, and therefore their herdmen must not be unprovided of good and sufficient medicine to help them, and not only against their natural diseases, but also their continual horn-wounds which they give one another by their often fightings, and also when they aspire to climbe upon steep and craggy pointed rocks or trees, they often fall and are wounded, in fuch cases they have no such Physician as their Keeper, whose bag and box must be as an Apothecaries

shop to yeeld continual remedies to all their grievances.

The best means to preserve them in health, next to a good diet and warm lodging, is, to plant Absfin neer to their stabling houses. And their continual Ague spoken of before is profitable to their body, for when it departeth and leaveth them, presently they perish and dy. Sheep and Goats have a natural forefight of the Pestilence or Murrain, of Earth-quakes, and of wholesome temperate weather, and of abundance and store of fruits; but neither of both shall be ever infested by the Pestilence, if you give them the powder of a Storks Ventricle or maw one spoonful thereofin

And whereas all other kinde of Cattel when they are fick, confume and pule away by little and little, only Goats perish suddenly, insomuch as all that are sick are unrecoverable, and the other Of the Goat.

of the flock mult be initantly let bloud and separated before the infection overspread all: and the reason of their sudden death, is because of their aboundance of food, which ministreth speedy flax for the fire of their disease to burn. At such times they must not feed all the day long, hut only thrice or four times a day be led forth to grass, and brought in again to their stables.

If any other fickness annoy them, they are to be cured with Reed, and the roots of white Thorn heat together with Iron Peltles, and mingled with rain Water; and so given to the Cattel to be drunk: but if this medicine help not, then either sell them away, or else kill them, and salt them till vou

minde to eat them. Goats are not troubled with Lice or Nits, but only with Tickes.

There is a certain Wine called Melampodion, the report is, that one Melampor a Shepherd had it revealed unto him, to cure the madnels of Goats: it is made of black Hellebore, and Goats milk. Goats are also molested and subject to the Falling sickness, and this is known by their voyce and cold most brains; and therefore the Koman Priests were commanded to abstain from touching such Calius.

They are also troubled with the Gowt; the Female-goat easeigh the pain of her eyes by pricking them upon a Bull-rush, and the Male-good by pricking them upon a Thorn, and so pituitous matter followeth the prick, whereby the fight is recovered without any harm done to the Apple; and from hence it is supposed, that the Physicians learned theit Parakentests pricking of fore eyes Elianus; with a Needle.

The Females never wink in their sleep, being herein like the Roe-bucks. There are certain Birds (called Capri-mulgi) because of their sucking of Goats, and when these or any of them have sucked a Goat, she presently falleth blinde. If at any time she be troubled with the Dropsie, Pliny. an iffue must be made under her shoulder, and when the humour is avoided, stop up the hole with liquid pitch. They drink the seed of Sefelie to make them have an easie deliverance of their young, and for that cause Columella prescribeth a pinte of sod Corn and Wine to be infused into their throats in that extremity; their other maladies being like unto Sheep, we will referve their description and cure to that History.

These Goats have in ancient times been used for Sacrifices, not only by the Soveraign command of Probus. Almighty God, but also by the practife of Heathen people; for their perfect facrifice which consisted

of a Ram, a Goat, a Hog, and a Bull, was called Hecatombe and Tryttin.

The reason why Swine and Goats were sacrificed among the Heathen, was, because the Swine dig up the earth with their nofes, and root out the Corn, they were facrificed to Ceres; and the Goats spoil the Vines by biting, for which cause they sacrificed him to Bacchus; that so the drunken God might be pacified with the bloud of that Beaft, whose hallowed grapes he had devoured; whereupon the Poet writeth thus :

> Sus dederat pænas: exemplo territus horum Palmite debueras abstinuisse, Caper. Quem spectans aliquis dentes in vite prementems Talia non tacito dilla dolore dedit : Rode vaper vitem, tamen bint cum ftabis ad aras, In tua quod [pargi cornua possit, evit.

When they facrificed a Goat in Gracia, they tryed him by giving him Peafe or cold water to drink, which if he refused, they also refused him for sacrifice, but if he tasted it, they took and of-

Martiall having seen, or rather heard of a Countrey Priest, sacrificing a Goat, and being affished by a Countreyman, when the Beast was slain, the Priest commanded the poor Countrey man to cut off the stones, Teter ut immunde carnis abiret ador, to let the unwholesome vapour of the unclean flesh out of the body. Afterward the Priest being busic about the Sacrifice, and stooping down to the carkais of the Beaft, his cods appeared behinde him betwixt his legs, the which when the Countreyman faw, he fuddenly cut them off with his sharp knife, thinking that the ancient ceremony of fasting required this to be done : whereupon Martial wrote this Epigram,

Sto modo qui Tulcus fuera, nune Gallas araffex, Dum jugulus biroum, factus es ipse caper.

The Mendestans worshipped Goats both males and females, because as they imagine they were Greatdus. like to their God Pan. The Egyptians also deiffed the male Goat for his genital members, as other Nations did Priapus. The Gentiles had also a brazen Goat, whereupon Venus rode in bras, which picture they called (Pandemon) and Venus (Epitragia:) I think that lust could not be better described then by this emblem, for venereous persons will suffer their whores to do any digrace unto them. for their carnal pleasure. And thus much for these male and semale Goats, now follow the stories of the wilde Goats and the Kids in order.

Florentius.

Quințilius.

Of

Of the GOAT called by Pliny a DEER.

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Here is no man that shall see this Beast, but will easily yeeld unto my opinion, that it is a Goat, and not a Deer, the hair, beard, and whole proportion of body most evidently demonstrating so much, neither is there any difficulty herein, except for the horns which turn forward at the point, and not backward, which thing yet swarveth not so much from a Goat as from a Deer, and therefore can be no good reason to alter my opinion. There are of this kinde, as Do-Ctor G., affirmeth, in the Northern part of England, and that figure which is engraven at Rome in a Marble pillar, being a remembrance of some Triumph, which Pliny, setteth forth, differeth in no part from this Beafts description and proportion: Yet I take it that it may be brought into England from some other Nation, and so be seen in some Noble many house, but that it should be bred there, I cannot finde any monument of authority, but I rather conjecture the same to be bred in Spain. Of these kindes there are three Epigrams in Marital, whereby is declared their mutual fights killing one another; their fear of Dogs, and their fielh delired both of men and

The first Epigram describing their wilful fight, one killing another, and so saving a labour to the Hunter, for they kill themselves to his hand, is thus;

> Frontibus adversis molles concurrere damas Vidimus & fati forte jacere pari. Spectavere Canes pradam, Stupuitq; Superbus Venator, cultro nil Supereffe Suo. Unde leves anima tanto caluere furore? Sic pugnant Tauri, fic cecidere viri.

The second Epigram is a Dialogue speaking to the Emperour, who took care to encrease his game, feeing not only men were enemies to them, but they also to one another whereupon he writeth this distichon:

Aspicis imbelles tentent quam fortia dama, san but Prella; jam ilmidis quanta sit ira feria- 1998 dess In mortem parvie concurrere frontiburaudent o mort mer frombinte Vie Cefar damie parcere P, mitte Canes

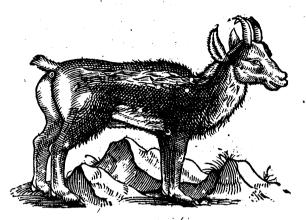
The third Epigram is a complaint of their weak and unarmed states having neither teeth like Bores, nor horns like Harts to defend themselves, but lie open to the violence of all their enemies :

Dente timetur Sper, desquaint connua cervum,
Imballes davie quid pifs preda sumus?

Thefe are of a whicith, yellow colour on the back, and are nourthed fometime for the pleafare, and fometime for the profit of their possessor, for they will suffer hunting like a Deer, and allo be rained for milk like a Goat. And hereof I finde no other especial mention among Australia, believe that which is already rehearfed.

Of the WILDE GOAT, and the Figure of the Helvetian, Alpian. WILDE OF ROCK-GOAT.

Of the Goat.



Ilde-goats are transfigured into many similitudes, and also dispersed into many Countries Wilde-goats are transngured into many initiations, and allow wilde Goat is here fet down.

beyond the Seas and in the Alpes, the picture of the Alpine wilde Goat is here fet down. They are also to be found in Italy, in the Mountains of Fiscela and Tetrica, in so much as the tame Vario. Goats which are nourished there, are said to be derived of these wilde Goats, these are called Cynthian Goats, because they are bred in the Mountains of Delos called Cynthus. There are of these which are found in the tops of the Lybian Mountains as great as Oxen, whose shoulders and legs abound with loofe shaggy hair, their shins small, their faces are round, their eyes are hollow and hard to be fcen.

Their horns crooking backward to their shoulders, not like other Goats, for they stand far distant one from another: and among all other Goats they are indued with a most singular dexterity of leaping, for they leap from one top to another, Randing a great way afunder, and although many times they fall down upon the hard rocks, which are interposed betwixt the Mountains, yet receive they no harm: for such is the hardness of their members, to result that violence, and of their horns to break their falls, that they neither are offended thereby in head nor legs.

Such are the Goats of Soratium as Cate writeth, which leapeth from Rock to Rock, above three-fore foot: of this kinde are those Goats before spaken of in the History of the tame Goat, which are thought to breath out of their ears, and not out of their nostrils, they are very swift and strong horned; the love betwixt the Dams and the Kids in this kinde, is most admirable; for the Dam doth most carefully educate and nourish her young; the young ones again, do most thankfully recom-penie their mothers carefulnes, much like unto reasonable men, which keep and nourish their own Parents in their old decrepit age, (which the love of God and nature doth enjoyn them) for fatisfaction of their own education; so do these young wilde Goats, toward their own mothers; for in their age they gather their meat and bring it to them, and likewise they run to the rivers or watering places, and with their mouths suck up water, which they bring to quench the thirst of their Parents: and when as their bodies are rough and ugly to look upon the young ones lick them over with their tongues, so making them smooth and neat.

And it at any time the Dam be taken by the Hunters, the young one doth not for sake her till he be also insnared: and you would think by the behaviour of the imprisoned Dam towards her young Kids, and likewise of the Kid towards his Dam, that they mutually contend one to give it self for the other: for the Dam foreseeing her young one to hover about her in the hands of her ennies, and cyntinually to follow; with fighs and tears feemeth to wish and perswade them to depart, and to fave themselves by flight, as if they could say in the language of men, Fugite silii infestor venatofrom these harmful and greedy Hunters, lest if you be taken with me, I be for ever deprived of the name of a mother. The young ones again on the other fide wandring about their Mother, the name of a mother. The young ones again on the other line wanting about their faces, with pibleat forth many a mournful fong, leaping to the Hunters, and looking in their faces, with pittil afpects, as if they faid unto him; We adjute you (oh Hunters) by the Maker of us all, that you deliver our Mother from your thraldom, and indicad of her take us her unhappy children, bend your hard hearts, fear the laws of God which forbiddeth innocents to be punished, and consider what reverence you owe to the old age of a mother; therefore again (we pray you) let our lives fatisfic you for our Dime liberty. But noon creatures, when they fee that nothing can our lives fatisfie you for our Dams liberty. But poor creatures, when they fee that nothing can

Of

Allertus.

Pliny.

move they unexorable minde of the Hunters, they resolve to dye with her whom the cannot deliver, move they unexorable minue of the fauncers, they seem the hands of the Hunters, and so are led and thereupon of their own accord, give themselves into the hands of the Hunters, and so are led

Concerning the Lybian Goats before spoken of, which live in the tops of Mountains, they are away with their mother. taken by nets, or snares, or else killed by Darts and Arrows, or some other art of hunting. But if taken by nets, or mates, or the kined by plain fields, they are no less troubled, then if they were in the at any time they descend down into the plain fields, they are no less troubled, then if they were in the at any time they delicend down into the parameter any man of a flow pace may there take them, without waves of fome great water. And therefore any man of a flow pace may there take them, without

y great dimenty. The greatest benefit that ariseth from them is their skin and their horns; with their skins they are the greatest benefit that arrest meets, Frosts, and Snow, and it is a common weed for Shepherds clothed in Winter time against Tempests, Frosts, and Snow, and it is a common weed for Shepherds ciotnea in vvincer time against tempers, and care of Buckets, to draw water out of the running streams, and Carpenters. The horns serve them in steed of Buckets, to draw water out of the running streams, and carpenters. The norm feet thirft, for they may drink out of them, as out of cups; they are fo wherewithan they quench their thinks, to they may are no draught, and when cunning artificers have the great, that no man is able to drink them off at one draught, and when cunning artificers have the

handling of them, they make them to receive three times as much more.

The self same things are written of the Wilde Goats of Egypt, who are said never to be hurt by Scorpions. There is a great City in Egypt (called Coptus) who were wont to be much addicted to the worship of Isis, and in that place there are great abundance of Scorpions, which with their the worming of the same that the the words and deadly wounds to the people, whilest they mourn strings and poyson, do oftentimes give mortal and deadly wounds to the people, whilest they mourn strings and poyson, do oftentimes give mortal and deadly wounds to the people, whilest they mourn about the Chappel (for they worship that Goddes) with funeral lamentarion: against the stinging of these Scorpions, the Egyptians have invented a thousand devises, whereof this was the ing or their scorpions, the Egyptian have hire and wilde female Goats naked among the Scorprincipal; At the time of their affembly, they turn in wilde female Goats naked among the Scorprincipal; principal; Actue time of their ancingly, they are delivered and escape free from the wounds pions lying on the ground, by whose presence they are delivered and escape free from the wounds proms tyring on the Geptites do religiously confecrate these female Goats to divinity, of the Serpents, whereupon the Copities do religiously confecrate these female Goats to divinity, thinking that their Idoll Isis did wholly love them, and therefore they facrificed the males, but never

It is reported by Plutarch, that wilde Goats do above other meat love meal and figs, wherefore the females. in Armenia there are certain black tishes which are poyson; with the powder or meal of these sishes they cover these figs, and cast them abroad where the Goats do haunt, and assoon as the Beasts have tasted them, they presently dy. Now to the Wilde Goat before pictured, called in Latine, Rupita. pra, and Capricornus, and in Greek, a Gargos, and Aigastros, and of Homer Ixalon; of the Germans, Gem. mes, or Gemmus; the Rhettans which speak Italian, call it Camuza; the Spaniards, Capramontes; the Polonians, Dzykakoza; the Bohimians, Korytanski Keulik; that is to say, a Carinthian Goat, because that

part of the Alpes called Carinthia is neer bordering upon Bohemia.

Bellonius writeth, that the French call him Chambris, and in their ancient tongue Tfard, this is not very great of body, but hath crooked horns which bend backward to his back, whereupon he stayeth

himlelf when he falleth from the flippery Rocks or Mountains. These horns they are not fit to fight they are so small and weak, and therefore nature hath beflowed them upon them for the cause aforesaid. Of all other Goats this is the least, it hath red eyes, but a quick eye-fight, his horns are black, being nine or ten fingers long, and compassed about with divers circles, but at the top none at all, which is sharp and crooked like a hook. They arise at the root Parallelwife, that is by equal distance one from another, being hollow the breadth of ones thumb,

The Males in this kinde differ not from the Females, neither in horn, colour, or proportion of the residue solid like the Harts. body: they are in bigness like the common Goat, but somewhat higher. Their colour is betwixt brown and red. In the Summer time they are red, and in the Winter time they are brown. There hath been seen of them which were white and black, in distinct colour one from another: and the reafon hereof is; because they change colour many times in the year. There are some of them altogether white, but these are seldom found; they inhabit for the most part the Rocks or Mountains, but not the tops like the Ibecks, neither do they leap fo far as the foresaid Goats. They come down fometime to the roots of the Alper, and there they lick fand from the Rocks, like as the Villagetame-goats to procure them an appetite.

The Helvetians call these places in their natural tongue Fultzen, that is Salares: about these places do the Hunters hide themselves, and secretly with guns, bows, or other such instruments, they suddenly froot and kill them. When they are hunted they ftep up to the fteepeft Rocks, and most inacceffible for Dogs, by that means providing their own fafety: but if the Hunters prefs after them and climbe upon the Rocks with hands and feet, they leap from thence, from stone to stone, making their way to the tops of the Mountains, fo long as the; are able to go or climbe, and then they have by the horns of their head, as if they were ready to fall, which caused Martial to write thus:

Pendentem summa Capream de rupe videbis, Casuram speres, decipit illa Canes.

Where the Poet attributeth that to the Roe which belongeth to the Wilde Goat, and there they hang many times till they perish, because they cannot loose chemselve again, or else they are shot with Guns, or fall down headlong, or else are dried off by the Hunters. From the day of Saint James they use themselves to the colds of the Managaine sheeks are dried of the dried of the Managaine sheeks are dried of the Managaine sheeks are dried of the dried of parts of the Mountains, that by degrees they may be accustomed to the cold. I have known fork

Of the Goat.

of these made tame, so that they have descended down to the flocks of tame Goats, whom they do not avoid like the Ibex.

From these wilde Goats hath that same herb (called Doronicum) and of the Grecians, Doronicu, given a name among the Germans, Gemesse Wort; that is, Wilde-goats-herb, being excellent to cure the Colick, and therefore highly effeemed among the Arabians, Gracians, and Mauritanians. It is not and dry in the second degree; and the Countrey people in Helvetta, do give it against dizinels in the head because these wilde Goats oftentimes feed upon the same, and yet are never troubled with that infirmity, although they run round about the Mountains.

There are Hunters which drink the bloud of this Goat coming hot out of his body, immediately after the wound given, against that sickness. The fat and milk of a wilde Goat mingled together. have cured one long fick of the Prifick. The wilde Goats of Greet, being wounded with poyloned darts, run presently and eat of the herb Dittani, by the vertue and juyce whereof they not only avoid

the arrow which sticketh in their skin, but also death, and cure the poyson.

Of the KID.

TAving formerly discoursed of several kindes of Goats, now it followeth that we should also Of the name. intreat of the Kid, which is the iffue of a Goat; and first of the several names thereof. It is called in Hebrew, Egedi; which because it fignifieth also a Lamb, they put unto it Haissim, and the plural Masculine is Gedaiim, and the seminie Gedioth, Gen. 35. where the Chaldean translation hath Gadela ; the Persian, Bushabale, or else Cabali buson; for the Persians render Cabale for Sheter; in Hebrew, Bufan, for Isim. The Septuagints render Erifon; and vulgarly at this day, the Gracians call him Eriphon; but the truth is, that Eriphot are Kids of three or four months old, and after that time untill their procreation, they are called Chimeroi , the Latines call him Varinm. Heedi ab edendo . from eating (as Isidorus faith) for then their flesh is tender and fat, and the talt thereof pleasant. The Italians call it Cauretto, or Capretto, and Ciaverello; the Rhetians which speak Italian, Ulzol: the Spaniards, Cabrito; the French, Cherern; the Germans, Gitfe, or Kuflein; the Po-

lonians, Coziel. It was a question whether nature would finish her parts upon a young one out of the dams belly, wherefore a triall was made upon a Kid which never faw his dam, for upon a feafon a diffection was made upon a Female-goat great with young, and out of her belly was a young one saken alive, fo as it could never see the mother; the same Kid was put into a house where were many bowls full of Wine, Oyl, Milk, and Hony, and other liquid things: there also lay befide him divers kindes of fruits, both of the Vine, of Corn, and of Plants; at last this Kid was seen to arise and stand upon his seet, and as if some body had told him that his legs were made to walk upon, he shook off all that moistness which he brought with him out of his mothers belly, afterward he scratched his side with his foot, and then went and smelled at all the former vessels, and at last coming to the milk bowl, he supped and licked thereof, which when the beholders saw, they all cryed out that Hippocrat 1 rule was most true, Animalium naturas effe indoctus, that is to say, the natures of creatures are not formed by art, but of their own inclination.

There is nothing more wanton then a Kid, whereupon Ovid made this verse:

Splendidier vitro, tenero lascivior balo.

They often jump and leap among themselves, and then they promise fair weather, but if they keep continually with the flocks, and depart not from their mothers, or continually fuck or lick up their meat, they fore-shew a storm, and therefore they must be gathered to their folds, according to the Poets faving:

-Si fine fine modoque Pabula delibent cum tutas vesper adire Compellat caulus, monftrabunt adfore nimbos.

If Geese swallow the hairs of Kids or Goats, they dy thereof. Kids are not to be separated from their Dams, or weared till they be three months old, at which time they may be joyned to the Anatoliut, flocks: they are nourished when they are young after the same manner as they be at a year old, ex- Varro. cept that they must be more narrowly looked unto, lest their lasciviousness overthrow their age: and besides their Milk, you must give unto them Three-leaved grass, Ivie, and the tops of Lentils, Palladius. tender leaves, or small twigs of trees: and whereas commonly they are brought forthin twins, it is best, to choose out the strongest headed Kid for the flock, and to fell the other away to the Butchers. Out of the rennet of the Galyes or Kids is the Coagulation. ... to

There was a certain law (as appeareth by Baifym) in the Books of the civil Lawyers, that shooes should be made of the skins of Kids, as appeared by ancient Marble monuments at Rome, which thing Mertiall approveth in his verses to Phebus; shewing how time altereth all things; and that the skins of Kids which were wont to cover bald heads, are now put upon bare legs, the verles are these that follow,

Halina

Hædina tibi pelle contegenti Nuda tempora verticemque calve. Festive tibi . Phabe, dixit ille Qui dixit caput effe calceatum.

A!bertus.

Out of the hide of a Kid is made good glew, and in the time of Cicero they stuffed beds with Kids hair : their flesh hath been much esteemed for delicate meat; and for that cause dressed and trimmed fundry ways; the best Kids for meat have been said to come from Molos, or Umbraila, or Vibuti. num, which never tasted grass, but have more milk in them then bloud, according to the saying of Tuvenal.

De Viburtino ventet pinguissimus agro Hædulus & 1010 grege mollior, inscius berba, Nec dum ausus virgas bumilis mordere (alici.

Arnoldus.

For this cause they may safely be eaten all the year long while they suck, both of men of tempe. rate and hot constitution, for they are less hurtful then the Rams, and do easily digest, and hourish temperately, for they engender thin and moist bloud, and also help all hot and temperate bodies, and they are at the belt when as they are neither two old, that is above fix moneths, nor too young, that is under two moneths.

The red or fandy coloured are the best, yet is their flesh hurtful to the Colick. Simeon Seibi af. firmeth, that if a man eat a Kids liver before he drink in the morning, he shall not be over drunk that day. Celius also prescribeth it in the sickness of the Holy-sire. They are wholesome, sod, roasted, or baked, but the ribs are best fod. Platina tracheth one way whereby it was dressed in his time for a delicate diffi; they took fome field Herbs and lat broth; two whites of an Egge well beaten together, with two heads of Garlick, a little Saffron, and a little Pepper, with the Kids fleth, put all together into a dish , rosted before at the fire upon a spit (with Parsely, Rosemary, and Lawre) leaves) and fo ferv'd out with that sauce, and set on the table: but if they did not eat it before it was cold, it weakened the eye-fight, and raifed up venereal luft.

The bloud also of a Kid was made into a bludding, and given to be eaten of them which have the Bloudy-flix. They have also devised to dress a Kid hot, and to fill his belly with Spices and other good things : likewife it is fod in Milk with Lawrel with divers other fashions, which every Cook is able to practife without the knowledge of learning.

And thus I might conclude the discourse of Kids with a remembrance of their constellation in the Waggoner, upon the Bulls horn, which the Poets observe for fignes and tokens fore-shewing rain and clowdy weather, according to Wirgils verse's

Quantus ab occasu veniens pluvialibus Hædis.

These Stars rise in the Evening about the Nones of Ollober, and in December, they wont to facrifice a Kid with Wine to Faunus. There is a Bird called Outilus, which is a great devourer of Kids and Lambs, and the same also is hunted by a Dragon, for when she hath filled her self with these Beasts, being wearyed and idle, the Dragon doth easily fet upon her and overtake her. Also when they fish for the Worm seven cubits long in the River Indus, they bait their hook with a Lamb or Kid, asis reported by Bhones; and the Ancients were wont by inspection into the intrails of Kids, to declare or fearch into things to come, as Gyrakius amongst other their superstitious vanities rehearseth.

The manifold medicinal properties of Goats come now in the end of this story to be declared and first of all it is to be noted, that these properties are several, both in the male, female, and Kid; and therefore they are not to be confounded, but as the diligence of learned Authors hath invented and left them severally recorded, so they require at our hands which are the heirs of such beneficial helps, the same care and needful curtesie.

There are some which do continually nourish Goats in stables neer their dwelling houses, with an The medicines opinion that they help to continue them in health, for the Ancients ordained that a man which had heen bitten or ftroke by Serpents, and could not eafly be cured thereof should be lodged in a Goap stable. The hairs of a Goat-buck burned and perfumed in the prefence, or under a man whose genand a march Algebraich of Tylwers tal is decayed it cureth him.

The powder of a Wine bottle made of a Goats skin with a little Rosen, dothingt only flanchthe bloud of a green wound, but also cure the same. The powder of the Horn with Nitre and Tamarisk feed, Butter, and Oyl, after the head is shaven, by anointing it therewith, strength neth the hair from falling off, when it groweth again; and cureth the Alopeoia, and a horn bunto powder and mingled with meal, cureoh the chippings in the head, and the feaths of for taking away the imell of the arm-pits, they take the horn of an old Goat, and either scrape or burn the fame, the adde they to it a like quaintity of Myrrhe, the Goats gall, and first strape or shave off the hair, and afterward rub them therewith every day, and they are tured, by that perfrication!

male Goats. S xtus.

Pliny.

Sextus.

Of the Goat.

The bloud fryed in a pan, and afterwards drunk with Wine, is a preservative against intoxicati- Diosectides. ons, and cureth the Bloudy-flix, and the bloud in a Sear-cloth is applyed against the Gout, and Actius. ons, and careed away all Leprofies, and if the bloud come forth of the nole without stay, then rub the cleanieth away and any then rub the nofe with this bloud of a Goat. It being fitted to meat cureth all the pains of the inward parts: be- Marcellus. note with the loofeness of the belly, and the same applyed to the belly mixed with fine flowre, and Rozen, Cafeth the pain in the small guts; the same mixed with the marrow of a Goat, which hath been fed with Lentils, cureth the Dropsie; and being drunk alone, breaketh the tones in the reins; and with Parsley drunk in Wine, also dissolveth the stone in the bladder, and preventeth all such calculating gravel in time to come.

There is a Medicine called by the Apothecaries Divina mantes, Gods hand, against the Stone, and Albertus. they make it in this manner. When Grapes begin to wax ripe, they take a new earthen pot, and they make the and feether the fame till all the fcum or earthy fubitance thereof be ejected: and pour into it water, and feether the fame till all the fcum or earthy fubitance thereof be ejected: and the same pot cleanfed, then take out of the flock a Male-goat of four year old, or thereabouts, and receive his bloud as it runneth forth of his flaughtered body into that pot, so as you let go the first and last stream thereof to the ground, and save the residue : then let it thicken in the pot, and fo being therein congealed, break it into many pieces with a reed, and then covering it with and in being cloth, fet it abroad in the day time where it may gather dew, and then the next day fet it abroad in the Sun again to exhale the fame dew, (if in the mean time there fall no rain) then let it dry, and afterward make thereof a powder, and preserve it in a box, and when the evill pincheth, use a spoonful of it with Wine of Greet: and Philagrine commendeth the manifold benefit hereof, for he had often tryed it, and with a medicine made of an African Sparrow mixed with this, he procured one to make water, and to void a great stone which had not vented his urine in many days, and lived in the meantime in horrible pains; and the same vertue is attributed hereunto, if it be anointed neer the bladder; and one be bathed in the warm air, and so oftentimes both the Bath and the Oyntment be reiterated. Marcellus teacheth how one may make trival of the vertue of this bloud, for if he take a Male goat, and put him up close seven days, feeding him in the mean time continually with Bays, and afterward cause a young Boy to kill him, and receive his bloud in a bladder, and put in the faid bladder fandy stones, like unto those that are ingendered in the bladder of a man, within a short time he shall see those stones dissolved, and scarse to be found in the bladder of bloud, by which he confidently affirmeth, that nothing in the World is of like power to remove the Stone; but withal he willeth some superstitious observations, as namely, that he be killed by a chaste person; and on a Thursday, or Sunday, or such like: but the conclusion is, that the said Bloud must be dryed to powder in an Oven, and afterward prescribeth that three ounces hereof, one ounce of Thyme, one ounce of Pennyroyal, three ounces of burned Pohpus, one ounce of white Pepper, one ounce of Apian, and one ounce of Lovage feed to be given to the party in fweet Wine fasting, and having no meat in his stomach undigested, and having digested the medicine, he must eat presently.

And therefore if it be true, as all antiquity and experience approveth, that the Goats bloud breaketh and diffolverh the Adamant Rone; then much more (faith Jacobus Silvius) may it work upon the flone in a mans bladder. The flesh of Goats decocted in water, take away all bunches and kernels in Pling. the body. The fat of this beaft is more mout then a Females or a Kids, and therefore it is most strong in operation, to scatter, dissolve, and resolve more then a Sheep.

It cureth all Fiffures in the lips mixed with Goole-greafe, Rozen, Pitch, and the marrow of a Hart. Diefcorides Also if one be troubled with swellings in his Temples or in his Legs, let him use of this sewet half a pound, and a pound of Capons-grease mixed therewith, and spreading it upon a cloth like a Searcloth, let him apply, it to the fore, and it shall help mightily.

Also when the neck of an Ox swelleth, it hath been proved for a golden remedy, to take and Marcellus. anount it with Goats-greafe, liquid Pitch, the Marrow of a Bugle or Ox, and old Oyl, and may as well be called Tetrapharmacum, as that of Galen made of Wax, Rozen, Pitch, and Goats-fewer. Also Clumella. if the bloud be fallen into an Oxens legs, it must be let forth, or else it will breed the mangy; and therefore first of all the place must be cut with a knife, and then rubbed with clouts wet in Salt and Oyl, and last of all anounted with old Sewet and Goats-greafe.

Two ounces of this Goats-greafe, and a pinte of green Oyl mixed together, and melted in a pot, Rafif. and infused into one that hath the Bloudy-Aix, cureth him speedily; when the hot dung or fime of a Goat is mixed with Saffron, and applyed to the gowty members Hydropick, it worketh upon them a strange cure : and some adhere unto the stalks of Ivy beaten, Mustard-seed, and the slower of a wilde Cucumber.

The Liver of this Beaft laid upon a man that hath been bitten by a mad Dog, caufeth him never, Galen. to be afraid of swater : the same being sod, yeeldeth a certain liquor, and sore eyes being anointed with that liquor, within twelve times recover; and drunk in sharp Wine, and laid to the Navel, stayeth the Flux; also fod in Wine, no feum or froth being taken off from it, but permitted to joyn with

The entrails of a Goat eaten are profitable against the Falling Sickness. The gall killeth the Les Myrepsis. profie, all swelling and botches in such bodies, and being mingled with Cheese, Quick filver and powder of Sponge, and made as thick as Honey taketh away the spots and burls in the face. It also rooteth out and confumeth dead flesh in a wound, and also mingled with Bran and the Uring of a

wrig rada conflicte\$. 312.

Bull, cureth the scurffe in the head. Actius also teacheth women how to conceive with childe, if she dip a purple cloth in Goats blood, and apply it to her Navell feven dayes, and afterward lie with a man in the prime and encrease of the Moon. The Gall of a wilde Goat is commended privately for man in the prime and encrease of the Moon. The help of them that are purblind, and for all whiteness and Ulcers in the eyes: and when the hairs the help of them that are purblind, and for all whiteness and Ulcers in the eyes: which trouble the eyes be pulled up, if the place be anointed with the Gall of Goats, the hair will

Marcellus.

ever grow any more.

The Milt being fod, helpeth the Flux, and the Spleen taken out of the beafts belly, and applyed to the Spleen of a Man, doth within short time ease it of all pain, if afterward it be hanged up in any the spice of a small, well and Rafis fay, that if a Man eat two Goats stones, and presentrume or moan to be dry for the final bring forth a male childe, but if he eat but one, then shall the childe ly lie with his wife, she shall bring forth a male childe, but if he eat but one, then shall the childe baye but one stone. The fime decocted with Hony, and laid to Ulcers and swellings, dissolveth or nave but one none. The fille decourse, is most profitably used to take away black spots in draweth them, and mingled with Vinegar, is most profitably used to take away black spots in the face.

Galen.

Herodotus.

Pliny.

Pliny.

Pliny.

Marcellus.

Marcellus.

I liny.

Calius.

Sextus.

Galen.

Sextus.

Pliny.

Pliny.

Marcellus.

Marcellus.

Hippocrates.

Aurelianus.

Alculapius.

And if he which is fick of the falling evill do eat thereof fifteen pils, or little bals, it shall procure unto him much ease. If it be mingled with Mouse-dung, toasted at the fire and sprinkled with Hony, unto min macricale. And places, where you would have the hair to grow again, and mingled with and to anomited upon bath pieces, with been steeped, and bound to the forehead or temples, asswageth Vinegar wherein a Sea-onion hath been steeped, and bound to the forehead or temples, asswageth

The Pastoral Carthaginians, to the intent that the humour flowing out at their Childrens noses, the pain of the bran pan. may never hurt them, burna vein in the crown of the head with Wool, when they are four year old, and thereby they conceive that they are kept and conserved in perpetuall good health: and if when they burnt their children, they fell into a Cramp, they eased them presently by casting upon them the urine of Goats. When a Man is thick of hearing, mingle together the Gall of an Ox, and the Urine of a Goat, and infused into the ears, although there be in them a very mattery sub-

Galen prescribeth this portion to evacuate that Water which lyeth betwixt the skin by Urine, if flauce. one drink Hysope water and the Urine of a Goat; Likewise it helpeth the Dropsie, and the dust of an Elephants tooth drunk in this Goats Urine, it dissolveth the stone in the reins and bladder, with-

out all fearful peril and danger.

The nied cines arifing out of the female Goat arethese, We finde that the female Goat, and the land toad being sodden together, are cures of singular worth for the diseases of all living sourfooted beafts. The (Magi, or) wisemen say, that the right eye of a green living Lizard, being taken out, and his head forthwith struck off, and put in a Goats skin is of a great force against quartan Agues. The ashes of a Goats hide besmeared over with Oil, taketh away the spots in the face. The fame ashes made of a Goats hide, recovereth the blifters and gals of the feet. The shaving of the Goats skin being rubbed with Pumice stone, and mixed with Vinegar, is an excellent approved good remedy for the Smalpox.

If a Woman bleed overmuch at the nose, let her breasts be bound with a thong made of a Goats skin. The same being sodden with the hair on it, the juyce being soked up, stayeth the belly. It is not good for those that have the falling sickness to sleep or lie in a Goats skin, it at any time the passion moveth them to it; yet it is hurtful for their head, by reason of the rank smell, and not for any

other particular private cause.

Goats hairs being burnt, do appease all issues of bloud, which being mixed with Vinegar they are good to stanch the bleeding at nose, and you may blow in their nostrils Goats hairs burnt and whole, and also Myrrhe mixed with Goats hairs so burnt. The same also burned and mingled with Pitch and Vinegar, helpeth the bleeding at nofe, and being put in the nofe they fir

up lethargies. The favour of the Goats horn, or of the hair doth the like, Goats dung in sweet water, dotherpell the stone in the body, so doth the ashes of Goats hair in like manner, which being burned and bruiled, and given in a medicine, they do mightily help and recover the Strangury. It is also reported that Goats horn and the hair being burnt, will drive away Serpents: and their ashes soked

or anointed, is very good against strokes or stinging of Serpents.

To stay the Flux in the belly, take the hairs that grow behind on the Goats sitting place, and burn them, which being tempered with beaten Barley and Oil, must be perfumed under a

Goats flesh being rosted by the fire where dead men are burnt, is good for those that have the Falling-fickness. The same is a good remedy against the falling fickness. It is good for such to ab-stant from Hogs flesh, Beef, or Goats flesh. They that drink Goats bloud, wax pale presently on it. which is excellent to get out spots of any thing: it is also good against those that are intoxicate with poison, and therefore must be drunk with wine, and being sod with marrow, it is good against the fame disease, so is the male Goats blond. The root of Cinkesoyle drunk in wine, helpeth ill humors Goats bloud also, either of the male or semale, asswageth the inwards and the slowing or laskes of the belly it is good for those that have the Dropsie, being tempered with Hony, and

Cælius. Marcellus. Diofcorides.

Sextus.

Pliny.

Some use it against the Bloudy flux and pain of the belly being also sodden with marrow it is good allo fodden with marrow. against the same disease. If you mix Goats bloud with Chifel steept in broath, and a little Rollnow against the lame uneare. If you nox Coats brough with Chief there have parts, and it recovereth any paid into it, whereof make a plaister, and lay it to the belly or other parts, and it recovereth any The chereabouts.

The fat of a male Goat is more faiter, and therefore good for those that have the Bloudy flux Marcellinus The substance of a Goat is fat, yet is not the fat of a Goat so moist as a Swines, but for bittings, and those that are grieved in their belly Goats sat is better then Swines, not because it hath more operation in it to expell the grief, but by reason it is thick, whereas the Swines grease will run about like tion in the fat of Kids fo warm and dry as female Goats, neither the male Goats fo fat as Galen. the gelded Goats, in Latin called Hirem; also female Goats fat is more binding then the Tallow of Oxen, but the males fat is good against Scorpions made in a persume. It is also good for those of Oxen, but the mater with French green flies, called Cantharides. Being tempered with Wax, it taketh a- Actius. way the ftinging of Serpents; it helpeth any biting or wound. If a Womans breaft grieve her after her delivery of childe, let her feethe husked Barley and Scallions, and the fat of a male Goat, whereof let her drink a little. Against the ache of the eyes, take Goats sat and Sheeps together, with a Pling. little warm water.

Of the Goat.

Almost every grief of the body if it be no wound, will be more easily recovered by plaisters, Gal n. but if the grief be as it were grounded, (or an old grief) let it be burned, and upon the place fo fcorched, put Butter or the fat of a male Goat; it will also recover and heal kibes and Chilblanes. It helpeth the Kings evill; so doth the fat of the female Goats help the same disease. The males Columella. fat mixed with Arfevicke, taketh away the roughness of the nails: it also healeth the nails of the Leprofie without any pain, it expelleth the Cantharidans being applyed with the juyce of the Grape that groweth on a wilde Vine. This Goats fat is profitable to help any about the straightness of their mouths or lips, being tempered with wax it allayeth Sores and Blisters, and with Pitch Pling. and Brimstone it healeth them, and being applyed with Hony and the juice of a Brambel, it cureth the swellings arising in the hands or fingers, especially in curing of Fellons.

The fat of a Bull well salted, or if it be in an ach or grief, dipt in oil without Salt, and so after the same manner is the male Goats sat used, which being tempered with Roses, taketh away the wheales or blitters that rife in the night: being also dropped into the ears of one that is deaf, it

It helpeth the Falling fickness, putting thereto as much of the gall of Buls, just of the same weight, and feethe it together, and then lay it in the skin of the gall that it touch not the ground, and drink Æsculapius. it out of the water. It is also good against the stinging of Scorpions, being applied with Butter and the meal of Zea, warmed and washed with red Wine.

The broath that is confected of Goats fat fodden, is excellent for those that are troubled with Dioscorides. the Ptifick, to sup now and then a few; also it helpeth the Cough being tempered with new sweet wine, that an ounce may be put in a goblet, and so mixed with a branch of Rue. It being also sodden with husked Barley, easeth those that have fretting in the guts.

The same also sodden with Barley flowre and Wine made of Pomgranates and Cheese, let it Marcellus. be given to those that are troubled with the Bloudy flux, and let them take it with the juice of

husked Barly.

Rafis also faith, that the fat of a fierce Lion is of fuch fingular account, that if a Glyfter be made Dioscorides. of it, with the water of Barly sod, either with the water of tosted meal, and boyled Sunach, and so dissolved with Wax, it is a most pretious remedy for the swelling of the inwards. But Goats fat doth much help the griefs of the inward parts that nothing cometh forth but cold water. The fat of the Buck Goat many use (being sod with bread and ashes) against the Bloudy slux; and also the She Pliny. Goats fat being taken out of her back alone being a little cold, and then supped up: Other allow the fat to be fodden with Barly flower, Cinnamon, Annife, and Vinegar mixed together. The fame fat taken so out of the back mixed with Barly, Bran, and Cinnamon, Annise, and Vinegar, of each of them alike, and feethe thereof, and being strained give it the patient that is diseased with the Bloudy flux, and it shall most speedily help him.

The same also mixed with Pellitory and Cyprian Wax, may be laid to the Gowt. Also sodden Marcellus

with Goats dung and Saffron, and layed on the Gowt it allwageth the grief.

The marrow of the female Goat, in the fourth place next after the marrow of the Hart, the Calf and the Bull is commended of Dioscorides, but the last of all is the Sheeps fat. The Harts is most renowned of all, next the Calves, then the Buck Goats, and last of all the female Goats. To help the grief of the eye, take the marrow of Goats and anoint your eyes, and it will cure them. Goats bloud fod with marrow may be taken against all toxical poison.

Pliny faith, that their dung being anointed with Hony, is good for the watering or drop-Ping of the eys, and their marrow against aches. The bloud of Goats, their marrow, and their Liver, is very good to ease the belly. Goats bloud sodden with the marrow, helpeth the Bloudy flux, and those that have the Dropsie; and I think that the Bucksis more effectual and of greater operation, so it be eaten with Mastick. Also the Goats marrow is good for the pliny. cyes of Horses.

The right horn of a Goat is of some held to be of more effect then the other, which I rather pling. hold to be superstitious; whatsoever other reason or secret quality the Horn may afford for the bitings of Serpents, take Goats horn and burn the hairs of them, and the after of them foked in water, and Goats milk with the horn, and wilde Marjoram, and three cups of Wine put together, and being drunk against the stinging of an adder expelleth the poston.

The aftes of Goats horn being all anointed with Oil, tempered with Mittle, flayethithe sweating Sexiut. of the body. Harts horn and Goats being burned, and (if it be requisite) is good to wash the teeth

Pliny.

Galen.

Sextus.

withil, and it will make them look white, and the gums foft. It is also good against the Bloudy flux withil, and it will make them look white, and the gains total be proposed the Bloudy flux and watering of the eyes in regard they are most usual; yet they neither asswage the griefes nor confume them, which are of a cold and dry nature.

Harts horn being burnt as also a Goats horn, taketh away bitings. Goats dung or the horn being Harts from being burnt as and a Coacs norn, taken and the corrupt bloud that cometh out of burnt to ashes, and dipped in Vinegar, stoppeth the bloud. The corrupt bloud that cometh out of burnt to athes, and dipped in vinegar, hopped the ploud. The contage blood that confett out of a Buck Goat, is more effectual and of a better operation; and the affect of a Goats horn or dung foked in Wine or Vinegar, and anoint the Nostrils, stayeth bleeding at the Nose.

Pliny.

Goats horn being burned at the end, and the pieces or scorchings that arise thereof, must be Coats norn being ourned at the end, and the preceding then beat and bruife them with shaken into a new vessel untill the horn be quite consumed, then beat and bruise them with thaken into a new vener unon the norm be quite commines, then occur and ordine them with Vinegar made of Sea onions, and anoint the evill called Saint Anthonies fire; and it is of a mi-

neurous operation.

It will make one sleep that is troubled with the weakness of his head and watching, if it be laid. raculous operation. it will make one neep that is troubled with Bran and Oil of Mirtle, it keepeth the hairs fast that are under their pillow. It being mixed with Bran and Oil of Mirtle, it keepeth the hairs fast that are under their pinow. It being install the falling off the head. The favour of the horn burned descrieth the Falling sickness, so doth the smell of falling off the head. The savour of the horn burned descrieth the Falling sickness, so doth the smell of talling of the near. The layout of the hoth bather it raifeth up a Lethargick man. They use also the the intrails of a Goat or the Liver caten; likewise it raiseth up a Lethargick man. They use also the the intrains of a Goats to make white the teeth, and to faiten the gums. The fame shorn or horns of Harts and Goats to make white the teeth, and to faiten the gums. The fame shorn or thorns of Harts and Goals to make white the flux of the belly. In the pain of the belly perfume the fluxings thaven into mixt hony, repreffeth the flux of the belly. In the pain of the belly perfume the fluxings inaven into mixt nony, represent the man of the fame perfume is good to be laid upon the of the fame, mingled with Oil and burned Barly; the fame perfume is good to be laid upon the

The hoofs of Goats are prescribed by Palladius to be burned for the driving away of Serpents, and Ulcers of Horses. the dust of them put into Vinegar cureth the Alopecias. The dust of their hoofs is good to rub the the duit of them put into vinegal culter that the diffeafe called St. Anthonies fire, burn the foot teeth withall, allo to drive away the swellings in the diffeafe called St. Anthonies fire, burn the foot of the Goat with the horn, and referve the dust thereof in a box, and when you will use it, wet the

place first with Wine, and afterwards cast on the powder. The juice of a Goats head fod with hair, is commended for burstness in the belly, and the ancient Ine juice of a Goals head for William, is to little infants against the Falling sickness, but presed through a gold Ring, the same cureth Carbunkles in the belly being taken with Hony.

frough a gold King, the lame cureth Carbunates in the body or head be rubbed with that water or meat which falleth out of the mouth of a Goat, mingled with Hony and Salt, they kill all kinde of Lice, and the same thing giveth remedy to the pain of the belly, but if it be taken overmuch it purgeth. The broth of the entrails to be gargarized in

the mouth, cureth the exulceration of the tongue and arteries.

Galen. Diofcorides.

The Liver of the semale Goat sod and eaten, is given against the Falling evill, and taketh from them Convulsion, and with the liquor thereof, after it is fod, it is good to anoint the purblind eye, also it is good to hold the eyes open over it while it seetheth, and to receive into them the sume, and the reason hereos is, because Goats see as persectly in the night as in the day time, and therefore Cellus faith, that this medicine is most agreeable to them that cannot see at all in the night, as it hapneth to Women whose monethly courses are stopped, and then it is good for them to anoint their eyes with the bloud of a Goat, and eat the Liver fod or rosted. The powder of the Liver burnt

purged and drunk in Wine cureth the Colick.

Trallianus.

It a woman in travel or with childe be swollen up, let her take a Goats liver rowled in warm ashes, and let her eat it in four dayes, and drink old wine thereunto, so shall she be delivered. The Gall is contrary to all poisoned Witch-crast made upon the rustick Weasil; and if the Kings evill be daily touched therewith at the beginning, it will keep it from overspreading, and with beaten Alum it disperseth Scabs. The old Magicians were wont to say, that when a Man rubbed his eyes when he lay down, and put it underneath his pillow, he should sleep soundly; it driveth away scabbes in the head if it be mingled with Fullers chaulke, so as the hairs may be dry a little; and the fame with Hony helpeth the eyes, according to the faying of Serenus;

Pliny.

Marcellus.

Hyblei mellis succi cum felle caprino Subveniunt oculis dira caligine pressis.

The Physitians in application hereof to the cure of eyestake many wayes, and mixe it with other drugs, as when they give it against whiteness in the eyes with Hellebore, against wounds and Pin and Webs with Wine; and against the broken tunicles with a womans milk, and therefore Rasis and Albertus do justly call the Gall of a Goat an Eye-salve, and also being instilled into the ears when they are full of pain, it cureth them, first mingling it with a scruple of Hony in an earthen sheard,

Marcellus.

and fo infuling into the ear, and shutting it in with a little wool. Also all the pains in the ears are cured by the stalkes or juyce of Leeks, Gall of Goats, and sweet water; and if there be any Rupture in the ear, then use therewith a womans milk, or warm Oil of Roses: likewise against the Cankers in the gums, and the Squinancy, it is profitable to use it with Hony. For all tumors or swellings in the neck, take equal quantities of this Gall, of Goose-grease, and the yolk of an Egge, and these being all mingled together, let the offended place

The same with the juyce of Cyclamine and a little Alum looseneth the belly, and Wool being well be rubbed therewith. dipped therein and bound to the Navel of the belly, expelleth the Worms, it cureth the faults in the feat by anointment ; it also bath another virtue in it expressed by the Poet in this Verse;

Languidus antiquo purgatur penis laccho. Ac super illinitur facunde felle capelle.

The melt fod cureth the Bloudy-flix, and the bladder burnt and given in poffet-drink is good for Sextus. them that cannot contain urine in their fleep, and the fecunds of a female Goat being drunk in Wine Pliny. of women after their delivery, ejecteth and casteth forth their seconds also. The milk is many ways or women and the first the Physician, in the recovery of Confide the daughter of Servillus, which avanance, le daugnet di derring, which had been Conful, used the milk of Goats a long season which he fed with Lentils : Sea-crabs mixed with this milk, expelleth poyfon; and the first milk of a Goat which is milked from her after the weaning of the Kid, drunk by him that hath a quartane Ague, easeth the fits thereof. And some Columella. of the ancient Physicians gave as much dung of Swallows as will ly upon three groats, mixed with Plmy. this milk against a quartane Ague, and when young Lambs were sick, the shepheards cured them by infuling into their chaps the milk of Goats; the powder of Betony drunk out of Goats milk flayeth

The holy fire is a disease of Sheep almost incurable, because if any remedy do but touch them, they fall mad: but they only in this malady admit for the recreation of temedy Goats milk. The root of the greater Siler decocted in Goats milk, cureth those cold ustions in the flesh or belly, when the place looketh black or lofeth fense: and Aefculapius taught his followers and patients to drink it against the Itch, or any biting, and if at any time there be any strain in any member of the body, to that the Article feemeth to decline and lose his former ftrength and humor, it is recovered again by binding unto it Lyne-feed fod in Goats milk. Funerius adviceth to wash the face therewith, that the beauty of it may be more splendant. Take seven Sea-crabs, and being beaten to powder, mingle them with one pinte of Goats milk, and a cup of Oyl, and fo strain them diligently, and infuse them into a Horses mouth which is sick of the Head-ach, and it shall cure him.

The milk alfo by the couniel of Thilistion, with the juyce of Cabages, Salt, and Hony, is given against the shortness of breath; and if the right eye of a Chamaleon be pulled out of her alive, and put into

Goats milk, and applyed to the eyes, it cureth the whiteness of the eyes.

The fat of a Bull mixed with this milk, and infused into the ears, cureth their mattery evils, and causeth them to hear more assuredly and firmly. The gums of children anointed therewith, causeth their teeth to come forth with less pain, and fasteneth the loose teeth by often rubbing: the corners in the throat, and the Arteries are delivered from exulcerations by gargarizing this malk, either warmed at the fire, or else as it cometh forth of the udder.

The feed of Creffes decocted in this milk, and drunk, eafeth the pains in the stomach, and also Pliny. purgeth being mixed with Salt and Hony. Marcellus prescribeth this excellent purgation, which shall Marcellus. never make the party fick, that is a pinte of Goats milk, two ounces of falt Ammoniack; and one ounce of the best Meen, beat them all together, and give them to the patient fasting, and to let him walk a good while, till the medicine be wrought in his body; and if a woman be with childe, and Hippocrates.

oppressed with Head-ach, or have an Ague, she may safely take this milk sod with Hony.

The Physicians make a special drink of this milk, which they call Schiffon; it is sod in a new earthen pot, and hath put into it the branches of a fig-tree, and to many cups of sweet water; as there were pintes of milk, and when it boyleth, keep it from feething over, by purting into it affliver reffet with cold water, & being taken from the fire, divide it into many veffels till it beedid, to the whay will part from the milk : and some take the whay and seethe it again till the third part be only left; and afterward fet it abroad in the Sun to cool, and this may be fafely drunk five days together (every day a pinte) at five several times, against the Falling evill, Melancholy, Palsies in Leprosies, Gowes or pains in the Articles, and the sickness of the Liver, which is like to a Pleuresie. Or let him drink the Goats milk, the third part thereof mingled with Hony (as Hippocrates prescribeth) or with the feed of Mathe first and a sumble of a thrum, (as Serenus counselleth) in this verse :

Semina Mathri falla oum latte capella.

arguedt in the resit where the A draught of Goats milk fodden with Mallows, and a little Salt put to le, represent the gratings of Pling. the belly, and if you put a little Rennet unto it, it will be more profitable. Chair milk tempered with Rennet, before it be altogether strained, while it is warm, it must be given to those that have the Bloudy-flix to drink, and it will help them presently: pint also to a good potion of sweet Wine Marcellus. mingled with Goats milk, and a little Rennet of a Kid (as much as a Nut-kernel is) which being tempered with the hand, let it be given to the patient, labouring with the Bloudy fix, before it be frained, for the space of three days. Let this drink be given one that is fasting about the time he rifeth, Morcellus. and being boyled, put sufficient-Barley flowre to it, and being in like manner like pap or pottagelyou must give it to the patient to drink for the same discase.

Goats milk being fodden half away, may be given to those that have the Bloudy-flix. If they pling, that be troubled with fretting of the guts, and the Flix, are weakened by reason of their often go-

The broath of a fat Hen fod with Butter or Goats milk, or Sheeps, warmed by it felf; or elfe fod with Butter, is very good to be given unto them. Take three ounces of Amplum, being a kinde

Training at their senior.

"th, tylet" may the peril.

Marcellus.

Languidm

Marcellus. Dioscorides. of meat, three moneths old, into as much Goats milk fod as you shall think fit, and so give it the patior meat, titree moneths ord, mich as much Goats milk, flayeth the exulceration to suppository means for the Bloudy-flix. Oxen, Sheeps, or Goats milk, flayeth the exulceration to supposit or the patients of the bloudy-flix. ons and flowings of the belly, so it be sod on the coals, after the use of glysters, if a mans secret inwards ons and nowings of the beny, to it be low on the cours, the laid to the roots and stock of the yard, fresh do abound with filth, but if not, after the foments be laid to the roots and stock of the yard, fresh Goats milk must be applyed about the measure Hemian, and no less, but it must not be done all to. gether, but apart. The next day let the milk feethe till the one half be diminished, still taking away that which is uppermost (I mean the skin or froth that gathereth in fetling) and so use it.

Actius.

For the rifings and flowings of the belly and the Flix, it is very good to get Cows milk or Goats, as is before mentioned of the Cow. Panick being fod in Goats milk, helpeth the belly, being taken twice a day, and so it is good for the fretting of the guts. Old bread tempered with Goats milk, being given those that have the Flux in their belly twice a day, in manner of supping, it is a pre-

P!iny.

Plmy.

The juyce of planted peafe, foaked with Goats milk, helpeth the lask of the belly. The milt is good with Goats milk, after one hath fasted two days, let him drink Goats milk, that are fed with Ivy, without any other kinde of meat, for three days together.

They that are troubled with the pain in the milt, the best remedy is this: let milch Goats be kept failing three days, and in the third day let him eat Ivy only, and let them be milked before they drink; and let the fasting patient grieved about his milt, take three Sextaries warm of that milk, so foon as she is milked, and so let him drink it the space of three days, during which time he shall not eat nor drink any other meat, and it shall help him marvellously. He that hath the Consump. tion of the Spleen, let him drink the whay of Goats that are fed with Ivy. Goats milk also half fodden, so it be of them that feed on Ivy only, it may be given to children that are troubled with the pain in the milt. A drink made of Goats milk and rennet put to it (as Cheese is accustomed to be made) and given to those that have the Dropsie, they shall be holpen. Also Goats milk killeth Those that are troubled with the grief of the reins, let them take three cups of Cretian sod in the Worms.

А (си!аріня. Sextus.

Marcellus.

Anatolius.

Pelagonius. Marcellus.

Wine, and so much of Goats milk, and three and thirty grains of Cowcumber-feed, all well bruised together, which he may drink at one draught. Anatolius faith, that a porrenger full of Goats milk, with as much Amylum, which is as much as three porrengers of Sheeps milk, and three ounces of Oyl, all which well tempered together, must be given through a horn to a Horse that pisseth bloud, andit will remedy the same : and Polygonius faith, that Goats milk and Anylum, with three Egges and the juyce of Pellitory, is good for the same disease in Horses. The meal of Betony soaked out of Goss milk, flayeth the bloud dropping out of the paps. Physitians do drink certain medicines made of Goats

The men of The falia drink another root of a certain herb (called Orobin) being fofter and nothing inferior with Goats milk to flir up men to carnal copulation, and they drink the harder kinde of root lo tempered to flay it. The root Raga ort (as some call it) being given to women with childe, it maketh them that they cannot conceive, being of watery condition : against which Goats milk

Sextus.

foaked with Honey, is an excellent remedy. If the hinder parts that are somewhat flothy stand further out then the rest, and open, anoint them with Goats milk warmed. If any mans Sheep be fick, let him take Goats milk mingled with Wine, and so let him give it them to drink. If Lambs be troubled with Agues or sickness, let Goats milk be

Columella.

Cheefe made of Goats milk is an excellent help for those that have drunk Miselden. For other given them through a horn. bitings of Beafts, (besides that of a mad Dog) Goats Cheese well dryed with wilde Marjoram must be drunk. The same also is excellent against the stinging of Serpents; for all other bitings and stingings of lesser Beasts, it is also a very good remedy. Being dryed out of Vinegar and Honey, taketh

away Ulcers and Blifters.

Serenus. Pliny.

Æsculapius. Pliny.

This same Cheese when it is new, so it be well pressed, and no whay left in it, and mixed with Honey, is most excellent against the quartain Ague. Goats cheese also represset all dolors and punctions; and being foft and new, and made with Honey, and covered with a woollen or linnen cloth, taketh away the puffing up of the flesh. It being dryed with scallions, you may anoint Saint Antonies fire with it. Being dryed out of Honey and Vinegar, (when men do bath) without Oyl it may be anointed on black wheals. That which is fresh and well riwated, being laid on the eyes, it quickly asswageth the pain. It is also exceeding good for the pricking of the eyes, the grief of the head and feet, it is also good for the dropping of the eyes, with a little warm water applyed unto it, and if it be a swelling of the eyes, then out of Honey, either of which griefs is to be kept warm

For the grief of a mans Yard, see the Goats Cheese and Honey, of a like quantity in a Poultess made in a new earthen pot, and so laid thereunto twice a day, but first wash the place with old Wine that is to be cured. It is good for Carbuncles; and if a woman be fick of her womb, and troubled with a Fever, let her take half a Chenix of Pettispurge, and so much Nettle-seed, and half a Chenix of Goats Cheese scraped, being tempered with old Wine, and afterward being sodden, let her sup it up, and if the have the Flix, let her drink the black wilde Grape, and the rinde of a Pomgranate, and a Nut-kernel, and the rennet of a Bull, these being washed in black Wine, Goats Cheese, and Wheat-Brown To Brown Co flower, put them together.

100

The fime or dung of such Females as live in the Mountains drunk in Wine, cureth the Falling evill; Diofeorides, and in Galens time they gave the trindles of Goats in Wine against the Jaundise, and with the fime they anoint them that have the Flux, and made into a Poultes, is very helpful against the Colick; but Marcellus prepareth it on this manner: first it must besteeped in water and strained, with fixty grains of Pepper, and three porringers of Sweet water, and so divide it into three equal potions to be grans, in three several days: but the body of the patient must be first washed or anointed with Acoput, so as all perfrictions by sweat may be avoided.

Active against the hardness of the Spicen, prescribeth a plaister made of Goats dung, Barley meal, and the dung alone against all tumors or swellings of the milt. Against water lying betwixt the skin, Archigener. and the skin and the fiesh this is prepared many ways, and first against the Dropsie, they see the it the in urine of a Boy which hath tafted of poylon, or in the Goats urine, till it be as thick that it will flick and cleave, and it will purge all by the belly, and also the shavings of hides which Coriers make, sod in Vinegar with Goats dung is accounted in England a singular medicine to repress all hydropick

swelling in the legs and belly. The fime of Female-goats drunk in sweet water expelleth the Stone out of the Bladder. Against Pline the pain in the hips, the Arabians prescribe it in this manner, which they call adustion (betwixt the thumb and the hand) there is a hollow place wherein they put Wool dipped in Oyl: afterward they fet on fire little piles of Goats dung in the same Wooll, and there let it burn till the sume and vapour thereof be fensibly felt in the hip-bone : some use to apply this to the fat, but in our time it is all out of use, and seeing yet the pains of the hip do rather fall into the thighs, thins and legs, then ascend up into the Arms and shoulders, Aetius and Cornarius say, that this adultion for the hips was used in the ancient time divers ways, and some on this manner, holding the burning dung in a pair of tongs unto the leg of that fide where the pain lyeth, untill the adultion be felt in the hip, and this course used Diotcorides.

Quintillius used another way, which was this: he first of all heat the Goats dung, and therewithall burned the foft and fleshy part of the great toe, neer unto the nail, untill it pierced to the fick place; after fuch ustions, they lay beaten leaves of Leeks with Salt to the place, but in the hard bo-dies of Country men inured to labour, they apply the Dung of Goats with Barley meal and

Vinegar.

The same with Saffron and Goats sewet, applyed to the Gowt, healeth it; or else Mustard-seed, stalks of Ivy, Bettony, or the flower of Wilde-cowcumber, the same drunk with Spikenard, or other Spice, stirreth up a Womans flowres, and causeth easie deliverance, but being beaten into Meal and Vinegar, and laid to a Womans belly, with Wooll and Frankincense, stayeth all Fluxes and Issues: also little bals of the same with hairs, and the fat of a Sea-cals, wrought al together and perfumed under a woman, hath the same effect, or else the liver of a Sea-cals, and the shavings of Cedar-wood.

Pliny affirmeth, that the Mid-wives of his time stayd the greatest Flux of the belly by drinking the urine of a Goat, and afterwards anointing it with the dung of a Horse that hath bruised bis hoof; Vegetim Goats bloud with Vinegar cureth the same, and if an Aple-tree have worms in it, the dung of a Goat Anatolius.

and the urine of a man laid to the root drive them away.

The urine of Goats bloud drunk with Vinegar, resistent the stinging of Serpents, and also being laid to bunches and swellings in the flesh, in what part soever they be, it disperseth and expelleth them. Against the stifness of the neck, which they call Opifibotonis, take unine of a Goat, and the heads of Scallions bruifed to juyce, and infuse them into the ears; and the same mingled with the Oyl of Roses and a little Nitre, cureth the pain in the ears by infusion, or by ahe smoke persumed in a Goats horn twenty days together.

Against natural deafness take the horn of a Goat newly slain, and fill it with urine, and hang it up nine days in the smoke, and afterwards use it. The urine of a Goat made warm, and instilled into Gallus. the ears, and the fime anointed with fat, is good for the veins of the throat. For the Dropfie drink one spoonful mingled with Cardum, and warm it at the fire ; also mingled with Wine or Water, it ex-

pelleth the Stone in the Bladder, according to the faying of Serenu:

Nec non obscanus capra potabitur humor. Obruit bie morbum tabefallaque fara remittis.

The same Physician prescribeth Goats trindles to be drank in Wine against the Jaundise, and to stay the fluxes of women, the same dung tyed in a cloth about unquiet children, especially womenkinde, maketh them more still; being mingled with Wine, cureth the bitings of Vipers, and the dung taken out of the Goats belly and anointed upon the fore, cureth it with all speed; the same versue it hath to heal men wounded by Scorpions, being decocted in Vinegar, it cureth also the biting of a mad Dog, mixed with Honey and Wine.

Being laid upon a Wound it keepeth it from swelling sit hath the same vertue mingled with Barley, meal, but healeth the Kings evill. It is used also to ripen fores and ruptures, heing applyed to the suppurations, it keepeth down the swellings of womens brests, being first drynd, and then steeped

in new Wine, and so laid to the fore, for it digesteth inflamation! When the eye-lids be thick, hard red and bald, take Goats dung and Mouse dung, of either a like quantity burned, and twice so much of the powder of the Grecian canes, with Honey Attick; and

Pliny.

anoint them therewith; being heat with Vinegar, and put upon the fore, it cureth Tetters and Ring-worms, and differfeth Carbuncles in the belly: also being heated in Vinegar with Cow milk, Oyl of Cipress and Laurel, it purgeth and cureth all wounds of the legs and thins, it pulleth out Cyl of Cipreis and Laurei, it purgetti and Cateful and Whyfitian Mylia hath proved, as Sheeps dung thorns or sharp pricks out of the body, as that learned Physician Mylia hath proved, as Sheeps dung also doth: laying it round about the wound, it cureth burnings and draweth out heat, with Oyl of Rofes and Vinegar (as Galen writeth.)

It is also commended for broken joynts, because it suffereth them not to swell or start out, being once set, therefore it must be used with Honey and Wine, and it hath the same operation for broken ribs, for it openeth, draweth and healeth: also it being decocted wirh Vinegar, it healeth the pains in the nerves, although they be ready to rot, and easeth the pain in the joynts: the fime of a fat Goat cureth the Gout, and the contraction or shrinking of the nerves, being dressed with Vinegar, and made as thick as Honey, it helpeth the trembling members. It is very dry, and therefore (Amoland made as thick as Honey) it helpeth the trembling members. and made as thick as a long, a making a plaister thereof with the meal of Beans, Wine and Leigh, which hath been seen wonderfully to dry up the Fistula. With Oxymel and Vinegar it cureth the Aleptius, but it must be burned.

Take seaven bals of Goats dung, work them in Vinegar, then anoint your fore-head therewith, and it eafeth the pain in the head, or elfe mingle it with Oyl of Roses, and spread it upon a cloth laying it to your temples, change it morning and evening, and you shall finde great ease thereby.

If the eyes be swoln at any time, binde this dung unto them : being mingled with liquid pitch and Honey, healeth them which are fick of the Quinfie; being gargarized in the mouth, he which is sick of an old Cough, let him take the dryed trindles and put them into the best Wine, and drink it off, fo shall he presently avoid his fleam and filthy humor, and be healed.

The Remedies out of a Wilde Goat.

The same vertue which are in the Goats before spoken of, do also belong to the wilde Goats, the bloud taketh away bunches in the flesh; and being mingled with Sea-palm, causeth the hair to fall off. An Ointment made of the fat of Goats, is profitable to them which have webs in their eyes; and the fat of Mountain Goats, helpeth infected Lights: His liver broiled upon coals and taken alone, helpeth the Flix, but most certainly when it is dryed and drunk in Wine: the gawl is good for many things; especially it is a Treacle against poyson, suffusions, whiteness and blindness of the eyes, by anointing, it cureth the purblinde and the webs in the eye; and generally it hath the same properties in every part as the tame Goats before spoken of.

The like may be faid of the Kids or young Goats, and first of all a Kid being slit asunder alive, and his warm flesh laid to a poysoned wound, doth most assuredly heal the same. Others take the warm flesh of Kids and perfume them with hair, by the savour whereof they drive away Serpents: the skin newly pulled off, and put upon the body beaten with stripes, taketh away their pain : others again use it against the Crampsand not without reason, for the tender skins of Lambs & Goats, being sprinkled or dipped in warm Oyl, giveth very much strength and paience to endure the Convulsion.

Praxagoras prescribeth the fieth against the Falling evill; and by gargarizing the broath when it was fod, cureth the Quinfie and foreness of the throat. Demetrius faith, that the brain being drawn through a gold ring, and given to a Hawk which hath the Falling fickness, it will work admirably upon her. The bloud being dryed and decocted with marrow, is good against all intoxicate passions, and being mingled with sharp Vinegar before it be congealed, it helpeth the spitting of bloud: the fame being eaten, cureth all kinde of Flixes, being taken three days together. Galen rehearfethin the Antidote of Urbane, among other things, the bloud of Kids to draw the dead young ones out of the Dams belly.

With the fat there is an Ointment made with Rose water, to heal the fissures of the lips and nose, which is much defired of Women, not only for the before rehearfed vertue, but also because by anointing they keep by it their face from Sun-burning. The French and Italians call it (Pomato) because it smelleth like Apples, they put also into it Musk and Rose water, a pound of Kids sewet, and warm it in a Bath untill all be white, and so wash it with the said Rose water, and afterward reposeit in a glass: The Ointment which is called (Unguentum album) is like unto it: the ashes of the thighs of a Kid, healeth burstness, and stancheth bloud: the rennet is also commendable against Hemlock, or Toad-Rool, and againft all the poyfonful strokes of Sea-beasts; being drunk in Wine, it flayeth bleeding, and refresheth excreations of bloud; being raken with Vinegar it helpeth allo the flix; being drunk fasting, it hath some operation to stay womens flowers. The lights of a Kid fod and eaten fasting, preserveth from drunkenness that day; and the powder of it burned, easeth the itching of the eyes, and peel'd eye-lids, if it be applyed like Stibium: likewise the bladder of afemale Kid drunk in powder, helpeth the inconstancy of urine : the milt laid upon the spleen of aninfant, affwageth the pain and tumors thereof; the liver is not fit for temperate men, but for west

The Inhabitanes of the Mount Allas do gather Euforbium, and corrupt it with Kids milk, but it is de feerned by fire; for the good Enforbium being burned, yeeldeth an unacceptable favour, and fo we conclude this flory, with the two Emblems of Alciatus. One against them that take much pain, and make good beginnings, but evillends, like a Goat which giveth a good mess of milk, and over-turnship has Good mess of milk and over-turnship has good mess of mil eth it with her foot :

Quad fine egregios turpi maculaveris orfus Innoxamque tuum verteris officium, Fecifit quod Capra fui multiraria lattie Cum ferit . & propries calce profundit opes.

The other Emblem is upon a Goat, the which by her Keeper was constrained to give a young Wolf fuck, who afterward notwithstanding that good turn, devoureth his Nurse; and it may be applied unto them which nourish their own harms, and save a theef from the gallows.

Capra lupum nen Sponte mep nunc ubere lacto. Quod male pastoris provida cura jubet : Creverit ille simul, mea me post ubere pascit : Improbitas nullo flectitur obsequio.

There is a pretty comparison of a Harlots love to a fisherman, which putteth upon him a Goats skin with the horns, to deceive the Sargus-fifth, for that fifth loveth a Goat above all other creatures, and therefore the fifther-man beguileth her with a falle appearance, as the flattering love of Harlots doe simple mindes by fained protestations.

Of the GVLON.



His Beast was not known by the Ancients, L but hath been fince discovered in the Northern parts of the World, and because of the great voracity thereof, it is called (Gulo) that is, a devourer in imitation of the Germans, who call fuch devouring creatures Vilfius, and the Swedians, Gerff; in Litua-nia and Muscovia, it is called Rossomokal. It Matthiss is thought to be engendered by a Hyena and a Lioness, for in quality it resembleth a Hiena, and it is the same which is called (Crocuta:) it is a devouring and an unprofitable creature, having sharper teeth then other creatures. Some think it is derived of a Wolf and a Dog, for it is about the bignels of a Dog: it hath the face of a Cat, the body and tail of a Fox; being black of colour: his feet and nails be most sharp, his skin rufty, the hair very fligre, and it feedeth upon dead carkafes.

When it hath found a dead carkals he eateth thereof fo violently, that his belly standeth out like a bell; then he feeketh for fome narrow passage betwint two trees, and there draweth through his body, by pressing whereof, he driveth out the meat which he had eaten ; and being so emptied returneth and devoured as

much as he did before, and goeth again and emptieth himfelt as in former manner, and to much as he did before, and goeth again, and emptieth himselt as in 195mer manner, and to continueth eating and emptying till all begaten. It may be that God hath oxdained such a creature in those Countries, to express the about may know their true deformed hathre, and lively ugly figure, represented in this Monster-eatingbeast; for it is the fashion of the Noble men in those parts, to six from moon till midnight, cating and drinking, and never rise from the table, but to disgorge their stomache, or ease their belies; and then return with refreshed appeties to ingurgitate, and consume more of Gods creatures: wherein they grow to such a beighth of beastliness, that they lose both sense and reason, and thow no difference between head and tail. Such they are in Masania, in Lituania, and most shameful of all in Taitaira.

These things are reported by Olgin Magnis, and Maiblin Michou; But I would to God shat this fame (more then beastly intemperate gluttony) had been encycymfyr bed and confined within the limits of those unchristian or heretical-apostatical countries, and had not spread it self and infected our more civil and Christian parts of the World; so should not Nobility, Society, Amity, good sellowship, neighbourhood, and honesty; be ever placed upon drunken or gluttonous companions: or any man be commended for bibbing and sucking in Wine and Beer like a Swine: When in the mean season no spark of grace, or Christianity, appeareth in them: which notwithstanding

The kindes of

The skins of

Gulons.

The History of Four-footed Beasts.

they take upon them, being herein worse then Beasts, who still reserve the notes of their nature, and they take upon them, being never works then bearing, memory and fenfe, with the preserve their lives; but these lose the markes of humanity, reason, memory and sense, with the preserve their sives; but these sole one marges of numerity, season, memory and sense, with the conditions of their families, applying themselves to consume both partimony and pence in this voracity, and forget the Badges of Christians, offering factifice to nothing but their bellies. The Church city, and forget the Dauges of Children them, the civil world abhorreth them, the Lord condemneth forfaketh them, the spirit accurrent them, the civil world abhorreth them, the Lord condemneth them, the Devil expecteth them, and the fire of Hellit self is prepared for them; and all such de-

onrers or your good creature. To help their digettion, for although the Hiend and Gulen, and forme other monflers are subject vources of Gods good creature. to this gluttony, yet are there many creatures more in the world, who although they be Bealts and to this gluttony, yet are there many creatures more in the world, who have they not be drawn to exceed their natural rate of the Beaffs wo kindes, diffinguished rat appetites, or measure in eating or drinking. There are of the Beaffs wo kindes, diffinguished rat appetites, or measure in eating or drinking. There are of the Beaffs wo kindes, diffinguished by colour, one black, and the other like a Wolf, they feldom killa Man, or any live Beaits, but by colour, one black, and the other like a Wolf, they feldom killa Man, or any live Beaits, but by colour, one black, and the other line a tron, they feed upon carrion and dead carkaffes, as is before faid; yet sometimes when they are hungry, they prey upon Bealts, as Horses, and such like, and then they subtilly ascend up into a tree, and when prey upon Beans, as Andress, and when they leap down upon him and destroy him. A Bear is afraid to meet they see a Beast under the same, they leap down upon him and destroy him. them, and unable to match them by reason of their sharp teet

This Beaft is tamed, and nourished in the Courts of Princes, for no other cause then for an example of incredible voracity. When he hath filled his belly, if he can finde no trees growing fo mar together, as by sliding betwirt them, he may expel his excrements; thien taketh he an Aider tree, and with his fore-feet rendeth the same asunder, and passeth through the midst of it, for the cause and with its love-received wilde, men kill them with bows and gins, for no other cause than for their skins which are precious and profitable; for they are white spotted, changeably interlined like divers flowers; for which cause the greatest Princes, and richest Nobles use them in garments in the Winter time, fuch are the Kings of Polonia, Sweveland, Goatland, and the Princes of Germany; neither is their any skin which will sooner take a colour, or more constantly retain it. The outward appearance of the faid skin is like to a damaskt garment, and besides this outward part, there is no other memorable thing worthy observation in this ravenous Beast, and therefore in Germany, it is

called a four-footed Vulture.

Of the GORGON or frange Lybian Beaft.

The countrey and descriptiA Mong the manifold and divers forts of Beafts which are bred in Africk, it is shought that the Gorgon is brought forth in that Countrey. It is a fearful and terrible beaft to behold, it it hath high and thick eye-lids, eyes not very great, but much like an Ozecor Bugils, but affifely-bloudy, which neither look directly forward, nor yet upwards but continually down to the earth, and there-which neither look directly forward, nor yet upwards but continually down to their note they have a fore are called in Greek, Catoblepontal From the crown of their head down to their note they have a long hanging mane, which make them to look fearfully. It eater indeadly and poyfonful herbs, and if at any time he fee a Bull or other creature whereof he is afraid, he prefently caufeth his mane to stand upright, and being so listed up, opening his lips, and gaping wide. Sendeth forth of his throat a certain sharp and horrible breath, which infecteth and poysoneth the arrabove his bead, so that all living treatures which draw in the breath of that air are grievously assisted thereby losing both voyce and sight, they fall into lethal and deadly Convulsions. It is bred in Heferia and Lybia.

Ælianus.

The Poets have a fiction, that the Gorgmes were the daughters of Madufe and Phinoyan, and are called Stringo, and by Heftodus Stheno, and Euryale, inhabiting the Gorgadian Islands in the Athonic Ocean, over against the gardens of Hefteria. Medusa is said to have the hairs of her head to be living Serpents, against whom Perfeut fought, and cut off her head; for which cause he was placed in Heaven, on the North fide of the Zodiack above the Waggon, and on the left hand, holding the Gorgons head. The truth is that that there were certain Amazontan women in Africk, divers from the Seylotans, against whom Perfeus madewar; and the Captain of those Women was call Medula, whom Scylbians, against whom Perfeus made war; and the Captain of those Women was call Medula, whom Perfeus overthrew, and that off, her head, and from thence came the Poets fiction, defertibing it with Snakes growing out of it as is aforefaid. These Gorgons are bred in that Countrey, said have such has about their heads, as not only exceedeth all other Bealts, but also poysolide when the 'flandeth upright. Plmy called this Catablepon, because it continually looketh downward, and farist that all the parts of it are but small, excepting the head, which is very heavy, and between the proportion of his body, which is never lifted up, but all living creatures dy that see 'the cyes.

By which there arises a question, whether the poyson which he lendeth forth, protected from his breath, or from his eyes. Whereupon it is more probable, that like the Cockatrice he killed by seeing, then by the breath of his mouth, which is not competible to any other Beasts in the world by fides when the Souldiers of Marius followed Juguruba, they saw one of these Gorgons, and supposing

fides when the Souldiers of Majius followed Jugurtha, they saw one of these Gorgons, and supposing it was some Sheep, bending the head continually to the earth; and moving slowly self-by set upon him with their swords; wherear the Beast disdaining, suddenly discovered his eyes, self-ing his hair upright; at the sight whereof the Souldiers fell down dead.

Majius hearing thereof sent other Souldiers to kill the Beast, but they likewise dyed as the former.

At last the Inhabitants of the Countries would be sould be sould

At last the Inhabitants of the Countrey, told the Captain the poylon of this Beasts nature, and that if he were not killed upon a fudden, with the only fight of his eyes, he fent death into his

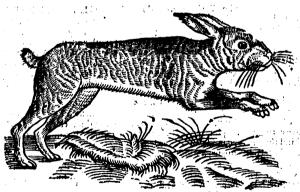
Of the Hare.

hunters: then did the Captain lay an ambush of Soldiers for him, who slew him suddenly with their foears, and brought him to the Emperour; whereupon Marile fent his skin to Rome, which was hund no in the Temple of Hercules, wherein the people were feathed after the triumphs; by which it is apparent that they kill with their eyes, and not with their breath.

So that the fable of Serviut, which reporteth that in the furtheft place of Atlar , thefe Goreons are bred, and that they have but one eye a piece, is not to be believed, except he mean as elfewhere he confesseth, that there were certain maids which were sisters, call Gorgons; and were so beautiful, that all young men were amazed to behold them. Whereupon it was faid, that they were turned into stones: meaning that their love bereft them of their wit and sense. They were called the daughters of Cetter; and three of them were made Nymphs, which were called Pephredo, Env. and the third Dinon: fo called as Geraldul faith, because they were old women so soon as they were born, whereunto was alligned one eye and one tooth. But to omit these sables, it is certain that sharp poyloned fights are called Gorgon Blepen, and therefore we will follow the authority of Pliny and Atheneus. It is a Beaft all fet over with scales like a Dragon, having no hair except on his Highings. head, great teeth like Swine, having wings to fly, and hands to handle, in stature betwire a Bull and a Calf.

There be Islands called Gorgonies, wherein these Monster-Gorgons were bred, and unto the days of Pline, the people of that Countrey retained some part of their prodigious mature. It is reported by Xenophon, that Hanno King of Carthage ranged with his Army in that Region, and found there carrain women of incredible swiftness and pernicity of foot. Whereof he took two only of all that appeared in fight, which had fuch rough and tharp bodies, as never before were feen. Wherefore when they were dead, he hung up their skins in the Temple of Juno, for a monument of their strange natures, which remained there untill the destruction of Caribage. By the consideration of this Beast there appeareth one manifest argument of the Creators divine wildom and Providence, who hath turned the eves of this Beaft downward to the earth, as it were thereby burying his poyfon from the hurt of man and shadowing them with rough, long, and strong hair, that their poysoned beams should not restect upwards, until the Beast were provoked by sear or danger, the heaviness of his head being like a clog to reftrain the liberty of his poyfonful nature; but what other parts, vertues, or vices are contained in the compais of this Monster, God only knoweth, who peradventure hath permitted it to live upon the face of the earth for no other cause but to be a punishment and scourge unto mankinde and an evident example of his own wrathful power to everlatting destruction. And thus much may ferve for a description of this Beast, untill by Gods Providence, more can be known thereof.

Of the HARB.



Hare is a four-footed Beaft of the earth, which the Hobrews call Arnebet, in the feminine gen? der, which word gave an occasion to an opinion that all Hares were semales, or at the least that the males bring forth young as well as females: whereof we shall see more in the sequell of this flory. And the Jews fay, that it signifieth nothing else in Hebrew but a Hare; for which word Of the several Deut. 14. the Chaldee translateth Arneba; the Arabians, Ernab; the Persians, Kargos. Avicenna calleth it Arneberri , Silvatious, Arnaberri, Arnebus, and Arnaben; the Saracent, Arneps ; the Gracians , Lagor, Lagor, Lagoor, because of his immoderate lust. It is called Proon for his feat, and in Latine, Legus, of Lewipes, fignifying swiftness of feet, and that it is not heard when it goeth; howsoever some men derive it from Leporis the Greek word, others derive Lagos from La, betokening elevation, and Cos, fignifying an ear, because she pricketh up one of her ears when she runneth. The Italians, call it Livora; the French, Lieure, and Leurault, Leureteau; the Spaniards, Liebre; the Germans, Haft, or Haas; the Ilyrians, Zagiczo

O' the several kindes.

There be four forte of Hares, fome live in the Mountains, some in the Fields, some in the Ma. rifles, and fome every where without any certain place of abode. They of the Mountains are most wift, they of the fields less nimble, they of the marches most flow, and the wandring Hares most twire, they or kine pend the field, running are most dangerous to follow: for they are so enthing in the ways, and mules of the field, running up the hole and tooks, because by custom they know the nearest way,, and forbearing down hils, to the confusion of the Dogs, and the dilmay.

Of the Elyan Hares.

got the riunter. Rolling faith, there be certain Hares called Elmost (almost as big as Foxes), being blackish, of long bodies, and large white spots upon the top of their tails; these are so called of their countrey 1008 poules, and 1008 miles there be also Hares called Meschia, so called because of their sweet smell Clike the they leave in their foot fleps fuch a ftrong favour, whereup to when the Doga fmell, they or the time they teer in the the Harcs be very great, because they have more grate are said to be almost mad. At Pils the Harcs be very great, because there they have more grate

Hermolaus.

A secret in the Muschian Marcs. their leveral Bonarus.

In the neither Pannonia they are much fatter and better talted than they be in Italy, the Italian Hare full meat then in other places. an the neutrer someone city are more part of his back-pale or yellowith, the belly white, the ears long: In Gel. lia beyond the Alper; they are also white, and therefore some have thought that in the Winter time they gat from ; and this is certain, that when the from melteth, their colour is much altered. There Of the Country and hath been white haired Conies, whose skin was black, and hair of their ears black. They are breat try Hares, and hath been white haired Conies, whose skin was black, and hair of their ears black. They are breat in Lybia, in Scylbia, and in Italy, in the top of the Mountains, and to brought into other Countries Some again have been white in the Winter, and return to their former colour in Summer. There are great flore of white Conies in Viluo, and Leibsania, hunthey are lefter effeemed and fold cheapen (Sebinebergerus faith) the back of a Hare is commonly ruffer, or like Olive colour interlined with iome black spots: the common Hare of the Alper never thangeth colour, and it is greater than the ordinary Hare. There are white Hares also in England, and in Mulewia, there are a multitude of Hayes of all colours, but no where so many as in the Desert Mands, because there are no Foxes there to kill the young ones, or Eagles, which frequent the highest Mountains in the Continent, and the people that inhabit there regard not hunting.

The Hares of Ithaca.

In Albens (Mauerates faith) there were no Hares, but Alcent affirmeth the contrary. Hare brought into libace, dy presently, and if they range a little about the Countrey, yet return they back to the haven where they came to land, and depart not from the shore till they be dead. Hage Sander Dephus writeths, that in the reign of Antigonus, there was such a number of Hares in Aftipology (and afterward in Lerer) that the Inhabitanta were confirmed to go to the Oracle, and demand counsel how to result the Hares, from whom they received answer, that they must nourish Dogs and kill them; and whereas they so abounded in Leros, which at the peoples own request and care, multiplyed to their great harm; afterward a fign of the Hare was placed in Heaven, to remember them, that nothing fo much hurteth man-kinde, as their own defires; yet in ancient time there was not a Hare in those Countries.

In the next place we are to describe all the parts and members of Hares, for it is admirable to behold how every limb and part of this Beaft is composed for celerity: and first of all the head is round, nimble, short, and of convenient longitude, prone to turn every way; the ears long and lofty like an Asses, for Nature hath so provided, that every fearful and unarmed creature should have long and large ears, that by hearing it might prevent its enemies, and save it felf by slight. The lips continually move seeping and waking, and from the flit which they have in the middle of their nose, cometh the term of Hare-lips, which are so divided in men; for if a Woman with childe se one of them suddenly, it is dangerous, if the childe prove not Hare-lipt. They have also teeth on

Whatsoever Beast be born in your flock, having that mark upon them, which is commonly called Hares-tooth, never suffer them to suck their dam, but cast them away as unprofitable and balled Hares-tooth, never suffer them to suck their dam, but cast them away as unprofitable and balled Hares-tooth, never suffer them to suck their dam, but cast them away as unprofitable and balled Hares-tooth, never suffer them to suck their dam, but cast them away as unprofitable and balled Hares-tooth, never suffer them to suck the suck the suffer them to suck the suffer them to suck the suffer them to suck the suck stand cattel; the neck of a Hare is long, small, round, soft, and flexible, the shoulder, bone straight and broad, for her more easie turning; her legs before soft and sound, standing a little a sunder, very flexible, broader behind then before, and the hinder tege longer then the former; a breat not natrow, but fitted to take breath in courfe; a nimble back, and fleshie belly, tender loins, hollow fides, fat buttocks filled up, comely, ftrong, and nervy loins, the fore-feet very flexible; only it wantetha Of their feve- commodious tail for course. The eyes are brown, it is a subtile Beast, but not bold; it seldom looketh forward, because it goeth by jumps. The eye-lids coming from the brows, are too short to cover their eyes, and therefore this fense is very weak in them ; and, besides their over-much sleep, their fear of Dogs and swiftnels, causeth them to fee the less ; when they watch, they thui their epe;

A fecret.

Orus.

ral senses.

and when they fleep they open them. Wherefore the Egyptians when they will fignifie and open a manifest matter, they pictures have fleeping. They watch for the most part all the might: when the eye-lid of a man is pulled back, so as it will not cover the ball of the eye; the Gracians call it Lagophihalmous, that is, Haces-eyes, for fo doth Caliu define it, it cometh fometimes, when in the cure it is cut away too much, or eller when the binder it fill the cure it is cut away too much, or eller when the hinder lid falleth down, and standeth not up to meet the other, but concerning the color of their eyes, it is not very possible to discover it, as well for the causes aforesaid, as also because it followers and have determined by is feldom taken but dead; yet this is certain, that with what colour it beginneth, in that it come nueth to the last, according to Virgils verses;

Quem fuga non rapit ore Canums non occulit umbra. Concolor immorum sub Jove terra tegit.

The liver is fo parted afunder, that a man would think there were two livers in one body, and Pliny is bold to affirm, that in Briletum, Thirne, Propontie, Sycynum, Bolba, and other places they are all fuch. Archelaus upon this occasion affirmeth, that a Hare beareth young both male and female, Whether male fo that the Grammarians know not of what fex to make it. Albertus and Democritus are absolute in bear young this point.

like females.

Riandus confesseth he cannot tell; the common fort of people suppose, they are one year male. and another female. Elianus also affirmeth fo much, and by relation of his friend, he ventureth the matter, and faith moreover, that a male Hare was once found almost dead, whose belly being opened. there were three young ones alive taken out of her belly, and that one of them looked up alive. after it had lien a while in the Sun, and it put out the tongue as though it defired meat, whereupon

milk was brought to it, and fo it was nourifhed.

But all this is easily answered, if a man follow the counsel of Archadius, and look upon the fecrets of nature, he shall finde a most plain distinction : but the Hunters object that there be some which are only females, and no more: but no male that is not also a female, and so they make him an Hermaphrodite. Niphus also affirmeth so much, for he saw a Hare which had stones and a yard, and yet was great with young, and also another which wanted stones, and the males genital, and also had young in her belly. Rondelius saith, that they are not stones, but certain little bladders filled with young in her belly. Romann state, that they are not tones, ou certain the blanders matter, which men finde in female Hares with young fuch as are upon the belly of a Beaver, wherein allo the vulgar fort are deceived, taking those bunches for Rones, as they do these bladders. And the use of these parts both in Beavers and Hares is this; that against rain both one and other sex fuck thereout a certain humor, and anoint their bodies all over therewith, and so are desended in time of rain. The belly of a Sow, a Bitch, and a Hare, have many cels in them, because they bring forth many at a time, when a Hare lyeth down, the bendeth her hinder legs under her loins, as all rough-footed Beafts do.

They are deceived, which deliver by authority of holy Scriptures, that Hareslove to lodge them upon Rocks, but we have manifested esse-where, that those places are to be understood of Conies. They have fore-knowledge both of winde and weather, Summer and Winter by their noies, for Elianus. in the Winter they make their forms in the Sun-stine, because they cannot abide frost and cold, Their nature and in the Summer they rest toward the North, remaining in some higher ground, where they re- and dispositi-

We have shewed already that their fight is dim, but yet herein it is true that Plutarch saith, they have Visum indefession, an indefatigable sense of seeing, so that the continuance in a mean degree, countervaileth in them the want of excellency. Their hearing is most pregnant; for the Egyptians when they fignifie hearing, picture a Hare; and for this cause we have shewed you already that their ears are long like horns, their voyce is a whining voyce, and therefore Authors call it Vagitum, as they do a young childes, according to the verse of Ovid:

Intus ut infanti vagiat ore Puer.

They reft in the day time, and walk abroad to feed in the night, never feeding near home, either Their time of because they are delighted with forein food, or else because they would exercist their legs in go- fleep and food, ing, or elfe by fecret inftinct of nature, to conceal their forms and lodging places unknown; their heart and bloud is cold, which Albertus assigneth for a cause of their night-feeding: they eat also Grapes, and when they are overcome with heat, they eat of an herb called Latinua Leporina, and of Elianus. the Romans, and Hetrurians, Cilerbita, of the Venetians, Laducinos; of the French, Laderones; that is, Hares-lettice, Hares-house, Hares palace; and there is no disease in this Beast the cure whereof she doth not feek for in this herb. Hares are faid to chew the cud in holy Scripture, they never drink, but content themselves with the dew, and for that cause they often fall rotten. It is reported by Philippus Belot, that when a Hare drunk Wine, the instantly dyed; they render their urine backward, and their milk is as thick as a Swines, and of all creatures they have milk in udders before they deliver their young.

They are very exceedingly given to fleep, because they never wink persectly: some Author's derive their name Lagon in Greek, from Lucin to see, and thereupon the Grecians have a consmon proverb Lagos Carbendon, a sleeping Hare for a dissembling and counterfeiting person, because the Ha seeth when she sleepeth; for this is an admirable and rare work of Nature, that all the residue of her bodily parts take their rest, but the eye standeth continually sentinel Hares admit copulation backward, and herein they are like to Conies, because they Of their copubreed every moneth for the most part, and that many; at that time the female provoking station and enthe male to carnal copulation, and while they have young ones in their belly they admit copulation, whereby it cometh to pass, that they do not litter all at a time, but many dayes afunder, bringing forth one perfect, and another bald without hair, but all blinde like other cloven-footed-beafts. It is reported that two Hares brought into the Isle Carpainus, filled that Island with such abundance, that in short time they destroyed all the fruits, whereupon came

the proverb Carpathius Leporem, to fignific them which plow and fow their own miferies. te falleth out by divine Providence, that Hares and other fearful! Beafts which are good for

meat, shall multiply to greater numbers in short space, because they are naked and unarmed, lymeat, man multiply to greater numbers in those cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures, which live only ing open to the violence of men and beats, but the cruel and malignant creatures. upon the devouting of their interious, as the world, and God in his creaturesike epith down the fridom, because there is less use for them in the world, and God in his creaturesike epith down the cruel and ravenous, but advanceth the simple; weak, and despised: when the female hach littered her young ones, the first laketh them with her tongue; and afterward facketh out the male for

Hares feldom

Hares do feldom wax tame, and yet they are amongst them, which are neither Placida nor Free, tame nor wilde, but middle betwirt both, and Cardane givethellis reason of their untameable nature An example of because they are perswaded that all men are their enemies. Scaliger writethy that he saw a tame Harein the Cafile of Mount-Pelal, who with her hinder legs would come and frike the Dogs of her own accord, as it were defying their force, and provoking them to follow hert. Therefore for their meat they may be tamed and accustomed to the hand of man, but they remain uncapable of all difcipline, and ignorant of their teachers voyce, fo as they can never he brought to be obedient to the call and command of their teacher, neither will goe nor come at his pleasures

It is a simple creature, having no defence but to run away, yet it is subtile, as may appear by changing of her form, and by scraping out her footsteps when she leapeth into her form, that so she may deceive her Hunters, also she keepeth not her young ones together in one litter, but layeth them a furlong one from another, that fo the may not lofe them all together, if peradventure men or beafts light upon them. Neither is the careful to feed her felf alone, but also to be defended against her enemics, the Eagle, the Hawk, the Fox, and the Woolf, for the feareth all these naturally, neither can there be any peace made betwixt her and them, but the rather trusteth the feratching brambles, the folitary woods, the ditches and corners of rocks or hedges, the bodies of hollow trees, and

fuch like places, then a diffembling peace with her adversaries;

The wilde Hawk when the taketh a Hare, the fetteth one of her talons in the earth, and with the other holding her prey, striving and wrestling with the Beast untill she have pulled out his eyes,

and then killeth him. The Foxes also compass the poor Hare by cunning for in the night time when he falleth into her foot-fleps, he restraineth his breath, and holdeth in his savour going forward by little and little, untill he finde the form of the Hare, and then thinking to surprize her on a sudden leapeth at her to catch her; but the watchful Hare doth not take sleep after a careles manner, delighting rather in suspicion than security, when the perceiveth the approaching of such a

quest, (for the windeth him with her nostrils) and thinketh it better to go from home, than makea

Wherefore the leapeth out of her form and runneth away with all speed she can. The Fox also followeth, but a far off, and the hearing her adversary no more, betaketh her felf to rest again, under fome bramble, or other buth, supposing that the ground she hath gotten shall never be recovered of her again: but the Proverb is old and true Fair and foftly goeth far; fo the Fox which feldom getteth meat, but winneth it with his wit and his heels, followeth as fast as he can; for a flow pace overtaketh the Hare at rest, which when she perceiveth, forth she goeth again, forsaking her quiet fleep, for the safe-gard of her life, and having gone so much ground as she did before, she betaketh her to rest the second time, hoping that now she hath quit her self from her foe; but the Foxes belly hath no ears, and therefore hunger is to him like a thousand whips, or a whole kennel of Hounds, forcing him forward after his game.

The Hare for her better safegard getteth up into some small tree, being sleepy and weary through the Foxes pursue; the Fox cometh to the tree and shaketh it by the roots, and will not sufferthe Hare to take any rest, for he hopeth that time and travel will bring her to his dish; she leaps away again, and letteth no grass grow under his feet, hoping that her heels shall deliver her from the Foxes teeth: After follows the Fox, and at length (as the greater purse over-weigheth the smaller, and the great Horse of War over-wearieth the little hunting Nag,) so doth the lusty limbs of the Fox, out last the weak legs of the Hare, and when she can go no more needs must her weakness betray her to her foe, and so was her flight and want of rest like a fickness before her death, and the Foxes pre-

sence like the voyce of a passing bell. And on the contrary, all the labour of the Fox, like a gentle and kinde exercise for the preparing of his stomach to such a feast. The fift and least kinde of Wolves are also enemies to Hares, and the Weafil do craftily sport and play with the Hare untill he have wearied him, and then hangeth faftupon her throat, and will not lose her hold, run the Hare never fo fast, till at last through want of breath, and loss of bloud, she falleth into the hands of her cruel play-fellow, who sumeth sport into good earnest, and taketh nothing from her but her bloud, leaving her carcase to be devoured by the hands of others, and in this manner is the fully Hare hunted by beafts : Now let us hear how the is

It is before expressed, that every limb of a Hare is composed for celerity, and therefore the never hunted of men. travelleth but jumpeth, her ears lead her the way in her chase, for with one of them she harkeneth to the voyce of the Dogs, and the other she stretcheth forth like a fail to hasten her course, always ftretching her hinder-feet beyond her former, and yet not hindering them at all; but fometime when her ardent desire maketh her strain to fly from the Dogs, the falleth into the nets, for fich

Ælianus. The Cubriley of Hares. The defence the Hare againft her enemics.

Albertus.

Of the Hare.

is the state of the miserable, that while they run from one perill, they fall into another: according to the faying of holy Scripture, Ifa. 24. He that scapeth out of the snare, shall fall into the ditch. And this is to be noted, that if the Hare had the wit to run forthright, and never to turn, the could not he fo easily over-taken; but because of her love to the place of her breed, there she is taken and loseth her life where she had her beginning : for she preserreth that place above all other for safety. Again some of the elder Hares, assoon as they hear the Dogs, sty to the tops of the high Moun-

rains, for they more easily run up the hill, then down.

wherefore the Hunter must studiously avoid that disadvantage, and keep her down in the vallies. In paths and high ways the runneth more speedily, wherefore they must be kept from that also. The Hares of the Mountains do oftentimes exercise themselves in the plain, and through practise grow acquainted with the neerest ways to their own lodging; so that if at any time the husbandmen set upon them in the fields, they dally with them till they feem to be almost taken, and then on a sudden take the neerest way to the Mountains, not suspected by the Hunters, and so take sanctuary in the macceflible places, whither Dogs nor Horse dare ascend. For the Hares which we keep in the bushes are not able to endure labour, and not very swift (by reason of the pain in their feet) growing fat through idleness and discontinuance of running, they must be hunted on this fort : first of all they go through young woods and hedges, such as grow not very thick, for the thicker hedges they leap over, but when they come to many thick places that they must leap over, they quickly fall down

The Dogs first of all go from them carelessly, because they cannot see them through the trees. but suffer them to run in the Woods following a far off by the scent, untill at last they get the sight of her, and through their better exercise and skill, easily overtake her: but the campestrial or Field-hare being leaner of body, and oftner chased, is taken with more difficulty, by reason of her fingular agility. The therefore when the begins her courfe, leapeth up from the ground as if the flew; afterward paffeth through brambles and thick bushes with all expedition; and if at any time the come into deep grafs or corn the easily delivereth her felf and flideth through it. And as it is faid of the Lyons, that with their tails they ftir up their strength and courage; so are the ears of this Bealt like Angels wings, Ships fails, and rowing Oars, to help her in her flight; for when the runneth she bendeth them backward, and useth them in stead of sharp spurs to prick forward her dulnels, and in her course she taketh not one way, but maketh heads like labyrinths to circumvent and trouble the Dogs, that so she may go whither she will, always holding up one ear, and bending it at her pleasure to be the moderator of her chase. Neither is the so unprovident or prodigal of her strength, as to spend it all in one course, but observeth the force of her prosecutor, who if he be flow and fluggish, the is not profuse of her celerity, but only walketh gently before the Dogs, and yet safely from their clutches, reserving her greatest strength to her greatest necessity; for she knoweth that she can out-run the Dogs when she pleaseth, and therefore it is a vain conceit to trouble her self more then she is urged. But if there be a Dog following her more swiftly then the residue, then she setteth forward with all the force she can, and when she hath lest both Hunters and Dogs a great way behinde her, she getteth to some little hill or rising of the earth, there she raiseth her felf upon her hinder legs, like a Watch-man in his Tower, observing how far or near the enemy approacheth, and perceiving that she is delivered from persuit of all danger, seemeth to deride the imbecillity of their forces.

The younger Hares by reason of their weak members, tread heavier upon the earth then the elder, and therefore leave the greater favour behinde them: and in ancient time, if the Hunters had taken a young Leverit, they let her go again in the honour of Diana. At a year old they run very swift, and their favour is stronger in the Woods then in the plain fields.

The Hare is followed by the foot and fo descryed, especially in soft grounds or high-ways, but if they go to the Rocks, to the Mountains, or to the hollow places, they are more uncertain, if they ly down upon the earth (as they love to do) in red fallow grounds they are ea-

When they are started in the plain fields they run far, but in the Woods they make short courses: If they hear the Dogs, they raise themselves on their legs and run from them; but if fearful imagination oppress them, as they oftentimes are very sad and melancholy, supposing to hear the noise of Dogs where there are none such stirring, then do they run to and fro, fearing and trembling, as if

they were fallen mad.

Their footsteps in the Winter time are more apparent then in the Summer, because as the nights be longer, so they travel farther: neither do they smell in the Winter mornings so soon as it is day, untill the frost and ice be thawed, but especially their footsteps are uncertain in the full Moon, for then they leap and play together, scattering and putting out the savour; nor in the Spring time also when they do ingender, they confound one anothers footsteps by multitude.

They which will go forth to hunt or take pleasure in that passine, must rise early, lest they be deprived of the smell of her footsteps, so shall not the Dogs be able any way to finde the Hare, nor the Hunters their game and pastime: for the nature of the footstep remaineth not long, but suddenly in a manner vanisheth away every hour. Again, they must set the Hils and Rocks, the Rivers, and also the Brooks with nets and gins, thereby as it were stopping up the starting holes, paths, and ways, wherein the Hare for the most part trusteth, whether they be broad or narrow : The best time for the effecting and bringing hereof is after the Sun-riling, and not in twylight or

A:lianw

The hunting of Hares.

break of the day, lest the nets be set neer the Hares form, and she be scared away, but if they break of the day, lett the liefs be let fiel the departure after the Sun is up, because then she beset a far off, there is no danger of her departure after the Sun is up, because then she giveth her felf to sleep: the nets must be set on this manner, let the rodes be pitched up. giveti her ien to neep. the neet in the middle, and hang a long stone at one right, fastning their snares to the tops, raising the net in the middle, and hang a long stone at one right, lattning their mares to the tops, laming the new not go out again. When the Hare is railed, he which fide, that when the Hare is in the net fine may not go out again. When the Hare is railed, he which followeth her to the nets, must drive her in with a great cry, and being in the net, he must gently rolloweth ner to the nets, mule unive her in with a great er, see the net, ne mult gently restrain the Dogs, and make signification to the hunter that she is taken, or else if it fail, let him

The History of Four-footed Beasts.

The keeper of the nets must keep silence, lest by hearing of his voice she be averted, and the hunter must take the Dogs and go to the forme, there to start the Hare; and the fashion the nunter must take the Dog. and E. first of all to call upon spollo and Diana, (their imagined was in ancient time among the Pagans, first of all to call upon spollo and Diana, (their imagined was in ancient time among the sport, and to whom they promifed part of their game. But when the Dog is sent forth, and after much winding and casting about, falleth into the footstep of when the Dog is tent to the founds, let the Hare, then let him loofe another, and feeing them run in one courfe, uncouple all the Hounds, let the mare, then let min look another, and by name, faying now A, then B. Hoika C. and fuch like words of Art, not pressing them too eagerly at the beginning, but gently encouraging them to

The Dogs take this for a fign of joy, and being glad to gratifie their Masters run along with a gallant cry, turning over the doubtful footsteps; now one way, then another, like the cuts of Indentures, through rough and plain, crooked and ftraight, direct and compass, wagging of their tails, and gliftering with their eyes, untill they finde the Hares form: then they make fignification tains, and gintering with their tails, voices, and paces; now running together, now standing still thereor to the nunter with their tails, voices, and paces, now turning together, now manding hill divided afunder, they fet upon the beaft, who fuddainly rifeth and turns the cry of the Hounds after her flight, then must the Hunters cry out, Jo Dogs, there boyes, there, Jo, A, Jo, B, Jo, C, and the short

test word is fittest to applaud the Dogs.

Let the Hunter also run after, so as he never meet the Hare and trouble the hounds, the poor Hare gets her out of fight, and runs to the place where she was first started, but if she fall into the nets by the way, the keeper of the nets must give token to the Hunters by his hollowing voice, after the usual manner of woodmen: O oba, O obe, that the game is at an end, and then call the Dogs by name. If the Hare run far, and stand long on foot, and if the Dogs passe over the Hares sootsleps and discry them not, then must the Hunter recall them with a peculiar hunting term, and lead them to the place, or casting himself about it as near as he can, rebuking the Dogs that range at uncertainties, and exhorting them that be diligent; who when they have found the footings again, run on as before, with all alacrity. In the mean feafon let the Hunter stand still till the Dogs do infallibly demonstrate unto him that they have found the game again, then let the Hunter proceed as before, exhorting his Dogs to the sport, and if it last all day, the Hunter must regard that he restrain and keep the Dogs to the wearied Hare, lest if they start a fresh one, their labour be lost. If it be in Summer about noon, let him rest his Dogs for strengthning of their feet till the heat be over; if it be snowie weather, and the winde set Northerly, the sootsteps remain long and are not easily melted, but if the South winde blow, the footsteps are very quickly shortned : and neither when the snow falleth fast, or the winde bloweth strong, must the Dogs be led forth to hunting, for the snow burneth the Dogs nose, and the frost killeth the heat of the Hares foot; then let the Hunter take his nets and some other companion with him, and go to the Woods or Mountains, tracing out the footsteps of the beaft in the snow unto the form, which is in some steep or shadowed place, where the windes blow over the snow, for in such places doth the Hare seek her lodging; having found it, let him not come too neer, lest he raise her from her seat, but call round about, and if he find no footings from that place, he may take it for granted that the Hare is found.

Having so done, let him leave her, and seek another before the snow be melt, and the sootings dashed, having respect to the time of the day, that so he may inclose and take them before the evening: then let him draw his nets round about them, compating the whole plat wherein the resteth, and then raise her from her stool : if she avoide the net, he must follow her by the soot unto her next lodging place, which will not be far off, if he follow her close, for the snow doth weary her and clot upon her hinder feet, so as the Hunter may take her with his hand, or kill her

Blondus showeth another way of taking Hares: The Hunters spread and divide themselves by the untilled and rough wayes, leading a Gray-hound in a flip, beating the dushes, hedges, and thorns, and many times fending before them a quick smelling Hound, which raiseth the Hare out of her mule, and then let go the Gray-hound with hunting terms, and cryes, exhorting him to follow the game; and many times the Dogs tear the Hare into many pieces, but the Hunters must pull them bleeding

Others again lie in wait behinde bushes and trees to take the Hare on a sudden, and some in the from the mouth of their Dogs. Vineyards, for when they are fat and refty, they are eafily overtaken, especially in the cold of Wineyards. ter. Cyru (as appeareth in Xenophon) was taught to make ditches for the trapping of Hares in the course, and the Eagles and Hawkes watch the Hare when she is raised and hunted by the Hounds; and fet upon her on the right fide, whereby they kill and take her, fo that it is true which was faid at the beginning, that Hares are hunted by Men and Beafts. Having

Having thus discoursed of Hunting and taking of Hares, now it followeth also in a word or two Of Parket and to discourse of Parks or inclosed Warrens, wherein Hares, Comies, Deer, Bores, and other such beasts Warrens of may alwayes be ready, as it were out of a store house or Seminary, to serve the pleasure and use of Hates. may alwayes be ready, as the that the first Rogum that eyer inclosed wilds beatts, was Fulping Hipping, and Gellin faith, that Varro had the first Warren of Hares: the manner was stick Columnia that Richmen possessed of whole Towns and Lordships, neer some Village, inclosed a piece of land by Richmen ponened of whole I owns and Lordanps, neet tolke village, inclosed a piece of land by pail, mudwall, or bush, storing the same with divers wilds healts, and such a one there was in the Lordship that Varro bought of Marcus Pilo in Julyulanum a and Reintus Hartensium saw at Laureium a wood inclosed, containing fifty Acres, wherein were nourshed all forts of wilde beasts, within the

Quintus Althea commanded his Forrester to call the beatte together before him and his guests sitting at Supper, and instantly he sounded his pipe, at the voice whereof there assembled together a great company of all forts, to the admiration of the beholders. Quintum Fulpium had a Park in Taraginium, wherein were included not only all the beaft before spoken off, but also wilde sheen, and this contained forty Acres of ground belides he had two other, Pompeim greated a Parke in France containing the compais of three thousand paces, wherein he preserved not only Dear, Mares, and Conies, but also Dor-mise, Bees, and other Beasts: the manner whereof ought to be thus , first that the wals or pales be high, or close joynted, to as neither Badgers, nor Cate may creep through, or Wolves, or Foxes, may leap over : Wherein ought allo to be hulbes, and broad trees for to dever Woives, or roxes, may seap over: wherein auguranto so be notices, and another for the deverte beats against heat and gold, and other secret places to consent their natures, and to dashed them from Eagliss and other ravening Fowls: In which, there are four couple of Hasse do quickly moltiply into a great Warren. It is also good to fow Gourds, Mileline, Corn, Barly, Beas, and the like, wherein flarts delight and will thereby quickly wax far. For their facting, the Hanners wis another devile, they put Wax into their ears, and so make them dear, then turn them into the place where they should seed, where being freed from the sear of sounds (because they want hearing) they grow the results of their their other of their their section. fat before other of their kinde.

Concerning the use of their skins, in some Countries they make sleeves and breeches of these, The civil use of especially lynings for all outward cold diseases, Heliegabalus lay upon a bed filled with flew or wool their Geral of Hares, for than that there is nothing more fait, for which saule the Greenent mede lounges thereof, parts. to clenfe the eyes of men. The Goldmiths use the feet or dege of Hares in Asad of beuthes or brooms, to take of the dust from their plate. The fieth of Harse hath ever been assounted a deligate meat (among all other four-footed beasts) as the Thrush among the fowls of the air, according to a brillian rail or whom

the faying of Mertial:

Inter aves Tyrdne, fi quiq me judice cerut. Inter quadrupedes, gloria prima lepme.

In ancient time (as Calius faith) the Britant were forbidden to eat Hares, like as the Jims by the law of Meles, Lev. 11. Dept. 14. Plusareb enquireth the reason why the Jews worship Swian, and Hares, because they did not eat their siest: whereunto answer was mode, that they abstained from Hares, because their colour, ears and eyes, were like Affes ; wherein the ignorance of Gods law eppeared, for they abitained from Hares at Gods commandment, because they ware not sloven-footed, for the Egyptians accounted all fwift creatures to be partakers of Divinity.

Their fielh ingendereth thick bloud, therefore it is to be prescribed for a dry diet, for it bindath the belly, procureth uring, and helpeth the pain in the bowels: but yet it is not good for an ordinary diet, it is not and dry in the second degree, and therefore it nourisheth but little being so

hard, as Gallen witneffeth.

The bloud is far more hor then the flesh, it is thin, and therefore watery like the bloud of all fearfull beafts; the hinder parts from the loins are most delicate meaticalled in Late Pulpanestem, twee The bloud and wont to be dreffed with falt, and Coriander feed, ver the forepart is the fweater, for the mannen if fielh eaten. the dreffing whereof I leave to every mans humour. It was once believed that the eating, of the hinder loins of a Hare would make one fair, or procure beauty, whateupon Martiel received a share from Gellia a friend of his with this mediages. والساورين

F ... (18)

Formofus feptem Marce diebus eris.

And he retorted the jest in this manner upon Gellia;

Si me non fallis, si verum (luze mea) diois, Edefti nunquam, Gellie, tu leparem.

Lampridim writeth that a certain Poet played upon Alexander Severus the Emperour for cating Hares flesh, which made him fair, whereas in truth he was very black; In this manner:

> Pulabrum quad vides elle nestrum regens Quem Syrum fuum detulit propage,

1 ft 211 >

Venatus facit, & lepus comejus, Ex quo continuum capit leporem.

The Emperour seeing those Verses, for Emperours have long ears and hands, made answer unto them as followeth:

> Pulchrum quod putas effe vestrum regens Vulgari (miserande) de fabella, Si verum putas effe, non irafcor ; Tantum in comedas velim lepufculos, Ut fias animi malie repulfis Pulcher, ne invideas livore mentis.

If any man finde fault with the Emperours Verses, Erasimus hath already answered the objection, that It any man time taute with the Elisabetto laws of verfifying; besides his answer was in Greek, and this

monftrous

Hares.

The eating of Hares procureth fleep, and thus much for the flesh and parts. The Epithets of a The eating or mares procurett meep, and thus much for the field and parts. The Epithets of a The Epithets of Hare expressing their natures are, Eared, trusting their sect, searful, careful, structurely, flying, raging, unhorned, little, crasty, tender, sharp-smelling, swift, whining, and wandring, besides many other unhorned, little, crasty, tender, sharp-smelling, swift, which sames. When Xerxes gathered his Army to go against Grecia, a Mare brought forth a Hare, which foreshewed that great Army should work no strange effect. And another Mare of three which foreshewed that great Army should work no strange effect. years old brought forth an Hare which spake as soon as it was littered, biting her mother with her teeth, and killing her, and while they looked upon her, fucking her dams bloud, feathers grew out of her back in fashion of wings, which being done, the monster lifting up the voice spake in this manner; Fundite jam lachrymas & suspiria mifert mortales, ego hine abeo : that is to say, O ve wretched mortal men weep and figh, I go away : at which words the flew away and was never

There were present at the fight hereof seven publick notaries, which called witnesses and made instruments thereupon, (as Antonim Bautim writeth in his Epistle to Petrm Toletm of Lyons in the year 1337 in December t) whereunto the said Toletm made this answer, The dayes shall come (saith he) except the mercy of God prevent them, that 'children shall think they do obedience to their

Parents if they put them to death.

They shall grieve because they were born, and say they are adulterate, as the Hare that was born of the More. Likewise it is reported by Lifander, that when the Corinthians refused the conduct of the Lacdemonians, and the Lacedemonians befleging the City, fell to be very much afraid, and unwilling to scale the wals; whiles they stood in this amaze, suddenly a Hare leaped out of the town ditch; which thing when Lifander faw, he exhorted his Souldiers, taying, Be not afraid (Oye Spartant) of this fluggifh and unexercifed people, for you fee they ftir not out of the City, but suffer Hares to lodge under their wals; whereupon came the proverb (Dormire leports fub manthu) Hares fleep under their wals, to fignifie a flothfull, secure, fluggish, idle, and unthrity

The Eagles of Nerway lay their young ones in Hares skins, which themselves pull off. There is alfo a bird in Scythia; about the bignels of a Bustard, which bringeth forth two at a time, and keepeth them in a Hares skin which he hangeth upon a bough. Hares were dedicated to love, because (Kenophon faith) there is no man that feeth a Hare but he remembreth what he

hath loved.

They say the City Bocas of Laconia was builded by a sign of good fortune taken from a Hare, for when the Inhabitants were driven out of their Countrey they went to the Oracle to de fire a place to dwell in, from whom they received answer, that Diana should shew them a dwelling place: they going out of their Countrey a Hare met with them, which they confented to follow, and there to build where the Hare should lodge, and they followed her to a Myrtle tree, where the Hare hid her felf, in which place they builded their City, and ever afterwards retained with veneration a Myrtle tree. And thus I will conclude this moral discourse of Hares, with that Epigram of Martial made upon occasion of a Hare that in sport passed through the mouth and teeth of a tame Lion, saying that she was ambitious in offering her life to the Lions teeth in this wife:

Paufanias.

Non facit ad (evos cervix nift prima leones, Quid fugia bos dentes, ambitiose lepus? Scilicet a magnis ad te descendere tauris, Et que non cernunt frangere colla velint. Desperanda tibi est ingentie gloria fati : Non potes boc tenuis prada fub boste mori.

The medicines of Hares, Pliny.

The powder of a Hare with oil of myrtle, driveth away pain in the head, and the same burned cureth the Cough: the powder thereof is good for the frone in the bladder: also the blond and fime of a Hare burnt in a raw pot to powder, afterwards drunk fasting with Wine and warm water, it curethene from: and Semus faith, he made triall of it by putting a spoonful of the powder into water wherein was a fand stone, and the same stone did inflantly melt and dissolve: so likewise a woung Hare cut out of the dams belly and burnt to powder, hatti the fame operation. A waltcoat sade of Hares skins straighten the bodies of young and Mt also the fame dipped in Oil laid to the fore places of a Horses legs where the skin is off by over reaching, it often threth the fore: the bloud taken warm out of the body amendeth Smi burning, freckles, pimples, and many other faults in skin and facet, which Griffer prescribeth to be done first by withing the place many hours together, in the morning with the bloud, and afterwards anomating it with oil: the fame virtue is in the fat of Swans mingled with oil according to the faying the f

> Cygneos adipes bilart inifecto Lyes; (2018) Sangume vel leporis merbus delabitut emini.

It also curethand taketh away the thick skin of the eye, it adorneth the skin, produceth half in bald places, and easeth the Gowt.

> Orno cutim, produce pilot, & fede padagrath. Sanguine si fuerint membra peruncia meo.

It being fryed, helpeth the Bloudy flux, Ulcers in the bowels, and old laske, and taketh away the poison of an arrow; it being anointed upon a hot outward Ulcer, it rijebeth it! After a bath, it cure ha great Leptofie by washing. The Rennet of a Hare stayeth lookeness, the steff is profitable for Ulcers in the bowels, it breaked the stone being beaten, and being decorred like a Fox each the Gowt and the shrinking up of the sinews. The far with the Rowers of Beans beaten together, draweth thorns out of the fields: If a nail flick in the fole of the foot, Beat trigetiler the fat of a Hare and a raw Sea-crab, then lay it to the place, and eight againft it wood she fame? Not lay also two of three Bean flowers, and let it lie a day and a night, and so it shall be cured : and the same draweth a poisoned Arrow out of a Horse: Andress reporters to Gefrer, that he hath offer heard that the fewer of a Hare layed to the crown of a Womans head, expelleth her leanned, and a dead thilde one of the womb. The powder made of chis wood or Hair francheth bleeding, if the Hair's be builted of from a live Hare, and stopped into the nose.

The powder of the wool of a Mase burned, mingled with the Oil of Myttles, the gall of a Bull, and Allum warmed at the fire, and anoint it upon the head, fafteheth the half from falling off : allo the same powder decorted with hony, holpeth the pain in the bowels, although they be broken a being taken in a round ballishe quantity of a Bean together; but these must be lifed

Arnoldin profesibeth the hair to be cut fort, and fo to be taken into the body against burstness: A perfume made of the dung and hairs of a Hare, and the fat of a Scarculfe, draweth forth Womens flowers. The feed of a wilde Cowcamber, and an Oyfter their builded, and put into Wine, mingled with the hair of a Hare, and wool of a Sheep, with the flower of Rolles, Eureth inflamations of Womens feerets after their child birthy Alfo Important preferibethitle theil of a Cuttleons of Womens servers after, their child-birth: Also Hippienter; present their of a Curriesist to be bester into Wine and layed in Streps wool and Hares hair, helpeth the talking down of the
womb of a Woman wich childd. If a mans feet be foorched with the published of Alares wool
is a remedy for it. The headlosis Hare burned and mingled with fat of Bears and Vinegar, causeth
hair to come where it is fallen off, and Galen saith that some have used the wifiold body of a Hare to
burned and mingled for the forestad cure, being layed in manher of a platter!

By cating of a Hares head, the trembling of the Petryes and the bolle of motion and faste in the
members receiveth. Singular samethy. These chings also preserve technism asking: the powder of
a Hares head burned with salvining to together, tubbed upon the reeth, or sayou will put attend the whirest Fennel, and the drived hears of a Curle sin.

a Harts headdurined with fallstringled together, rubbed upon the leetil, or fryou will put attelerance the whiteft Fennel, and the dryed beans of a Curle fifth.

The Indiada burzzzogwierzhe Hares head and Mice for this purpole. When ones incoming the power in the state of a Hair hath in it with the transfer the fifth fifth fifth is good at a the power in it for tom-forting and spanning the name of the fifth flow and eaten his petit trembling which happen in the accellings of firkness fuch an one as is in the cold flinking fit of an Agide! The tare of the noted, that all trembling bath its original course from the infill thirty of was kines of fire the rest is a position in old age, although the immediate coaked may be some cold continuous of a fall trends and another than the cold and which the first things are cured by eating the train of a fall roaled, (saint Dissourch and Bylisha.) Re also before the little of breed teem eatily. If the gling be roaled, (saint Dissourch and Bylisha.) Re also before the little of breed teem eatily. If the gling be decreased, in the the first the fall of the first and bylisha. It also before the little of the first and bylish and an army be the first the first of the first and bylish and a fall before the first that the fame power spall in first and for this that hath and a fall before the first and bylish and the little to the first and bylish and the first and by

The rooth of a Hare layed so that pare where the reett ake, cafeth them. Take the May with the dung in it, and washing all wine to a the dung may mingle therewill, and then aye it to Rasis. one fick of the Bloudy. Aux and to Mall enrellitt. The Rentlet Hath the fame virtue that is in a Calves

Ariftotle. Galen.

or Kids, and whereas Nicander praises i canche first place, for the virtue it hath in it against pollon, or Kids, and whereas tyrenmer prairies; to be befor it is full of fharp digefting power; and thereforc bath a drying quality. It dissolves the congealed and coaguisted milk in the belly; and also clotted bloud within in the stomach mose effectually then the Rennet of anylother heast, being all way the better for the age.

Dioscorides.

Being mingled with Vinegar, it is drunk against poison; and also if a Man or Beast be anointed with it, no Serpent, Scorpion, Spider or wilde Moule, whole teeth are venomous will venture to fling the body to anointed, or elfe inwardly take thereof shree spoonfuls with Wine against the faid bli-tings, or of any Sea-fish or Hemlock after the wound received; and with Vinegar it is soversign against all poison of Chameleons, or the bloud of Buls.

The same being drunk in Vinegar, or applied outwardly to womens breasts, disperseth the coagulated milk in them : also being mingled with Snails, or any other shellfish, which feed upon green herbs or leaves, it draweth forth Thornes, Darts, Arrowes, or Reeds out of the belly : or mingled with gum of Frankincenfe, Oil, bird lime, and Bees-glew, of each an equal quantity with Vinegar, it flancheth bloud, and all iffues of bloud flowing out of the belly: and it allo ripeneth an old fore according to the faying of Serenue :

Marcellus.

Si inducas leperis aspersa ceagula vino.

Being layed to the Kings evill in Lint with Vinegar, it disperseth and cureth it : also it healeth Cankers, it cureth a Quartan Ague, also mixed with Wine and drunk with Vinegar; against the Falling evill and the frone in the bladder : If it be mixed with Sagapanum and Wine Annny, and infufed into the ears, giveth help, as also the pain of the seeth. It dissolveth bloud in the lights, and easeth the pain of bloud congealed in your flomach : when one spitteth bloud, if he drink Samla and Myrtle with the Rennet of a Hare, it shall give him very present ease.

The latter learned Physicians take a drink made of Vinegar and Water, and give it warm to eject and expell bloud out of the Lights; and if any drop thereof cleave in the bowels, then do they three or four times together iterate this potion, and after apply and minister all binding aftringent medicines and emplatters, and for the Bloudy flux it is good to be used : It is held also prefitable by Discorder and other the ancients, that if the pap or brest of a Woman be anointed therewith, it stayeth the sucking Infants looseness in the belly, or eliegiven to the childe with Wine, or (if the have an Ague) with Water.

There is, faith Ariffelle, in the Renneta fiery quality, but not in the highest degree, for ad fire dissolveth and discerneth, so doth this inmilk distinguish the airy part from the watery, and the watery from the earthy; Wherefore when one tasteth an old Rennety be shall think he tastethan old putrified Cheele; but as leaven is to bread, which hardneth, joyneth land seasonethiche same, it is Rennet to Cheele; and therefore both of them have the same qualities of dissolving and binding. Galen affirmeth that he cured one of Gowty tumours and swellings, by applying theteunto old and firong putrified Cheele beaten in a morter, and mixed with the falted fat or legiof a Swine. If a Man lick of the Bloudy flux drink thereof in a reer Egge two scruples for two dayes together falling,

For pacifying the Colick, drink the Rennet of a Hage the same mingled with Goose greats, stayeth the incontinencie of Urine, it also retaineth womens flowers. If it be drunk with Vinegar'it helpeth the seconds, and being applyed with Saffron and the juyce of Leeks, driveth a dead childron of the womb, If it be drunk three or four dayes together after childe-birth, it caufeth barrenness There are (faith Pliny) a kind of Wormes which being bound to Women before the Sun rifing in a Harts skin, cause them that they cannot conceive : thus power is called Afocion.

Mesarim saith, that if a Woman drink this Rennesto her meat beforesshe condeive withchilde, the should be delivered of a Male child, and such is the foolish repinion of themiswhich affirm at this day, that if men eat parfly or white buds of black ivie, it maketh them unable to carnall to third Pennel, and the dived by · Fe Carl

The Rannet of a Hare eafeth and difperfeth all tumors and swellings in Womens broftsicht Lights of a Hare powdred with falt, with Frankincenfe, and white wine, helpeth him that is weekd with the Falling fickness, if he receive it thirty dayes together Sextm afcribeth the fame remedy to the Hart, and Pliny commendeth the Lights to heal the main in the eyes Being drunk in powder, at careth the fecrets. If the heels be troubled with Kibes they are healed with the fact of Bears, the after be wring with a cold, they are healed with the dult of a Hares hair, on the powder of the Lights Likewife when the foot is hurt with the light thoose, it has the fame operation. The arcient Met took the skin of an Oxe in powder, with the light of a Hares of the Light took the skin of an Oxe in powder, with the light of Bayes, and sprinkled it on this cost of the feet, binding the heart of a Hare to the hands of him that hat a Quartan Ague a and some care in the hand of the heart of a word of the heart of the hands of him that had been of the fitting the heart of a word of the fitting the heart of the fitting the heart of a word of the fitting the heart o by hanging the heart of a young Hare or Leveret to the neck or armel in the beginning of the fitof him that is so visited. The heart of a Hare dried mixed with Frankingense or Manhaum white wine drunk thirty dayes together, current the Falling fixingly.

For the pain in the belly take the same medicine, and drunk with warm water mingled with former contains the belly take the same medicine, and drunk with warm water mingled with

Samia, cyreth the fluxes of women; also if a man that hath the flux ear the Liver of a blare dipped in that p Vinegar it helpeth him if he be Liver sick; or if one have the Falling sickness, ear the quantity of an ounce thereof, and it helpeth him. The Gall of a Hare, the Heare, Lungs, Eights and Liver of

Of the Hudge-bog.

of a Wealel, mixed together, three drams, one dram of Castoreum, four drams of Myrrha; a dram of ota Wearer, make beat together, cureth him that hath a swimming or dizzines in his brain. The Vinegar and About the mingled with a like portion of hony, and warm in the skin of an onion, and Galen. fo put into the ear, giveth remedy to him that can hear nothing.

If he that is fick in the milt, that is, if it be over hard, swallow down the milt of a Hare not touch.

ing it with his teeth, or feeing it with his eyes, it cureth him. The belly of a Hare with the intrails tolted and burned in a frying pan mixed with Oil, and anointed upon the head, restoreth decayed tolted and pur the reins of a Hare inverterated and drunk in Wine, expelleth the stone, and being sod, cut and Avicen; dred in the Sun, helpeth the pain in the reins, if it be swallowed down and not touched with the reeth. The reins of a Hare, and of a Moor-hen, cureth them that are poisoned by Spiders, the froncs of a Hare roasted and drunk in Wine, stayeth the incontinency of Urine. In the pain of the loins, and of the hip bones, they have the same operation. The secrets and stones of Hares are given to Men and Women to make them apter to copulation and conception, but this opinion hath no other ground beside the secundity of the beast that beareth them. They which carry about with them the ankle bone of a Hare, shall never be pained in the belly (as Pliny faith) So likewise Sexume

Take the ankle bone out of a live Hare, and hairs from her belly, therewithal make a threed and hind the faid bone to him that hath the Colick, and it shall ease him. The faid bone also beaten to powder is reckoned among the chief remedies against the stone. When Women have hard travel, out it into Cretick-wine with the liquor of Penyroyal, and it procureth speedy delivery, being bound to the benummed joynts of a man's leg bringeth great ease: so also do the feet being bruised and drunk in warm Wine, relieve the arteries and shortness of breath; and some believe that by the foot of a Harecut off alive, the Gout is eased.

The fime of a Hare cureth scorched members, and whereas it was no small honour to Virgins in encient time, to have their brefts continually stand out, every one was prescribed to drink in Wine or such other things, nine grains of Hares dung : the same drunk in Wine in the evening stayeth Coughing in the night; in a potion of warm wine it is given to them that have the Bloudy flux. likewise if a man be fick of the Colick, and drink three pieles thereof in sweet Wine, it procureth him much ease: being decocted with hony and eaten every day, the quantity of a Bean in desperate cases, mendeth Ruptures in the bowels.

Asclepiades in his medicine whereby he procured fruitsulness to Noble Women, he gave them four drams of Myrrha, two drams of Flower-deluce, two of Hares dung, confeded with Collyrial water, & so put up into their bellies after ceasing of the flowers, before they lay with their Husbands. Albertus and Raphael prescribe this medicine to help a woman that wanteth milk in her brefts, Crystal, white Mustard-seed, and Hares dung put into broath made with Fennel.

Of the HEDGE-HOG.

D'Orasmuch as there be two sorts of Hedge hogs, one of the Sea, and another of the Land, our Of the kinds of I purpose in this place is only to discourse of the Land Hedge-hog, the Hibrers call him Kipod, Hedge-hogs which in the 14. of Isa. and Zepha. 2. is so translated by the Septingmis; although that some of the Hebrews would have it to fignifie, a ravening bird, but seeing that I find the word Kapaz in most Hebrew dictionaries to fignifie Claudere and Contrabere, and that is most proper to shut up and draw together, I do rather believe that the proper meaning thereof is a Hedge-hog, because this beaft so draweth it self together, when it is in danger, as we shall hear more at large afterwards, according to the old Verie:

Implicitumque sinu spinost corporie erem.

The Arabians call him Ceufud, or Coufed; the Caldeans, Caupeda; the Settuagints, Mugale. Silvations calleth it Agilium, Avicen, Aduldus, and Aliberha fignifieth a great Mountain Hedge-hog : the Grecians, Cher, and Acanebonocos, or Echinos, by reason of the prickes upon his back. The Latines, Echinus, Ericius, Ricius, Herix, and Erinacem; the Italians, Riccio, and Rizo; the Spaniards, Erizo; the Portingals, Ourifo, or Orizo, Cache, because of hiding themselves; the French, Herison; the Germans, Igal, as in lower Germany in Holland, Een Yjeren Verchen; in English a Hedge-bog, or an Urchine; by which name we call a Manthat holdeth his neck in his bosome : the Italians, Geft, Malax : and the Illyrians, Azvuiter, Zatho, and Orzischan. So then for the entrance of our discourse, we take it for granted, that Herinacew and Echinus signifie one thing, except one of them signifie that kinde which is like to a Hog, and the other that kinde which is like to a Dog, for they differ in place, or in habitation: some of them Their place of keep in the Mountains, and in the Woods or hollow trees, and other about Barnes and Houses: abode. in the Summer time they keep neer Vineyards and Bushie places, and gather fruit, laying it up a- The quantity. gainst Winter.

It is about the bigness of a Cony, but more like to a Hog, being beset and compassed all over with The parts. tharp thorny hairs, as well on the face as on the feet: and those tharp prickles are covered with a Hermolams kind of fost mosse, but when the is angred or gathereth her food she striketh them up by an admirable inflinet of nature, as sharp as pins or needles: these are hair at the beginning, but afterwards

Pliny.

11.1

Sexius.

Actius.

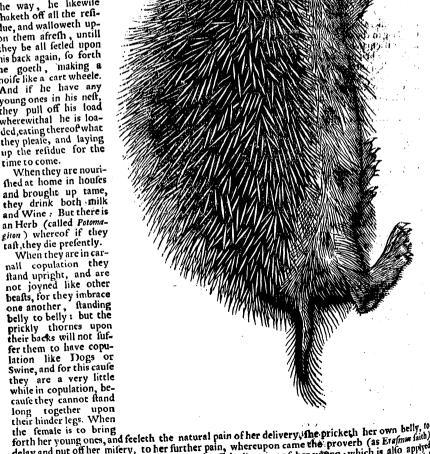
grow to be prickles, which is the leffe to be marvelled at, because there be Mise in Egypt (as Pliny faith) which have hair like Hedge-hogs. It hath none of these prickles on the belly, and therefore, when the skin is off, it is in all parts like a Hog.

Albertus.

His stones are inward and cleave to his loins like as a birds, he hath two holes under his tail, to eject his excrements, which no creature living hath besides him. His meat is Apples, Wormes, or Grapes; When he findeth apples or grapes on the earth, he rowleth himself upon them, untill he have filled all his prickles, and then carryeth them home to his . den, never bearing aboye one in his mouth. And if it fortune that one of them fall off by the way, he likewise shaketh off all the residue, and walloweth upon them afresh, untill they be all fetled upon his back again, fo forth he goeth, making a noise like a cart wheele. And if he have any young ones in his nest, they pull off his load wherewithal he is loaded, eating thereof what they please, and laying up the residue for the time to come.

thed at home in houses and brought up tame, they drink both milk and Wine . But there is an Herb (called Potomagiton) whereof if they

Their copula-



delay and put off her misery, to her further pain, whereupon came the proverb (as Erasmus faith) Febinus partum differt, the Hedge-hog putteth off the littering of her young; which is also applyed against them which put off and defer those necessary works, which God and nature bath provided them to undergo; as when a poor man deferreth the payment of his debt, untill the value and fum grow to be far more great then the principal.

The inward disposition of this beast, appeareth to be very crafty and full of subtlety, by this be- Their inward . the inward and of the that Nauplim had a cunning crooked wit, and was called by him a Hedge-hige parts and discause (Lycophron faith) that Nauplim had a cunning crooked wit, and was called by him a Hedge-hige parts and discause (Lycophron faith) when they hide themselves in their den, they have a natural understanding of the turning of the position. winde, South and North, and they that are nourished tame in houses, immediately before that change remove from one wall to another; the wilde ones have two holes in their cave, the one North, the other South, observing to stop the mouth against the winde, as the skilful mariner, to feer and turn the rudder or fails, for which occasion Aristotle faith, that fome have held opinion, that Coppianus. they do naturally foreknow the change of weather.

There is mortal hatred betwirt the Serpent and the Hedge hog, the Serpent feeketh out, the The enemies Hedge-hogs den, and falleth upon her to kill her, the Hedge-hog draweth it delf up together nound to Hedge hogs. like a foot-ball, fo that nothing appeareth on her but her thorny prickles; whereat the Screent hireth in vain, for the more she laboureth to annoy the Hedge-hog, the more she is wounded and harmeth herfelf, yet notwithstanding the height of her minde, and hate of her heart, doth not suffer

her to let go her hold, till one or both parties be destoyed.

The Hedge-hog rowleth upon the Serpent piercing his skin and flesh, (yea many times tearing the fich from the bones) whereby he scapeth alive and killeth his adversary, carrying the flesh upon his spears, like an honorable banner won from his adversary in the field. The Wolf also is assaid. of and fleeth from the Hedge-hog; and there is also a story of hatred between the Hare and the Hedge-hog, for it is faid, that a Hare was seen to pluck off the prickles from the Hedge-hog, and leave her bald, pieled and naked, without any defence. The Fox is also an enemy to the poor. Hedge-hog, and lyeth in wait to kill it, for the proverb istrue, Multa novit Vulpet, Echinus vice unum. manum: that is to fay, the Fox knoweth many devices to help himself; but the Hedge, hog, knows but one great one, for by rowling up her felf (as before faid) the opposeth the thorns of her back against the Foxes teeth : which alone were sufficient to secure her from a greater adversary; but the wily Fox perceiveth that he can no where fasten his teeth without danger of himself, pisseth upon the Hedge-hogs face and poisoneth her: whereupon the poor beast is forced to lay open himself, and to take breath against the Foxes stinking excrement : which thing the Fox espying, loseth no opportunity, but presently teareth the Hedge-hog in pieces; thus the poor beast, avoiding the poilon, falleth into the mouth of her enemy.

The manner of Hedge-hogs is, that whenfoever they are hunted by Men, they draw up their legs and put down their head to the mossie part of their belly, so as nothing of them can be taken but their prickles: and perceiving that shift will not serve the turn, but their case growing desperate, they render out of their own bodies a certain urine hurtful to their skin and back, envying that any good thereby should ever come to mankinde, and therefore seeing they naturally know the manifold uses of their own hides, here is the cunning of her hunting, to cause her first of all to render her urine, and afterward to take her, for the urine maketh the thornes of her back to fall off every day, and therefore they take this courfe for their laft, refuge. But in these cases the Hunters must poure upon the Hedge-hog warm water, for feeling warmth the presently unfolds her felf, and lyeth open; which the Hunter must observe, and instantly take her by one of her hinder legs, so hanging her up till she be killed with famine; otherwise there cometh no benefit by her taking.

With the same skin slead off, brushes are made for garments, so that they complain ill which affirm, that there is no good or profitable condition coming to mankind by this beaft. Again this is to be referved and used for dresting of flax (as Massarius faith) and also it is set upon a Caliu. Javeline at the dore to drive away Dogs. In ancient time they did not eat the fleth of Hedge-hogs, The eating of but now a dayes men eat thereof, (of them which are of the swinish kind) When the skin is off their flesh. their bodies, they scald it a little in Wine or Vinegar, afterward lard it and put it upon a spit, and there let it be roafted, and afterwards eaten, but if the head be not cut off at one blow, the flesh is

ot good. The Epithets belonging to this beaft are not many; it is called red, tharp, marine, volible, and rough, whereupon Erasmus said,

Ex birco in levem nunquam mutabis Eobinum.

And thus much for the natural and moral parts of this beaft. Now followeth the medici- The medicinall. Ten sprigs of Lawrel, seven grains of Pepper, and of Openanax as big as a Pease, the parts of skin of the ribs of a Hedge-hog, dryed and beaten cast into three cups of Water and warmed, Hedge-hogs. so being drunk of one that hath the Colick, and let rest, he shall be in perfect health; but with this Actius. exception, that for a manit must be the membrane of a male Hedge-hog, and for a woman a

The same membrane or the body of all Hedge-hogs burnt to ashes, hath power in it of cleansing, digetting, and detracting, and therefore it is used by Physitians for taking down of proud swelling. wounds, and also for the cleanling of Ulcers and Boyles, but specially the powder of the skin hath that virtue; also it being roasted with the head, and afterwards beat unto powder and anointed on Rasis. the head with hony, cureth the Alopecias.

Marcellus.

The same powder restoreth hair upon a wound if it be mingled with Pitch, and if you add therethe same powder renoteth han apaid and his head of hair again, if the place be rubbed until it unto Dears greate, to will remote unter the Piftula, and fome mingle red Snails with this duft, applying it in a plaister to Ruptures and Swellings in the cods, and being mingled with oil by anointplying it in a planter to Ruptules and the fade, and being drunk in wine is a remedy against the pains of the reins or the water betwixt the skin and the fleffr.

Ælianus.

A sustaining the water between the said and said, under them that have their Urine stopped, by Gods help (faith my Autlior) the Ropping shall be removed, if it proceed not from the stone, nor from neip traitin my Author/the hopping and beat to powder, and fo drunk with sweet Vinegar an impossume. The flesh salted, dryed, and beat to powder, and so drunk with sweet Vinegar. an importune. The neutral technique of Dropfies, Convultions, and Leprofies, and all those helpeth the pain in the reins, the beginning of Dropfies, Convultions, and Leprofies, and all those neipetit the pain in the terms, the affection. The Mountain Hedge-hog is better then the affections which the Gretians call Cathelle. The Mountain Hedge-hog is better then the domestical, having prickles like Needles points, But legs like to the other: the meat is of domenical, naving privates that for the flomath, foftning the belly, and provoking the Urine better tafte, and doth more help to the flomath, foftning the belly, and provoking the Urine more effectually, and all this which is attributed to Hedge-hogs is much more powerful in the

Porcupine.

Marcelius.

Dioferides.

Avicen.

Albertus.

Pliny.

orcupine. The Hedge-hog salted and eaten is good against the Leprosie, the Cramp, and all sickness in the Nerves and Ptifick and pain in the belly, rifing of windiness and difficulty of digestion : the powder anointed on Women with childe, alwayes keepeth them from abortment. The flesh being stale given to a mad Man, cureth him; and being eaten keepeth one from the Strangury; also being given to a mad Man, curett min; and being drunk in wine, expelleth the ftone in the bladder, and is good against the Quotidian Feaver, and the birings of Serpents. The fat of a Hedge-hog ftayeth the flux of the bowels: If the fat with warm water and hony be gargarized, it amendeth a broken and hoarse voice; the left eye being fryed with Oil, yeelderh a liquor which causeth sleep, if it be insufed into the ears with a quilk. The gall with the brain of a Bat and the milk of a Dog, cureth the reins; likewife, the faid gall doth not fuffer uncontrolly hairs to grow again upon the eye-browes, where once they have been pulled up. It maketh

Warts of all forts are likewife taken away by the same; the milt fod and eaten with meat, it healeth all pains in the milt, and the reins dryed are good against a Leprosie or Prisick coming by Ulcer, or the difficulty of Urine, the Bloudy flux and the Cough. The dung of a Hedge-hog fresh, anid Sandaracha with Vinegar and liquid pitch, being layed to the head, ftayeth the falling away of

When a man is bitten with a mad Dog, or pricked with prickles of a Hedge-hog, his own Urine laid thereunto with a spunge or wool, is the best cure : or if the thornes stick in the wound of his foot, let him hold it in the warm Urine of a Man, and it shall easily shake them forth : and Albeita and Rafis affirm, that if the right eye of a Fredge-hog be fryed with the oil of Alderne or Linfeed, and put in a vessel of red brasse, and afterward anoint his eyes therewith, as with an eye-salve, he shall fee as well in the dark as in the light. And thus I wist conclude this discourse with one story, that a Hedge hog of the earth was dedicated to the good God among the foolish Pagans, and the water Hedge ling to the evill, and that once in the Ciry of Phrygia called Azanium, when a great famine troubled the inhabitants, and no factifice could remove it; one Eupborbso facrificed a Hedge-liog, whereupon the famine removed, and he was made Prieft, and the City was called Traganos upon the occasion of that facrifice.

Of the HORSE.

W Hen I confider the wonderful work of God in the creation of this Beaft, enduing it with a fingular body and a noble spirit, the principal whereof is a loving and dutiful inclination to the service of Man; wherein he never faileth in Peace nor War, being every way more neer unto him for labour and travel: and therefore more dear (the food of man only excepted) we must needs account it the most noble and necessary creature of all four footed Beasts, before whom no one for multitude and generality of good qualities is to be preferred, compared or equalled, wholecommendations shall appear in the whole discourse following.

The feveral names of Horics.

It is called in Hebrew, Sus, and a Mare Sufab, the which word fome derive from Sis, fignifying Joy; the Syrians call it Rekesh and Sousias; the Arabians, Ranica; and the Caldeans, Ramakim, Sufaathu ; the Arabians , Bagel ; the Perfians , Athaca ; the Greekens , Hippor , and at this day Alogo ; the Lains , Fquus, and Caballus; the Italians and Spaniards, Cavallo; the French, Chevall; the Germans, Roffz; the Bobernians, Kun ; the Illyrians, Kobyla ; the Polonians, Konii.

The derivation names.

It is also profitable to confider the reason of some of these names, Both in the Latin and Grek tongue ; and firit of all Eque feemeth to be derived, Ab equalitate, from equality ; because they were first used in Charets and draughts, and were joyned together being of equal strength, legs and say ture ; Cabellus feemeth to be derived from the Greek word Cabeller, which was a common name for ordinary Hackney-horses, and Horses of carriage, wherenon Seneca commendeth Marcin Cato, that in his triumph of Cenforthip, Uno Caballo contentum et ne toto quidem, partem enim farcine ab utroque latet dependentes occupabant; that is to fay, that he was contented with one Horfe for his own faddle, and yet not totally one neither, for the packes that hang on either side of him, possessed the



Denfit fall is dextrafely at reamber in a no.

Claudian.

The Epithets

The natural

outward and

inward parts

of Hories.

Ælianw.

of Horics.

greatest part, and the true derivation of this word, feemeth to accord with Caxe, which fignifyeth a greatent part, and the true derivation of the manger, and Alu aboundance, because riding Horses are more plentifully sed, and these Horses were also used for plowing, according to the saying of Horace;

Optat ephippia bos piger, optat arare Caballus.

The Grecians call it Hippor, which feemes to be derived from standing upon his feet, and this beast

only feemeth to be one of the number of them, which are called Armenta.

And besides all Histories are filled with appellative names of Horses, such as these are, Alastor. Aethon, Nicleus, and Ornem, the Horses of Pluto. Aetha a Mare of Agamemnon remembred by Homer. Aethlon, Statio, Eous, Phlego, Pyron; the Horses of the Sun: Lampus, Podargus, Xampus, Arnon, the Horses of Ermus: by whose aid Hercules is said to overcome Cygnus, the Son of Mars: Ballus, Xanthus, and Padafus, the Horses of Abbilles. Beriftenes, for whom Adrianus made a grave (as Dion writeth) Bromius, Gerus, Calydon, Camphasus, Cnafius, Corishe, and Herpinus, two names of Britain Horses cited by Mar. tial and Gillius. Cylarus, the swift Horse of Castor, Dimos, and Phobos, the Horses of Mars. Enrick. Glaucus, and Sthenon, the Horses of Neptune, Parthenia, and Euripha, Mares belonging to the Contauts of Hippodamia, flain by Ornomaus. Harps, another Mare. Phanix, and Corax, the Horses of Eleosthenes. Epidaminus, who wan the prizes in the fixty fixth Olympiade, and caused a statue to be made in Olympus, and his faid Horses and Chariot called Pantarces, and beside these, other Cnacius and Samus.

Also Pedarces, Rhabus, Strymon, Tagus, Theron, Thoes, Volneris, Which was a Horse of Prasinum and it is repoted, that Verus the Emperor so much affected this Horse, that he not only caused him to be brought into his own Palace, and to have his meat alway given in his prefence, but made of hima picture with a manger, wherein were Grapes and Corn, from whence came the first Golden

Horses or prizes of Chivalry:

Primus equum volucrem Massyli munera regis Haud fpernenda tulit :

Unto these may be added the affected names of Poets in love of their favorites, as Rholandus, Vegiantinus, Baiardut, the Horse of Rainaldus, Rubicanus of Argalifas, Hippogryjus of Rugerius, Frontinus and

Fratalaius of Sacrapan, and Rondellius of Oliverins.

The Epithets that belong to Horses, are either general or particular, the general may be rehearfed in this place, fuch as these are following; braffe-footed, continual, horn-footed, founding-footed, foming, bridle-bearer, neighing, maned, dufty, four-footed, fretting, saddle-bearing, water ry, or sweating, whole-footed; and many such others both among the Greeks and Latins, which howfoever they may contain divers Allegories in them, and therefore may feem to be figuratively fed down, yet I thought good being of other opinion to reckon them in the beginning, that is the Reader may confider, that I would be unwilling to omit any thing in this story, which might any way tend to the dignity of the subject we intreat of, or the expressing of his nature. Wherefore we will first of all begin with the description of the natural parts of a good Horse.

The hair of a Horse falleth off every year, the neather eye lid or brow hath no long hairs growing upon it, and therefore Nicon that famous painter of Greece when he had most curiously limbed forth a Horses persection, and faild in no part of nature of art, but only in placing hairs under his eye, for

that only fault he received a difgraceful blame.

The hair of the manes ought to be long, that part which groweth betwixt the ears, upon the Temples, hanging down betwirt the eyes, the Grecians term Procomion, the Latins, Caprona, and in English it may be called a fore-top, which is granted to Horses not only for ornament sake, but allo for necessity to defend their eyes. The Hories are naturally proud of these locks and manes, as may appear by those Mares which are kept for procreation of Mules, by copulation with Asis, which at the first despise to ingender with those shaveling and thort haired Stalions. Wherefore their keepers shave off their manes, and their fore-tops, afterwards leading them to the waters, wherein while the Mares behold their own deformity, they grow fo shamed, dejected, and discoursged, that ever after they admit with quietness the Asses to cover them. Therefore it is never good to cut the mane or the fetter-locks, except necessity require, for the mane and fore-top is an ornament to the neck and head, and the fetter-locks to the legs and feet : and he that keepeth Horfes must as well regard to have them comely for outward grace, as frong and able for necessary labour. Many use to cut the necks of their riding Horses, even as they do of their drawing Horses, which thingstthough it may feem to be done for greater encrease, and farther growth of hair, yet is it unfeemly for an honest rider : some again cut it to stand compass like a bow, and many use the America fathion, cutting the Mane by rowes, leaving fome longer then other, as it were the batlements of Church ; but the best fashion of all is the Persian cut, whereby the one half of the thickness is cut away on the left fide, and the other on the right fide fmoothly turned over and combed, according to the faying of Virgil:

Densa juba & dextre jattata recumbit in arme.

But if the Horse be double maned, and so the hair fall half on the one side, and half on the other, then cut all the middle hairs away, and leave both the fides whole; for such was the intention of the Paribians. In a Colt or young fole, the hinder part is higher then the forepart, but as he grows in years, so likewise the forepart groweth higher then the hinder.

Of the Horse.

This beaft hath two bones in his head, and other two descending from his forehead to the Nostrils. two inferiour Gumbes, or cheek-bones, forty teeth, that is to fay, four and twenty grinders, four canine, and twelve biting teeth; there are seven crosse ribs in his neck, and seven from his reins to his hole, his tail hath twelve commissures, and two Ragula in his fore-shoulders, from his shoulders to his legs other two, from his legs to his knees two more, in his knees there are two supporters, and from the thin to the Articles two more, there are sixteen small bones in the bottom of his hoof, and but one in his brest, in the inward parts there are six and twenty ribs, from the hinder parts to the top of his reins, the two grinding bones; and from them to the hinder part of the head there are two more, and two little ribs from the upper part of Vigetitie. the thigh to the Gamba, and from thence to the hairs of the patterns, there are two, and the little ones to the hooves fixteen; fo all the bones in number are accounted a hundred and fe-

Now it followeth to declare the measure and number of the members; there are twelve steps or degrees in the roof of his mouth, his tongue is half a foot long, the upper lip hath twelve inches, the under lip five, every one of the cheeks ten: from the fore-lock to the Nostrils he hath one foot in length, his two ears contain fix inches, and his eyes four inches a piece. From his fore-lock to the Mercurius, there are contained eight inches, the back-bone containeth three and thirty crosse ribs. From the convulsion of the reins to the top of the tail, are twelve commissures, the length of his Sagula containeth also twelve inches, from his shoulders to his legs six, from his legs to his knees a foot in length, from the Articles to the hoofs four inches, in his whole length fix feet. And this is the stature of a couragious and middle Horse, for I know there are both bigger

and leffer. The quality and the measure of the nerves or finews is this, from the middle nostrils through the head, neck and back-bone, is a dubble file or threed to the top of the tail, which containeth twelve foot in length. The two broad finews in the neck do contain four-foot, from the shoulders to the knees, there are two finews, from the knee to the bottom of the foot there are four finews, in the fore-legs there are ten finews, in the hinder-legs there are other ten finews, from the reins to the stones there are four sinews, so the whole number amounteth to thirty four. Consequently the number of the veins is to be declared. In the palat or roof of the mouth, their are two veins, under the eyes other two, in the breft other two, and in the legs other two, four under the pasternes, two in the ancles, four in the crown of the patternes, four out of the thighes, two out of the loins, two out of the Gambaes, one out of the rail, and two in the womb or Matrix, so the whole number is nine and twenty.

There are certain veins above the eyes which are divided in Horses, wherein they are let bloud, by making to them small incisions, the bloud also is taken out of the veins, in the palat or roof of the mouth. There was an ancient custome of letting Horses bloud upon Saint Stevens day, by reason of many holy dayes one succeeding another, but that custom is now grown out of use. Also some take bloud out of the Matrix veins, but that is not to be admitted in Geldings, because with their stones they lose a great part of their heat, excepting extream necessity, but out of the parat bloud may be let every moneth, and stallions when they are kept from Mares if the vein of their mouths be opened, fall into blindness, although it is no good part of husbandry to let them bleed that year, wherein they admit copulation, for the vacuation of bloud and feed, is a double

charge to nature. But the Organical vein of the neck, is the best letting of bloud, both in stoned and gelded Horses. The later Leaches make incision in the great vein called Fontanella, and in Inen Thymus of Jugulin. The eyes of a Horses are great or glassie, and it is reported by Augustus, that his eyes were much more brighter then other mens, resembling Horses: these eyes see persealy in the night, yet their colour varieth as it doth in Men, according to the caprine and glazie humour, And sometimes it falleth out, that one, and the farze Horfe hath two eyes of diftinct colours. When the eyes of a Horse hang outward, he is called Exophthalmes. Such fair eyes are best, for Bucephalm the Horse of Alexander had such eyes, but when the eyes hang inward, they are called Caloph Thalmoi, and Calius: the Paribians count them the best Horses, whose eyes are of divers colours, and are therefore called Heteroph Thalmoi, because the breed of that Horse was said to take the beginning from the Parthians, and thereason why the people loved not these Horses, was, because they were fearful, and apt to runaway in wars.

The ears of a Horse, are tokens and notes of his stomach, as a tail is to a Laion, his teeth are Aristotle. changed, yet they grow close together like a mans. It is a hard thing for a Horse to have a good mouth, except his stallion teeth be pulled out, for when he is chased or heated, he cannot be held back by his rider, but distaineth the bridle: wherefore after they be three year and a half old, those teeth ought to be pulled forth. In old age, a Horses teeth grow whiter, but in other creas tures blacker.

A Mare hath two udders betwirt her thighes, yet bringeth forth but one at a time: many of the Mares have no paps at all, but only they which are like their Dams. In the heart of a Horse

there is a little bone, like as in an Oze, and a Male; he hath no gall like Mules and Asses, and other whole-footed-bealts, howfoever (fome fay) it lyeth in his belly; and others, that it cleaveth to his whole-tooted-beatts, howhorts from any of a Horse lie near that gut, that so one side of his bellv liver, or to the gut-colon. The small guts of a Horse lie near that gut, that so one side of his bellv may be free and full of passage; and from hence it cometh, that the best Horses, when they run or travel hard, have a noise or rumbling in their belly. The Hip-bone of a Horse is called by some the haunch, as the Arabians say, the tail (because therewith he driveth away files) is called Mul. the haunen, as the Arabiani 124, the tail of hairs. The legs are called Gamba of Campo, fightfying treading; the hoofs of a Horse ought neither to be high nor very low, neither ought the Horse to rest upon his anckles, and those Horses which have straight bones in the Articles of their hinder knees, fet hard on the ground, and weary the Rider: but where the bones are fhort in the fame places, as they are in Dogs, there the Horse also breaketh, and woundeth one leg with another; places, as they are in Dos, and their and therefore such Horses are called Cynopode. They have also quick flesh in their hoofs, and their and therefore racines called horns, upon which for their better travel, men have deviled to faller noots are iometimes caned notins, apon which the tree start, near pays deviced to lallen iron plates or shoots. This hoof ought to be hard and hollow, that the Beast may not be offended when he goeth upon stones; they ought not to be white, nor broad, but almost kept moist, that so they may travel the better, having frong feet, hard and found hoofs, for which, cause the Gradans call them Eupodes. Porasmuch as it is requisite for every man to provide him Horses of the best race, and their kindee

The Horfes of divers Nations.

are divers in most places of the world, so the coursers of Horses do many times beguile the simpler fort of buyers, by lying and deceitful affirmation of the wrong Countreys of the best Horses which thing bringeth a confusion: for there are as many kindes of Horses as Nations. I will therefore declare severally the Countreys breeding the Horses, for the Region and air maketh in them much alteration, that so the Reader may in a short view see a muster of Horses made of all Nations. The Wilderness of Acarnania, and Etolla is as fit for feeding Horses as Their fally. The Horses of the Greeks, Armenians, and Trojans are fit for war, of the Greekish I will speak

Apollonius. Horfes with horns and wings.

Oppianus.

Alexandria was wont to take great delight in Horses, and combates of Horses : Apollonius writeth Lib. 5. Ethiopla (as it is reported) breedeth Horses having wings and horns. Varro commendeth the Apulian Horfes, and Volatteranns writeth, that they and the Horfes of Roles are moft fit for war: he meaneth above all the Horses of Italy. There have been very fruitful pastures in Arcadia for tatrel. especially for breeding Horses and Asses that are Stallions, for the procreation of Mules, and the breed of the Arcedien Hories excelleth. The fame man preferreth the Hories of Theffalla and the Greekish Horses, for they are sound of their feet and head, but not of comely Buttocks, they have their back bone whole, great and short.

Ruellius. Abfyrtus.

The latter two I might have referred to the whole body of the Horfe. The Horles of Armenia are very necessary and convenient for war, for they and the Capadociani do breed of the Paritian Horses, saving their heads are somewhat bigger. Of the Hackney or common Horses, will say more afterward, where I touch the difference of Horses, and of their pace. The Barbarian Horses are the same as the Lybian Horses. Vegetius commended the Horses of Toringa and Burgundia, after them of Vonufet. Britain breedeth little Horses and Amblers. Of Horses that are celebrate of them of Vonujet. Britain precedent little Flories and Antibers. Of Flories that are excluded the Calpian Mountain: See in the Spanish. The Horses of Cappedocia and America have the bred of the Parthiant; but their heads are bigger, and are of a most famous Nobility, for that Country, before any other land, is most commodious for the nourithing of Horses, according to the vertex of Nemesian: Cappadocumque notat referat generofa propago! one described propago! of Nemefian:

Vegetius.

Strabo.

The Cappadocians do pay to the Persians every year, beside silver, a thousand and fivehundred Horfes. Sc. The Meder have the double of thefe, and they fur-name the Cappadociani Hories famous and fwift; for he faith, that whiles there are young, they are accounted welk by rearch of their young teeth, and their body feeding on milk; but the older they grow; To much the fwifter they are, being very couragious, and apt for war and hunting, for they are not affeld of weapons, neither to encour ter with wilde Bealts. Mazaca is a City of Cappadasta, frenate under the Mountain Azelli, now called ter with whice Beaus. Mazaca is a City of Coppension, reface under the Mountain argue, how Cafarea, as Eufebius remembreth in his Chronicles, and from that City couleth the Mazacentan Horfe, for the Cappadocian Horfe. And not only the Countrey) but the City it fiff fometime was talled Cappadocia from this City or walled Town, I suppose the Horfes of Mazach were to called which appears to the Countrey of the Countrey of Mazach were to called which appears to the Countre of the Count

Suctorius.

Quem mittit, modo fit gentili fanguine firmus, Quemque coloratus Mixan deferte per urva Pavit, & affiduos docuit telerare labores. Ne pigeat quod turpe caput, deformit & alous Eft illin, quedque infrenes, qued liber uterque, Quedque jubis promos cervise diverberes armos. Nam flecti facilie, lascivaque colla secutus Paret in objequium lenta moderamme virga-

Sit tibl praterea fonipes, Maurufia tellur Quin & promiss pracepte que, june ververa synta.

Quin & promiss patiosa per aquora campia.

Curffine accountant commerce sandante, obret;

Paultaringue Boldes combres patis isoga relingual.

Lund secus affusis North per cartala minda.

Cum se Tercini Borelas sport extulta minda.

Horam carda contribuir siduota cartisi anto.

His estam carda contribuir siduota cartisi in ma His etiam emerito vigor est juvenilis in 206. Nam quatunque fins virtus bene flotutt amiles 1/ Lands av ous think Non print of vanish of phis puffa ruina.

And perauventure Nem sianus understood certain Horses of Libia, by the name of the Mizaci an Horses, when as he joyns them with the Maurasian Horses, and calls them painted Mauzacian Horses. which agreeth not with Cappadician; writing also, that they are ruled with a stroke of air in stead of which agreed the hing we have read in Authors writing of the Maffilian Horses, in the Countrey of Libia, and whereof we will speak when we discourse of the Lybian Horses. But the Cappadorian Horses are swift and lusty in their old age, as it is related by Oppianus. Again, if Mazacian Horses be the same that the Cappadocian are; what is the reason why Oppianus doth name them apt, unless peradventure that the Lappan Horse is a Cappadecian, and not otherwise? The Horses of Chalambria, are so named of Various. a place in Lybia; the Chaonian Horses are the same with the Apriralen Horses. The Cosephonians and Menetians do bestow great labour in breeding of Horses; for the Colophonians dwell in a plain, as I have read in a certain Greek Author. Straballe, 14 writeth, that the Colophinians in times pail did abound with Sea-torces, and have much excelled in Horse-men; that wheresoever in any Nation there was waged war, they hired and required the aid of the Colophonian Horse-men, and so it was made a common Proverb: Colophonem addidit. Erasmus. The Horses of Crete are commended by Opplanus, and elsewhere. From their loins upward they are as big as the Cyrenian Horses, with well set thighes, excellent for the foundness of their feet, and holding their breath a long time in riding. and therefore ht for fingle races or in Chariots.

The Frean Horses are remembred of Orpianus, and the Epeans are a people of Achaia, and the Strabo.

Achaian Horses are commended of the same. The Lipidanean kinde of Horses is more excellent, and he preferreth the The falian Horses Hefore those of Epidauria, but the Epiestian Horses are biting and thubborn: Abfritus faith, that the Epicotian Horles, and the Samerican and Dalmatian, although they. are flubbornand will not abide the bridle, and besides are base and contemptible, yet they are bold in war and combates, and therefore the Epicotian Horses and the Sioilian despite not, if their qualities and comely parts be apparent in them, although sometime he hath run away from the enemy, as the Poet faith:

Quamvis Sape fuge verfos ille egerit boftes. Li patria Epirum referat.

Epiria and Chaonia, is also a part of Epirus Alpestrian, although sometimes it be taken for the whole Countrey of Epirus. The Horses of Chaonia are commended, as Gratius remembreth, writing of the Sicilian Horses, in these verses to this effect, that no man hath presumed to strive with the Chamians. and the Achaian hand doth not express their deferts:

> - Queis Chaonias contendere contra Aufit, via merita quas fignat Achuia palma.

There are people of Arabia called Erembi, which some call lebtbyophagans, and Troglodytans, Vegetius Oppianus, in the third place commendeth the Fryfian Horses for swiftness, and long continuance of course, after the Hunnian, Burgundians. The French Horse is the same that the Menapians, and S. Hisrom writeth, that worldly men are delighted with the French Goldings; but Zachartes Als looled from his bands, rejoyceth good men. Lucius Apuleius hath commended the French Bealts, for if the young fole be derived of a generous kinde, it is an argument it will prove a Noble Beaft.

The Gelanoian Horses are a kinde of base Horses, not fit for war; whether this name proceed of a krange Countrey, I have no certain knowledge thereof. There is a certain River in Sicilia called Gelus, of which Countrey the Horfes are of great value and much fet by. And also the Gelons are a people of Scythia, who in their flight fight upon Horses, of which Lucanus writeth to this effect;

> Massagetes quo fugit equo, fartesque Geloni: And Virgil, Bijalta quo more folent, aver que, Gelonue, Cum fugit in Rhodopen, aut in deserta Getarum. Et lao concretum cum fanguine potat equino.

Signifying thus much, that the Maffingetes & valiant Gelons fly away upon Horses like the Bifaltons, when they fly into Rhodope, or into the Wilderness of the Gelans, and drink milk mixed with Horse bloud for hunger and famine : But these fearful Horses are not meet for war. Germania hath greater Horses and hard trotters, whose pace is very hard and proublesome. The Getican Hories run most swifely. The Horses of the Greeks have good found broad feet, and of a great body; a comely fine head, their Elianus. fore-part fomewhat high of stature, straight and well compacted, and of a well fashioned body, but the joyning of their buttocks not fo agreeable and answerable to the roll: they are most swift and couragious, yet notwithstanding in all Greece the Thesselian Horses are most esteemed; Nemosianus written also of the Greekish Horses: Greece therefore yeeldeth choice Horses, and well hoosed. In Abstrus. Helveis the Horses are fitted, and very expert in war, and especially the Algerian Horses, which will had and last and continue a long time.

In Spain also the Horses are of a great stature of body, well proportioned and straight, having a fine head; the joynts of their bodies very well divided, fet apart, and ready or flexible, fimple and fhort buttocks, but not very strong and comely. They are strong and able to sustain the undergoing

Ruelius.

or compassing of journeys; neither are they sender bodyed or subject to leanness; but they are or companing or journeys; neither are they are words of the Authors following, neither are they nothing nimble for courie, as shall appear by the words of the Authors following, neither are they fourred when they are ridden: from their growing even to their middle age, they are pliant, and spurred when they are ridden: from their grown de ling. The Cappadocian Horse is renowned, the easie to be handled, afterward they wax wilde and biting. The Cappadocian Horse is renowned, the eane to be mandled, afterward they wax while and billing. The including the ring. Neither doth Shills like, or the next triumph or victory have the Spanish Horses in running the ring. Neither doth Shills yeeld Horses inserior for the ring then those; and Africa is accustomed to bring forth the most swift yeeld Horses inserior for the ring then those; and Africa is accustomed to bring forth the most swift. Horses by copulation with the Spanish bloud to the use of the saddle.

ories by copulation with the Spanish block are more excellent, and do so much surpass other Horses in swiftness, how much the Eagle or the winding Hawk in the air, and the Dolphin in the Sea. excelleth other birds and fifthes; but they are finall, and of little ftrength, and no courage: alexcellent other pirus and sinies; but read him well) that they are of a great stature of body, they being though Abjyrius affirmeth (if you read him well) that they are of a great stature of body, they being though Apprint ameline in you tell mind they are of a comely body; but their hoofs are rid but a little way do lofe their fwiftness of pace: they are of a comely body; but their hoofs are

or nonow or natu.

The Spanif Horses are desired of great Princes and Peers, and the Magnates, because their opinion is, that they are swift and nimble; and out of Spain they are respected for lightness and elegancy. on is, that they are white and mindle; and general breed of Horses, was this; that the greatest Horses are bred from the third Climate, to the end of the fixt; and most of all in Spain: yet we have seen fronger and bigger Horses bred in the seventh Climate, and those more able to endure labour then those that are under the third or fourth climate.

The Horses of the Celiberans somewhat a dusty colour: and they change if they be transported into the farther Spain; and the 'arthian Horses are like them in regard they excel in nimbleness and dexterity of running, whereof Martial writeth thus, Videbis altam Liciane Bilbilim, equit & armis pubi. lem: which Bilbilis a City of Celtiberia. Of the Callacians and Gennets, we will speak also in the Spamil Horses that are bred in the Calpian Mountain, afterward, when we entreat of the differences of

Horses according to their degree.

The Huns bring up their Horses hardly, able to endure cold and hunger, and they have great and crooked heads, staring eyes, strait nostrils, broad chaps, and strong and rough necks, and long manes down to their legs; great ribs, straight backs, bushy tails, strong shanks or legs, small feet, full and wide hoofs, their flanks hollow, and their whole body full of holes. There is no fatness in their hanch or buttocks, they have no strings in their sinews or arteries, and they exceed in length more then in height, having great bellies hanging down, big-boned, and leanness (which is a deformity in other Horses) in these it sheweth their stateliness: their courage is moderate and wary, and these are able to endure wounds. These Hunnian Horses elsewhere he calleth them Hunnican Horses, and the same in times past Huns ; but they are called now a days Ungain

The Companies or Armies of Hunt, wandering up and down with most swift Horses, filled all things with flaughter and terrour. They are biting and kicking Horses, as most Pannonicks are, (for they call Pannonia at this day Hungaria) of which there is a Proverb of Malignity sprung up, Non nifi irritati opinione aut offensa metu fercolunt : that is to fay ; They wax not ftern, or rage not , but either by opinion, or fear of offence, affirming that the Pannonians are very fit for War. There is not any that can hold and constrain or draw the bridles in, or loose them forth, that rideth an Indian Horse when he pranseth and runneth violently, but such a one that hath been trained up from his childehood in the skill of Horses: these men have accustomed to hold them with the bridle, and alfo to break their wilfulness by snaffles or bits, and those that are well skilled in handling Horses, do compell them from their unruliness, as restrain them within a small circuit. Yet notwithstanding to make this circle and finish it, it requireth the help of hands, and it is a great skil belonging to

They which are most skilful of this Art, and cunning doers of it, know very well how to bring their course into a circle, whose compass is not to be regarded chiesly when it can bear but two Souldiers fighting together at one time. There are among the Indian Pfillam (for there are also other Africks of that name) Horses bred no bigger then Rams, and they say that in India there are Horses with one horn, of which horn drinking cups may be made, having this vertue in them; that if you put poyson into them, and a man drink thereof, it shall not hurt him, because the horn doth drive away or expell the evill or poyson. Whereof you shall see more at large in the History of Monocenter: and Elianus himself elsewhere, and Philes following him, write the the same thing of a cup made of the horn of an Indian Afs, having one horn.

The Istrian Horses are of good able feet, very straight, whole backt, and hollow; but swift of courfe. The Moores Hories (faith Oppianus) are most excellent, as well to hold out long courses, as also to endure hard labours : the Lybians next unto these are of a most durable celerity: they are shaped alike, except that the Lybian Horses are big, and of a longer body, having thicker also and fides, and their breft is larger before on their creft; they can eafly abide the heat of the

Africa hath been accustomed to put the most swiftest Horses of the Spanish brood to the use of the faddle: (and Livius faith) in lib 23. that it was a custom to the Numidians, being in battel, to led two Horfes together, and in manner of vauters oftentimes, in the most sharp conflict could leap from the weary Horse to a fresh, (so great was the dexterity of the rider, and the docibility of the beast.) From Tunis of Africa, Massilia, and Namidia, there are also brought very singular Horse,

Of whe Horain passing for running, which the common people dall Barbary Horses. The Massigns (a people of passing have very good Horses, which they govern with a rod whithout a bridle, from whence Virl Dybis) navorth of his Anithri, calleth them undamed and wilde Numider : and Silius faith allo; she gli in his fourth of his Anithri faith allo; she

il in his rouren of the bridle in dollean up and down, here, and there, and every S. C. and Selection of Selection of Selection Community of the Community o

Qub imer geminat per indum mobilie aures estus interes entires per indum mobile aures et court et de la company de la the Commercy which is no but Keyerlein dehat has In count remo-

where t

Mo the rod rules the Maffild Horse : the same Nemessanis writeth of those which he calleth Ma-And the last have before spoken of the Cappadorian Horses) The Dercadian Horses although they are of a marvellous swiftness, yet they are inseriour to the Lybian Horses in running. The Lybian Mares are taken with a pipe, and by these assurements they are made tame and leave off all wilde qualities, and whitherfoever the pipe shall allure them, thicker they follow; and the Shepheard when he stands, they leave off marching forward; and if he sing more pleasantly, they are so delighted with it, that they cannot hold tears. The Shepheards of these flocks, make their Shepheards pipe of the tree (called Rhododaphan) the found whereof delighteth those that go before the herd. Gratius also writeth to this effective and the state

Fingit equos Pifit Numide, &c. Audam & Patiens operum genus ille t videbit

Audath & patiens operum genus ille t videbit

Centum allus spatie, at que elucitabitur iram,

Nes migni vultur servici quodounque remisso

Terra sul, tenuesque stils producere rivie

Although the place be nor desset, yet estat shat is spoken concerning the Numidian and Lybian Horses, is manifested as well bytiste words of Oppranius besoverested, as also by that which Although setteth down so it is shall set the still still set the still set the still set of the Lybian Horses of the men of that still not set all other still set shall set the still set of the still set the still set of the still set shall set the still set of the still set shall set the still set of the still set shall set the still set the still set of the still

fine, but very lean, and in the time of grafs they turn them out to feed in the field; but they ride not

The Horses of Mallylia are equal with the Lybians. The people of Magnetia have been renowned in feeding and bringing up Horles, and they are very skilful in combate on Horles back (as Lucumn faith.) The Magnetians are flegious for Horles, and the Nation of Nicata for Odts: Magnetia is a countrey of Matedonia, border His Mon't beffaly, to the City and Countrey of Afth Tyeth toward Maundiur.

Opianus commended the Manath Horses: The Moores fight often on Horse back with Speaks! but their Horses are naked, and their bridles made of rushes.

The Mallylians following the Lybians (for the most part) are furnished after that manner, and they relemble others, having little Horses, both swift, obedient, and easily to be ruled with a rod.

The collars of their Horses are made of wood or hair, whereby the bridles hang. The principal Strabo. Horles of Barbary are not fwift, but in respect they live on fodder, they are more handsome and better in flefth, which they use in eminentidanger, when it flanderly them upon to escape the rage of their enemies. Thus far I have related the words of Oppanies touching the hourishing of Horses, among the Lybiam, where he friewerh that they are all alike, both in shape and other proportion? Touching the Nemelian Horfes, they are all one with the Manrans and Marufans, (as Strabo withe Heth) calling them nimble and swift kindes amongst the Moores.

The Sicilians are swifter then the Moores, and the Moores are of a more valiant courage then the Scilians, or fome such like other thing, who are furnished with yellow colours, and shew to the eye most shining and splendant, and which is more, they only desire the redard shear to be excelwhich when they come to other wilde Beafts by way of hunting, he commendeth them to be excellent : then he faith that the vellow is the best colour.

Albertus.

Strabo.

Vegetius.

Ælianus.

Oppianm.

Abfortus.

Æli anus.

In the Countrey of Mauritania are great store of Lyons, and of the Nazacanos we have spoke of before sufficiently. The Median Horses are of exceeding greatness, and the men of that Countres are so bewitched with the rich attire and shape of their bodies, and also their Horses being so loose with superfluity or rankness, that the Horses take delight in their Masters, both in greatness and in fairness of body, and such costly furniture upon their backs, that they feem to perceive their own fature and comeliness. The Medes every year by way of custome pay three thousand Horses. Heradoug also calleth the Nifean Horses the Meder, whereof more shall be spoke afterwards. The Meneni ans amongst our Country-men, the only men which I suppose were once call'd French of Cafar, and the Rugians, (as Warriours) for the most part are in estimation, I also finde that the Rugians inhabited that Countrey which is now called Rugerland, and that Paulus Diaconus remembreth them, lib. 1.

Touching the affairs of Longebardus, there are than lay they departed into Mechelburgia. These are the right off spring of the Germant (faith Althametus), they are counted as Gromans, both in lanquage and vertue. Graties writeth of the Marcibians, faying the Marcibians fcarfe yeeld their tough neck to the sword. Virgill also declareth Mycenia to be a Countrey of most notable Horses: and

Gratius commendeth a Horse fit for hunting highly in these verses:

Consule Penei qualis perfunditur amne Theffalm, aut patria quem confpenere Mycene Glaucum, nempe ingens, nempe ardue fundet in auras Crura, quie Eleas potior lustravit arenas ? Ne tamen boc attingat opus, jallantior illi Virtus, quam silvas durumque laceffere Martem.

The Missian Horses were once great in chimation (as Camerarius writeths). Also the Nasamonianiane people of Lybia, living as spoylers of the ships in the Syrtes. Of all these Horses before said, the Nile. an Horse is the goodliest, and sittest to carry the body of a King, they are of a passing good shape. an easie pace, and very submissive to the bridle; having a little head, and a long and thick mane, with yellow or brown hairs hanging down on both fides : Armenia is very fit for feeding Horses, wherein is a certain medow called Hippoboans, by which they make their journey which pals from Persid and Babylon into the Caspian Border, in which place, they feed five hundred Mares which belong unto

The Nifean Horses (written with Tota and simple Sigma, as Eustathius writeth) are the most excellent and best; some say that they have their generation from Germany, others out of Armenia, but

they have a certain kinde of shape like the Parthians.

In India most of their living creatures are fan greater then in other places (except Horses) for the Nifean Horles, do exceed the Indian Horles, (as Herodotus writeth) in his feaventh Book, defenbeing the Persian Horse. Behinde the spears (faith he) came ten Horses in most sumptuous furniture, which were Nifeant, fo called, because there is a great field named Nifent in the Countrey of Midia, which yeeldeth Horses of a great stature. After these followed Jupiters Chariot drawn with eight Horses, after which Xerxes was served in a Chariot drawn by Niscan Horses, and by how much the greater the Lybian Elephant is then the Niscan Horse, so much the greater are the Niscan Horses then the Indian (as the same man faith) in his first Book; but the King was about to offer a white Horse, that is of the Nijean Horses, having a better mark as some expounded.

There are that say that Nifeus is a plain of Persis, where the most famous and notable Horses are bred. Some interpret it to the yellow Nisean Horse, because all the Horses of Nisean are of this colour. Between Sufinax and Ballria, there is a place which the Greeke call [Nifos] in which the most fingular fine Horses are bred. There are also that suppose they are had from the red Sea, and all those to be of a yellow colour. Herodous writing of Nifeus, maketh it a part of Media. Orpheus allo writeth that there is a place in the red Sea called Nife. Stephanus also maketh mention of [Nyfean Pedua] with the Medes, of which people the Horses are so called. Calius Rhodiginus reproved a certainman which translated the Islandish Horses for the Nisean Horses. Plutarch faith that Pyribus had an apparition of a Nifean Horse armed and furnished with a Rider, that Alexander the Great was Captain thereof.

The Medes have Colts of a most noble kinde of Horses, which (as antient Writers do teach us, and as we our felves have feen) men when they begin the battel with a fierce encounter are wont to

prance valiantly, which are called Nifean Horses.

Touching the Paphlagonians, about the education of their Horses, see more among the Ventians: The Parthian Horses are of a large body, couragious, of a gentle kinde, and most found of their set. Concerning those Horses which have but one eye, commended among the Partisons, and of those which are distinguished by diversity of colours, from those that come forth first, I have spoke already out of Abjyrtus, The Armenian and Parthian Horses are of a swifter pace then the Steillant, and the Iberi swifter then the Parthians, whereof Gratius writeth to this effect :

> Scilicet & Parthis inter sua mollia rura Mansit bonor : veniat Caudini saxa Taburni, Garganumque trucem, aut Ligurinas desuper Alpes, Ante opus excussis cadet unguibus; & tamen illi

Est animus fingetque mess se nisus in artes 2 Sed junta vitium posuit Deus .-

That is to fay, among the Parthians there hath remained honour for their foft Countries; but let That is to lay, and to the Rocks of Candmus, Tabernus, and too rough Gargarus, or upon the Ligurian Alpes, then he will quickly shake off his hoofs, and make a shew of great valiantness. The Horses of the then ne wind are formewhat white; and if they may be brought into Spain they change their colour. But the Parthians are alike, for they excel all others in nimbleness and dexterity of running: How the Parthian do make their pace easie in the trotters and hard sooting Horses, after the manner of the rational be declared afterwards for Perfia preferreth these Horses above the censure of their Geldings, shall be declared afterwards for Perfia preferreth these Horses above the censure of their Octomores as well to carry, (having an easie pace) and being of most excellent dignity: As for their pace it is thick and fhort, and he doth delight and lift up the Rider, being not instructed by art, but effecteth it by nature.

Amongst these ambling Nags, (called of the Latines among the common fort of Totonarii) their pace is indifferent, and whereas they are not alike, they are iupposed to have something common

from both; as it hath been proved: whereof Vegetius writeth in this manner.

In a fhort journey they have the more comeline s and grace in going, but when they travel far, they are impatient, stubborn, and unless they be tamed, will be stubborn against the Rider; and that which is a more greater marvel, when they are chafed, they are of a delightful comeliness, their neck turneth in manner of a Bow, that it feemeth to ly on their breaft. The Pharfalian Mares evermore bring Foals very like their Syre, and therefore very well fo named, Eque probe. We read of the Phasian Horles which receive their name (from the mark or brand of a bird fo named) or else because of their excellent beauty and comeliness.

The Rolean Horses, Varro so nameth of Rosea, which Volatteranus writeth to be most fit for War : Caliut. and this Roles, otherwise Roles, Festus faith, that it is a Countrey in the coasts of the Restians, so called, because the fields are said to be moist with that dew. The Horses of Sace, if they happen to throw down their Rider, they forthwith stand still, that they may get up again. Vegetius having commended the Persian Horses saith, that the Armenians and Sapharens do follow next. This Saphitime verily is an Island in the Arabian coast, and the people of Saphiria lye beside Pontus. The Horses of Epirota, Salmarica, and Dalmatia, although they will not abide to be bridled, yet they shew that

they are warlike by their legs.

The Sardinian Horses are nimble and fair, but leffer then others. The Sarmatican kind of Horses is feat Vegetius. and well fashioned in this kind very fit for running, unmixt, having a well set body, a strong head, and a comely neck. Some Horses they call Aetogenes, from a certain mark which they have in their shoulders and colour, which the Samatians do take unto themselves as very good, with which they do contend about their cruelty, wherefore they imploy them in warlike out-rodes, but those that bear the Eagles mark in their buttocks and tail, they are disallowed of them; and they report that they mark them so, because they will not use them, by reason lest they should quickly be destroyed or run into fome trouble.

The Sarmatians when they entend any long journeys, the day before they keep them fasting, giving Pling. thema little drink, and fo they will ride them a hundred and fifty miles continually going. These Horses are very fit for War, and many of them are found gelded in their tender age, and they say they never lose their teeth. It is a custome of Scylbia and Sarmatia to geld their Horses to make them more gentle: they are swift, little, and sierce, but very stubborn and untamed; neither doth Circo, (situate near Sicilia) breed Horses inseriour to the Spanish, as Vegetius writeth. The Epirotan and Signature culian Horsesare not to be despised, if they were well bred and educated, they want not comelines and good qualities.

The Siculian Horses are most swift. Lilybaum is a promontory of Sicilia lying towards Lybia, which a certain verse maketh more plain : but as I understand it is the Three-clift-topt-mountain Atne, which casteth forth fire, and covereth the carkcase of Enceladus the Giant, lying there under (whereof Oppianus writeth) and some others also. But (saith he) the Armenians and Parthians, have swifter courfers by far, then the Siculians. Now, let us hear Gratius himself, discoursing of the Siculian Horses,

as well as of the Lybican.

Sic & Strymonio facilis tutela Bifalta, Possent Æineas utinam se ferre per aries. Qui ludus Siculis : quid tum si turpia colla, Auttenuis dorse curvatur spina? per illos Cantalus Graits Agragas, villaque fragofum Ne broden liquere fere. O quantus in armis Ille meis, cujus dociles pecuaria fætus Sufficient, queis Chaonias contendere contra Aufit, vin merita quas fignat Achaia palmi.

But as for Grains, I suspect the place to be unperfect; for Agrages is a Mountain of Sicilia, having a Town fituate in the top of it, bearing the same name, where their Ancestors were wont to nourish and bring up the best Horses, There is also in Sicilia a Mountain called Nebrodes, which Nebrodon. some think to be so called by reason of the plenty of Dear, but they have no Author for it, and

Est animal

as for the printed Book of Gratius, I finde it expresses in the Horses but yes Son down, fay. as for the printed Book of Grains, I made our agious and notable Horses: but yet Servius saith, saing, that Agragas was a breeder of most couragious and notable Horses to the indianal said. ing, that Agragas was a precuer of more consumation of the justing or combates cording to indarus) that the Agrigentines in times past sent their Horses to the justing or combates of Gracia, returning with victory from thence, and we have also read, that in Cappadocia whole troops of Gracia, returning with victory nonfore of Horses from Agrigentine, and those were excellent. Artisophanes calleth those great Atmen Horses (Cambari) either of the greatness of the Mountain, or else great Canthars are bred in it, or of the Horses of Æina, being notable for swiftness and running. The Horses that are bred in Green and Cappadocia are also most excellent.

Strabo.

In Greece there are most notable Horses of Thessalp, which Absyrtus saith be the bestin all Greece The words of Gratius the Poet speaking of the The falian Horses are before recited. The Mares of Ametus were the most excellent, but as Homer reporteth the Thessalian were before them. The Solitude or Wilderness of Arcananus is as commodious to feed Horses, as Thessalia. It is certain that Thel. falia excels with Horses, from whence Xernes is said to have made a combate, that he might try hie Horses there where he understood the best breed of Greekish Horses to be, and from whence this proverb arose, Decernatur equa Thessalia (viz.) let the Thessalian Mare be tryed by battail, a proverb of excellent worth, because in old time the chiefest praise was of the Thessalian Mares: which is very apparent by the Oracle that was delivered to the Æginensians. Suidas relateth (but I know not our of what Author) that The falia hath excellent Horsmen; Thracia expert shooters; and India light armour : fo hath likewise Creet and Caria.

Erasmus writeth; that Thessalia is most fit to feed Horses, who do far excel the Arcadians and Foi. dauret, as Strabo witnesseth, lib 8. Cefar was said (when he was Dictator) to have made the first shew among the Romans of the Horses, fighting against Buls, and killing them, whereof Lucanus writeth thus:

Thessalius sonipes bellie feralibus omen.

Texter.

That is to fay; the Theffalian Horse is profitable for sence and deadly conflicts. There is also in Thel. Celia a City (named Pella) from whence I deem the Pellean Horses are so called of Gratius, yet there be other places called Pella (as Macedonia and Achaia) whereof Gratius writeth thus:

> Spadices vie Pellei valuere Cerauni, Et tibi devota magnum pecuaria Cyrrha Phabe decus nostras agere in sacraria tonsas.

Which (Cerauni) are Mounts of Epirus, and Cyrrbu is a Town of Phocis, fituate at the foot of the hill Parnaffus, where Apello Cyrrhaus was worthipped. The Tyrrheans being excellent warriors, are commended of Oppianus. Out of the Islands of the Tyrrhenian Sea (especially Corsion and Sardinia) there be

Volatteran.

very short Horses, but they are of good courage, and gentle withall.

The Thracian Horses are foul and ill shapen, being rough all over their bodies, and having very great shoulders, which in the Greek is named (Calampsen) such a one as will cast down the rider on the ground from off his back, they are crook-backt, or bunched out; or elfe of divers kindes; and therefore they have an unfure and reeling pace, and their course is very unconstant. Ablymus faith, the Thracian Horses are the best. The Thuringian Horses are neighbours to Hessis, which Pliny and Volateranus supposed, are called (Mediterranean Cimbri.)

There be some that suppose the Venetians to descend from a people of Paphlagonia (called Venetans) which after the destruction of Troy came to these places, and by these they make an argument, conjecturing it to be good, in regard they are wholly imployed about breeding Horses, which at this time faileth altogether, but in former days they were very careful to follow their business about the training up of young Mules, whereof Homer writeth. And Dionsfins the Tyrant of Salla ordained, that the breed of Horses should be setcht from hence, to make warlike combates with them, that among the Gracians the excellency of the Venetian breed should remain, and that a great while after that breed of Horses got the praise. Vuallachus this day is called of the Saxons a gelded Horse, and brought out of that Countrey, which sometimes was called Dacia. The Lycospatis and Lycophotians shall be spoken of hereafter.

of the choice of good Horses.

The members DAlladius adviseth to observe four things in choice of a Stallion Horse, the form or outward I proportion, the colour, the merit, and the beauty, all which are necessary to be observed in the choice of Colts or elder Horses, that they may be of a generous race, having fost legs, lofty paces, gently treading, such as will lead the way, and be not afraid of any water, bridge, or ludden noifes; having a gentle neck, a sharp head, a short belly, a fat back, a dapple colour, nimble ear, thick manelying on the right fide, a double bone descending by his loins, a sounding hoof, and legs that cannot fland fill, which Virgil expresses in these words in I be a market than

Nec non & pecorl eft idem delettus equino. Tumorlo; huos in fem fathis fummitiere gent is, Pracipuum jam inde wientele tupende laborem. Continue pecerie general pullus in arvivis Altineribeneditur. & mellia cruya repontt. Primus & ire vlam & fluvios tentare mineces Audet, & ignoto fefe committere ponti: Nec vanos borret crevittus, illa ardua cervix. Arentumque caput hrenie alvur obefaque terge 1: 0 Luxuriatque toris animolum pelius, bonesti Spadices glancique : color deterrimus albis Et gilvo e time, fe qua fonum procul arma dedere, Stara loca mefeit, micat auribus & tremitrarius: Collectiumque premens volvit fib naribus ignem. Denfe juba. & dexiro jatta recumbit in armo. At applemagitur per lumbos fpina, cavatque Tellurem, & folido graviter fonat ungula cornu.

monanto d'in Varro sheweth that at the first fooling of a Coult soman may observe by certain signes how he will Signs to chuse prove when he is in perfection of for if he be chearful, bold, and not terrified at any strange sight, if a good Coli. he run before the company, be wanton, and contend with his equals in course, and over-run them : if he leap over a ditch, go over a bridge, or through water, and being provoked appeareth meek a these are the most true signes of an elegible Colt.

Also it is to be considered, whether they rise quickly, being stirred from their rest, and run away freedily, if their bodies be great, long, full of muscles, and it arp, having a little head, black eyes. open and wide nostrils, there pricked ears, a fost and broad neck, not long, a thick mane curied, and falling on the right fide, a broad and full breaft, large shoulders, and shoulder-bones, round ribs a little belly, a double back-bone or at the least not thin bunchy, and extended it his loins preffed downwards, broad, and well fet, little and fmall stones, a long tail; with curled hair, high, straight and equal legs, round knees, not great, nor bending inward; round buttocks, brawny and fleshy thighs, high, hard, hollow, and round hoofs, well fee to the crown of their pastern, having weins confpicuous and apparent over all his body. That Colt which at the time of his foaling hath Columbia, the most highest legs, is likelieft by common reason to prove most able and noble in his age, for of Varro. all the joynts in the body the knees and legs grow least, and they which have flexible joynts in their Alberine. infancy, will be more nimble and flexible in their age. And thus much for the parts of a Colt. Now, Of the choise in the next place we must likewife take confideration of a Horse untamed, and ready for the saddle. Of a Horse una For the outward parts of his body, faith Xenophon, yeeld evident fignification of his minde, before he backed or no yet ridden.

Plate willeth that the flate of his body be ftraight, and articulate, his head bony, his cheeks little, his eyes standing out, and not funk into his head, flaming like bloud, looking cruelly if the body be black; but black eyes if the body be white, do argue a gentler and better disposition; short and little ear, the crown of his head greater then the relidue, broad nothrils, whereby he not only looketh more terribly, but breatheth more easily; for when one Horse is angry with another, in their rage they are wont to stretch out their nostrils vehemently.

The beak or fnowt of a Horse, ought not to stand out like a Swines, but to bend down a little crooked, the head to be so joyned to the neck, as it may bend more commodiously, that is, if the neck be small next to the head, so will the neck stand before the rider, and his eyes appear before his ket: and although he be full of stomach, yet will he never be violent or stiffe necked. It ought also to be confidered, whether his cheek bones be sharp, tender, or adequal, standing one above another, for their imparity maketh the Horfes neck to be hard and ftubborno

The back-bone above his shoulders higher commodious to see the saddle upon, and his whole boa dy the better compacted, if the back-bone be double, and smooth; for then shall the Rider sig more easily, and the form of the Horse appear more delectable. A large break sheweth his comelines and frength, making him fit to take longer reaches without doubling of his legs, because in a broad breaft the legs stand further asunder : large side or ribs swelling out above the belly, for they thew the ability of the Horse both to his food and work, a round even belly, and his loins being broad and short, causeth the fore-legs to be lifted up more easily, and the hinder-legs to follow; for the fmall loins do not only deform, but enfeeble and oppress the Horse, there fore the loins ought to be double, the ribs broad and fleshy, agreeable to the breast and sides, buttocks solid and broad, with a long tail reaching down to the heels of his hinder-legs, Thighs full of sinews, the bones of his least tail reaching down to the heels of his hinder-legs, his less thick like posts of the whole body, but that thickness ought neither to be of veins nor sesh, for then they are quickly inflamed and wounded, when they travel in rough and sharp wave. ways: for if the flesh be cut a little, the commissures part asunder, and causeth the Horse to half, and above all other things have a regard to his feet, and therein especially to his hoof, for being thick, it is better then being thin, likewife if they be hard, causeth the pastern to fland higher from the ground, for fo in their pace the foft and hard parts of the foot do equally.

fultam one another, and the hard hoof yeeldeth a found like a Cymbal, for the goodness of a Horse appeareth by the found of his feet. unings we islab mahi fo ir son to non ..

Now on the contrary fide it ingood salfo to dead down when faults and fignes of reprobation in Hories and first of all therefore; magical and steeling has a greatests, narrow nostrils, holloweyes. Horles, and first of all therefore; was really believe founders, narrow sides, and little sleshy sharp loins, bare ribs, hard and lieave legs, kiness bot aprecipited, weak thighs, not strong, the strong loins is the strong loins. crooked legs, thin, full fleshy, plain and low kook; all chefe things are to be avoided in the choice Ances, to space felo committee fants: of your Horse.

of the choise of Stallions and wree singuisties.

illiand and mulamina has supplement.

Ow in the next place, let us cuitident hasholdens by the form the next place, let us cuitident hasholdens by the form of the procreation, and we have the wed already, what in also the or procreation, and we have the wed already, what in also the or procreation, and we have the wed already, what is a supplementation. the colour, form, merit, and beautys. This Stallion is called in half Rozaine; in France, Estalon in Germany, Ein Springhengst; and in Latine, Admissariut, quia ad generandem sobblem admittitur, because he Of the colour, is sent to beget and engender. The Graciant, Anabites, or Ochemical First of all therefore, to begin with the colour: that Horse is best which is of one continued colour; atchough oftentimes (as Rusur faith) Horses of a despicable colour phoye as noble as any other minimis

The chief colours are these; bay, white, carnation, golden, ruffet, mouse-colour, slea-bitten. spotted, pale and black : of all those the black or bay is to be preferred. Opplinis maketh diffin. ction of Horses by their colour in this manner, the gray or blewish spotted is fittelt for the hunting of the Hart, the bright bay for the Bear and Loopards, the black with flaming eyes against the Lyons. The natural colour of the wilde Horfes are an africolour with a black brake from the head along the back to the tail; but among tame Horses there are many good ones of black white brown. red, and flea-bitten colour. Bibyet itis colbei remembred, that feldom or never Colts be foaled white, but rather of other colour, degenerating afterward by the increase of their age, for hith Hories are more lively, durable, and healthy, then other of their kinde, and therefore Plurarch commendeth a white Horse of Sylla for his swiftness of foot and Romach : among all colours, first the black, then the bay, next the white, and last the gray are most commended.

Camerarius commendeth a cereain rolour called in Latine Varius and may be englished daple gray, because of the divers in-textures of colours, which although thany Nations do disallow, yeundoubtedly than colour (faith he) is a figure and argument of a good wature, condituted and builded upon a temperate commixture of thumors. Where black, white and yellow hairs appear, fo that the fight of one of the sain nothing inferiour to the equestrial party coloured capabilons: Among Horses, which are divers coloured, they which have flars in their foreshead, and one white foot, were molt commended ; fuch were the Thracian Horsey not admitted in copulation; of which Virgil speakcellin this mannet to have a man will a common or and let the wall then we the restricted distriction of country to

Thracius albia Portat equat bicolor magulis, veftigia primi 111. am sent and Alba padies frontemque oftentans induus albamie tos has funt Acres of the Strate bearing

Black Horses also which have one russet or swart spot in their faces, or else a black tongue are highly commended for generation, but the pale coloured Horses are no wayes to be admitted to cover Mares, because their colour is of no account; and likewise it is seldom seen that the Foal proveth better then the Sire! The bay colour hath been received without exception for the best travellers, for it is supposed, that Baudim (amongst the Latines) is derived of Vadium, quia inter catera animalia firting vadat: because among other creatures he goeth most surely.

It is also behoveful that in a Stallion Horse, the mane be of the same colour with the body. Horsemeans to make keepers have devised to make their Mares conceive strange colours, for when the Mares would go to the Horse, they paint a Stallion with divers coldurs, and so bring him into the fight and prefence of the Mare; where they fuffer him to frand a good while, until the perfectly conceive in the imagination the true Idea and full impression of those pictures, and then they suffer him to cover her; which being performed, she conceiveth a Foal of those colours and like manner; Pigeons conceive young ones of divers colours.

The Germans to mingle the colour of Horses hairs (especially to bring black among white) hake the roots of Fearn, and of Sage, and feethe them together in lee, and them wash their Horses all over therewith. For the making of their Horses white, they take that fat which ariseth from the decoction of a moul in an earthen pot, and therewithall anoint the places they would have white, Also they shave off the hairs, and put upon the bald place crude Hony, and Badgers greale, which maketh the hairs to arise white : and many other means are used by Horse-leaches, 45 afterward shall be shewed. In the old age of a Horse his hair doth naturally change white, above all other beafts that we know, and the reason is, because the brain-pan, is a niere thin and flender bone, then the greatness of his body would require, which appeareth by this, that receiving 2 blow in that place, his life is more endangered then by hurting any other meniber; according to the observation of Homer:

Et qua fete barent cariti, letbaleque vulnus Pracipue fit equis .-

And thus much shall suffice for the colour of a Stallion : now followeth the form or outward The form, proportion of the body, which ought to be great and folid, his stature answerable to his strength, his lides large, his buttocks round, his breaft broad, his whole body full and rough, with knots of his floor dry and folid, having a high hoof at the heel. The parts of his beauty are The beauty of thefe, a little and dry head, the skin almost cleaving to the bones, short and pricked ears, great a Stallion. their, a most and priced ears, great eyes, broad nostrils, a long and large mane and tail, with a folid and fixed rotundity of his hoofs, eyes, promotion, as thrusteth his head deep into the water when he drinketh; his ribs and loins like an Oxes, a smooth and straight back, his hanches or hips long, broad, and fleshy, his legs large. defly and dry, the finews and joynctures thereof great, and not fleshy near the hoofs: that the hinder part of his body be higher then his forepart, like as in a Hart, and this beauty better appearethin a lean body then in a fat, for fatness covereth many faults; the former parts are thus expressed by Horace:

> Regibus bic mos est ubi equos mercantur, opertos Inspiciunt, ne si facies ut lepe decora Molli fulia pede eft, empterem inducat biantem, Quod pulchri clunes, breve qued caput, ardua cervix.

If you will make trial of your Stallion, whether he be fit for procreation, Hipparchus teacheth you this experiment: press the genital member with your two fingers, and with locks of Wooll draw out his feed, which being to drawn out, if it cleave and hang together, fo as it will not be cut nor easily parted, it is a demonstration of a good Stallion; but if it hang not together like birdlime, but easily go asunder like Milk or Whay, such a Horse is not to be admitted to cover your Mares. When Horses be old among other faults, they engender Foals lame in their feet, and therefore they The age of a are to be kept, and not to be admitted to copulation nor War, for his rage is like a weak fire among Stallion. wet stuble, according to these verses:

> -Morbo gravis aut segnior annie Deficit, abde domo, nec turpi ignosee senelle. Frigidus in venerem senior, frustraque laborem Ingiatum trabit: & si quando ad pralia ventum est, Ut quondam in stipulio magnus sine viribus ignu, Incoffum furit.

Therefore it behoveth that a Stallion Horse be not under three years old when he covereth a Mare, Columella. and it is best for him to begin at five, for so he will endure in generation, not only till he be twenty year old, but also to thirty or forty years, as in some Countreys hath been often proved. They are not to be admitted to cover above fifteen in one year at the most, and a young Horse not above ten or twelve in one year; the refidue may be suffered with observation of their strength and nature.

The King of Babylon beside his Horses for war had eight hundred Stallions, which were admitted Palladim. to cover fix thousand Mares, so that every one had twenty a peece; there is also a place in Syria near Applia, where in one plot of ground were nourished thirty thousand Mares, and three thousand Applia. fand Stallions (as Calius faith) fo that every Stallion had an hundred Mares to cover (in that place) which number exceedeth the proportion of nature. It is also to be remembred, that Stallions are to be separated from Mares all the year long, except at the time of procreation, and then also he must be largely sed according to these verses:

> His animadversis, instant sub tempus, & omnes Impendunt curas denso distendere pinquis Quem legere ducem, & pecori duxere moritum: Florentesque secant berbas, fluviosque ministrant, Farraque: ne blando nequeant superesse labori: Invalidique patrum referant jejunia nati : Isla autem macie tenuant armenta volentes. Atque jubi concubitus primos jam nota voluptas Solliotrat, frondesque negant, & sonibus avent. Sepe etiam cursu quatiuns, & Sole satigant: Cum gravites tunsis gemit area frugibus: & cum Surgentem ad Zephyrum palea jattantur inanes. Hoo faciunt, nimio ne luxu obiustor usus Sit genitali arvo, & fulcos oblimet inertes, Sed rapiat fitiens Venerem, interiufque recondati

Colts.

Marcs conccive the belt coloured

Artificial

Varrinus.

Abstrius.

It is also to be observed, that the males which are designed for procreation be not over much labored, for then he will be the more weak for generation, nor yet suffered to be too idle, for then a cerrain fleamy humor is increased in them, which likewise disableth them in copulation; and thus much for the males.

The choise of Marcs.

Almost all the same things which have been said of the male, belong to the semale, except the bellu of the female ought to be greater; but if there be any white speckles or spots in the eyes of the female, such as are not contracted by accident, but breed in them by nature, such a one is refused for breed : for an Horse born of such a Mare, when he cometh to be old, will likewise be affected with the same blindness; but if it be a semale, by reason of her yearly purgation, she may peradventure avoid that mischief.

It behooveth therefore that the Mares appointed for race, be well compacted, of a decent quality, being fair and beautiful to look upon, the belly and loins being great, in age not under three

nor above ten years old.

on of Horfes and Marcs.

Concerning their admission to generation, it is to be remembred, that the Latins have a proper term to fignifie the appetite of the female to the male, which they call, Equire, that is, Horfing and they continue in that lust fixty dayes together; the fignes whereof are these. They forfale their company, running not toward the East and West, but the contrary, to the North and South: neither permit they any body to come near them, untill they either be wearied or meet with the male, and if they meet with a female like themselves, they joyn neer to her, and seem to rejoyce at her fociety, lifting up the tail, changing of the voice, and fending forth of her secrets, a certain thin humour, somewhat like the seed of a Horse, which is called Hippomanes.

Aristotle. Albersus.

They also make water more often then at other times, so that among all the females in the world. there is none, beside a Woman, that is more greedy of procreation then a Mare, because they want a menstruous purgation, and yet eat aboundance of meat, which Virgil expresseth, setting down their unlimitable rage, which carryeth them over Mountains and Rivers, in the time of this furv.

> Scilicet ante omnes furor est insignis equarum, Et mentem Venus ipsa dedit, quo tempore Glauci Potniades malis membra absumpsere quadrige. Illas ducit amor trans Gargara, transque sonantem Ascanium, superant montes & flumina tranant.

Also at that time, their genital hangeth forth more then at other times, but if their manes be shorn off, their lust is extinguished. It is reported also by Columella that in Spain, in the Mountain Togro which reacheth into Portugal upon the Ocean, there be Mares which rage fo far in luft, that by their ardent desire of copulation they conceive by the Southwest winde, without the company of a Horse, (even as Hens do lay egges being not troad by a Cock) which are called Hypenemia, but those Foales live not till they be above three year old. And it is the property of these Mares (faith Avicen) by kicking against the winde with their hinder legs, to open their own womb, and to receive in that delectable air, wherewithal they are fatisfied.

Also he faith, that he heard of an old man, which was born in the Isle of Pealtupha, that the Mares thereof never cease running, from the one end of the Island to the other, when the rage of their luk is upon them; which thing is elegantly described by a Poet, how they turn themselves to the West, standing upon the rocks, and there draw in the cold aire, which oftentimes maketh them conceive, wondering that they conceive not rather by the Hast funrifing or South, then by the Westerly winde bordering upon the North; the Poets words are these:

> Continuoque avidis ubi subdita flamma medullis. Vere magis (quia vere calor redit offibus) illa Ore omnes verfe in Zephyrum, ftant rupibus altie Exceptantque leves auras: & fape fine ullis Conjugite vento gravida (mirabile diciu) Saxa per, & Joopulos, & depressas convalles Diffugiumt, non Eure twos neane Solis ad ortus : In Boream Caurumq; aut unde nigerrimus aufter Nascitur, & pluvie contristat frigore calum.

Sometimes Horses and Mares admit copulation at two year old, but those Foales never prove extelling lent, but at three year old or thirty moneths, they fuffer conjunction safely and with profit, because they cease to lose their teeth. They continue in their generation, bearing every second year, the male untill he be thirty year old, and the female as long as fhe liveth; but the male engendereth yearly: And it is reported of a Horse in Opm, that covered a Mareafter he was forty year old, being only holp up and down from the Mare.

stallion to his

Pliny.

Pliny, Opplanus, Elianus, and Ariftotle do confidently affirm, that when the King of Scythia had all his generous breed of Horses destroyed by a pestilence (except one of his best Mares and a Stallion which was a Foale of that Mares) being desirous to continue the breed, caused his Horsekeeper to put the Son and the Mother together, but the Horse resuled copulation with his

own Parent. Afterward the Horse-keeper covered the Mare with artificial skins, and likewife dreffed the Horse in such manner, as one could not know the other, whereupon being brought together the second time, the Stallion covered his own Mother: Afterward the Horsekeeper discovered them, the one to the other, whereby they knew the fraud, and grew guilty in themselves of incestuous commixtion : Whereupon they took no other revenge upon themselves. but ran to the top of an high rock, and there successively threw down themselves, one after another, so ending their miserable days, and preventing their Masters hopes; to teach all mankinde that they ought not to feek to thrive by fine against nature: the like is before rehearsed of a male Camel.

The very like story is reported of a Horse in the coasts of Rea, yet this is not held to be general: for bealts (as Aiffotle faith) do promiscuously cover one another; the Father the Daughter, the Son the Mother, the Brother the Sifter and this maketh them to be perfect bealts; and the stories before recited may be true, yet are they extraordinary: otherwise the common rule of Ovid remaineth true, That it is not a filthy thing for bears to observe no degrees of nature. ราง เมื่อว่า เดิดเป็นเป็นเป็น

> - Coeunt animalia nullo pudicini Catera delectu, nec babetar turpe juvencant Ferre patrem tergo, fit equo jua filia conjunt

The best time of the year for the joyning of Horses and Mares for copulation, is from the vernall aquinoctial to the Summer folftice, because ther the Colts which are foaled in due time, have the green herbs and all the warm weather for the fuccour of their infancy; and if the Mare (after the have been once covered) refuse the male, let her reft ten days, and then bring her to the male again; if the refuse the second time, you may rake it for granted, that the is filled already. Wherfore feeing it is known certainly that a Mare goeth twelve moneths with young, it is an easie matter so to order the time of her copulation, that her foale may alwayes be delivered in a warm and feasonable time of the year ; for which cause there is an invention for firring up of the luft both in the male and female the Hymenaun fhepherds, by the sweetness of fongs upon their pipes, stirred up their Horses and Mares to copulation, but the more affired way is, to follow the direction of Golumella and Abirtur, to provoke them by natural means, like as Buls

And first of all for the male, give him the tall of a Hare burned, mingled with wine Tand Themento anoint therewithal his stones and genital member, and so shall the dull Stallion be more profit to procure Horses venery; also there is a kind of Sayrium, which they give to them in drink, or the powder of a Horses to copulation flones : likewise if the semale refuse, take firtinges beaten soft with water (as thick as hone) therewithal touch the nature of the Mare in her purgation, and afterwards hold it to her noie; or elle take Hens dung mixed with Rozen and Turpentine, and anoint the secrets of the Mare, which shall so far increase her lust, as it cureth the sottlemeness better then the shrikips, and increaseth luk But you must regard, that no lean and off favoured Mare be anointed, beenufe the Horfe is quickly wearyed from his luft, and fo delighteeth only to barickled therewith without doing anything.

Other again do first of all bring some vulger Horse to the Mare, who provoketh and stirteth her to lust, and when he is neer the very fact of filling her; they lead her away to a more generous Stallion, to be covered by hims. And so is none of these means do prevail with her, they do rub the secrets with a Nettle, and that causeth her to suffer the Horse to enter.

Democritus also said that it is in our power to cause our Horses to bring forth males or semales; To ingender a for if we suffer them to couple when the North winder bloweth, or the third day before the full Moon, or bind his left stone, he shall get a mate; but if when the South winde bloweth, or three days after the full Moon, or bind the right flone of the Horse, it will prove a female.

Also if at the time of copulation, the Horse leap off from the Mare on the right fide, it is a token it will be a male, but if on the left fide, it will be a female. Carnal copulation is most acceptable to Horses, and lesse grievous unto them them to Near, for there is no kind (man only excepted) that is

to venereous and nimble in generation as is a Tibere or Mare hap the been but a few days to-The males know their females with whom they live, although they have been but a few days together; and if strange females fall into their company, they expell them away, by biting, feeding ingle and alone with their females by them fell very but if any male or other store thore come within their walks, then presently strey make force at his of their female the front store they extend het by biting; and in this time of their rage, they notified regard the life in store their adversary, nor the bridge, nor cruel stripes, not steep hits, nor tocks, nor adversary winds the annothing avour of their fellowes; according to the faying of which in their type him, and the control of which in their stripes and in the control of their stripes and the control of the stripes of the stripes

A ific.

It hath been also received, that a barren Mare shall conceive if you take a bunch of leeks bruised small and put into a cup of Wine and twelve French flies called Cantharides in water, put them two dayes together into the genital of a Mare, like a Glyster, and afterwards put her to a Horse anointing her forces with the faid ointment two several times, when the Horse leaps down from her; or essential take Niter, Sparrows dung, Rozen, and Turpentine, thrusting the same into the Mares genital whereby it hath been proved, that fecundity oftentimes followed.

Also some use Siler of the Mountains to procure conception in Mares and Cowes, and the true fign of conception is, when their nature (that is) the fluent humour out of their fecre s ceafeth for a moneth, or two, or three: and Pliny faith, that when a Mare is filled, the changeth her colour a moneth, or two, or three miss to be understood not of her hair, but of her skin, lips and eyes her hair standing more full then before. Then let them be separated from the males, exempting The ordering ner name manning more and labour, for all these are enemies to her foaling, and cause

Likewise they must not have too much meat nor too little, but only a temperate diet, and soft lodging, their better ordering is elegantly described in Vingil, by these Verses.

> Non illas gravibus quisquam juga ducere plaustris, Non faltu luperare viam fit paffus & acri Carpere prata fuga : fluviosque innare rapaces. Salcibus in vacuis pascant : & plena secundum Flumina, muscus ubi & viridissima gramine ripa, Speluncaque tegant : & faxea procubet umbra.

This is most certain, that if a Woman in, her flowers, touch a Mare with foal (or sometime do but (see her) it causeth to cast her foal, if that purgation be the first after her Virginity : In like manner if they fmell of the fnuffe of a Candle, or eat Buck-mast or Gentian. The Egyptians when they will describe a Woman suffering abortment, they picture a Mare treading upon a Wolf, for if a Mire kick at a Wolf, or tread where a Wolfhath troad, the cafteth her foale : If an Affe cover a Mare which a Horse hath formerly filled, there followeth abortment; but if a Horse cover a Mare which an Affe bath formerly filled, there followeth no abortment, because the Horses seed is hotter then the Affes. If a Mare be fick of abortment or foaling, Polypody mingled with warm water given her in a horn, is a present remedy.

. The Scribians when they perceive their Mares to be quick with foale, they ride upon them, holding opinion that thereby they cast forth their foales with leffe pain and difficulty. They carry their young one in their wombs, as bath been already faid, twelve moneths, but sometimes they come at eleven moneths and ten dayes, and those are commonly males. for the males are some perfected in the womb, then the females, and commonly the females are, foaled at twelve moneths and ten days, and those which tarry longer are unprofitable and not worth education. 'A Mare is most easily delivered of her young among other heasts, and beareth most commonly but one at a time, yet it hath been feen that twins hath proceeded from her. At the time of her delivery, the hath leffe purgation of bloud, then to great a molde of body can afford and when the hath foaled, flede-voureth her feconds, and also a thing that cleaveth to her foales forehead, being a piece of black fieth called Hippomauer, neither doth the fuffer her young one to fuck until the have eaten that, for by fmelling thereunto, the young and old Horses, or other of that kind would fall mad : and this thing have the imposters of the world, used for a Philtre or amorous cup, to draw women to love them,

have the imposters of the world, used for a Philtre or amorous cup, to draw women to love them, Virgil speaketh thus of it;

Quaritur & nascentia Equi desfronte tevulsus

Et matrix prayagus amor, and

And again still the standard of the s

This poisson made into a Candle (Angellaus faith) in the burning thereof there shall be a presentation of many monstrons Horses heads. There is very great poisson contained in this Hippomans, for the Arcadian Phormis made a Horse of brasses, and put Hippomans, but the same, and if the Horse at any time seen this Brazen Horse, they were so far invaged with 10th, that no halters or binds could hold them, but breaking all, run and leaped thom, the said Brazen horse, and although it wanted a tail, yet would they for sake any beautiful Mare, and run to cover it; neither when they came upto it, and sound it by their beales of sound and hard here. unto it, and found it by their heels to be founding, and hard braffe, would not they defpair of copulation, but more and more, with noile of mouth, rage, and endevor of body, labour to leap upon the fame, although the flippery braffe gave, them no admittion or flay of abode upon the back of that fubstance, neither could they be drawn from the faid Brazen Image, juntill by the great strength and cruell stripes of the riders they were forcibly driven away.

Some think this little piece of flesh to cleave, to the forehead, others to the loins, and many his the genirals; but how lover it is an unjoy each able part of floods providence, to make the Mares helly a repulcing for that poiling, for it is flightful dremain, in the males as in the females the whole race, of Hories would utterly perith and be destroyed through rage of luft for which cause the keepers and breeders of Hories and diligently observe the time of the mares, sinding, and instantly cur just the readers of Hories and diligently observe the time of the mares, sinding, and instantly cur just the readers of Hories and diligently observe the time of the mares, sinding, and instantly cur just the rage from the Collisten which they have the time of a Mare, to proper the Stallions, to carnal copulation, and the Mare will never love that foal, from whences the list in non-easy and company distributed the mare the Mare will never love that foal, from whences the list in non-easy and company distributed by chance or ignorantly they all berefor, they likewise fall, to be so mad, and practipined to list attempting where loves they are they can their lustiful eyes one every, kind of. Women attempting where loves them to ravish or ingender, with him; and besides because of this oppression of their sunder, their body consumeth and sadeth away: for three dayes, they for they are harmed by, often handling, only it is propitable; that it be suffered with the day in some warm and large stable, so as neither it be vexed, with cold, nor in danger to be oppressed by the Mare through want of rooms. Also their hoofs must be looked unto, left their dung sticking the Mare through want of rooms. Also their hoofs must be looked unto, lest their dung sticking unto them burn them, afterward when it waxeth stronger, turn him out into the field with his dam, left the Mare over-mourn her felf for want of her foal, for fuch beatts love their young ones

After three dayes let the Mare he exercised and rid up and down, but with such a pace as the foal may follow her, for that shall amend and encrease her milk. If the Colt have fost hoofs, it will make him run more speedily upon the hard ground, or else lay little stones under their speed by such means their hoofs are hardned, and it that prevail not, take Swines grease, and Brimstone never burned, and the stalks of Garlick bruised and mingled all together, and therewich alanoing the hoofs.

The Mountains also are good for the breeding of Colts, for two causes, first for that in those places their hoofs are hardened; and secondly by their continual ascending and descending. their bodies are better prepared for induring of labour. And thus much may fuffice for the educating and nurling of foals.

For their weaning observe this rule, first separate them from their dams twenty four hours together, in the next morning let them be admitted to fuck their belly full, and then removed to be never more luckled: at five moneths old begin to teach them to eat bread or hay, and at a year old give them Barly and Bran, and at two years old, wean them utterly.

Of handling, taming, or breaking of Hories.

They which are appointed to break Horses are called by the Grecians; Epochlice, Hippodami, and H precomi; the Latins, Equiones, Asulatores, and Cociones, in Italian, lo Roscopie. Ally, 146 is of opinion that foals are to be used to hand, and to be begun tobe tamed at 18 moneths old, not to be backed but only tyed by the head in a halter to a rack or manger, fo that it may not be terrified for any extraordinary noise, for which cause they use them to brakes, but the best time is at three Mears old, as Crescetienfis teacheth in many Chapters, wherefore when they begin to be handled, let him touch the rough parts of his body, as the mane and other places, wherein the Horse taketh delight to be handled : neither let him be over severe and Tyrannous, and seek to overcome the beat by firipes, but as Cicero faith, by fair means, or by hunger and famine.

Some have used to handle them tucking, and to hang up in their presence bits and bridles, that so by the fight and hearing the gingling thereof in their ears, they might grow more familiar. And when they came to hand to lay upon their backs a little boy flat on his belly; and afterwardto make him, fit upon him formally, holding him by the head, and this they do at three year old, but commit him to no fabour until he be four year old, yet domestical and small Horses for ordinary use are tamed at two year old, and the best time for the effecting hereof, is in the moneth of March.

It is also good in riding of a young Horse to light often, and to get up again, then let him bring him home and use him to the stable, the bottom whereof, is good to be paved with round stones, or else planks of Oak, strewing litter upon it when he lyeth down, that so he may lie soft and stand hard. It is also good to be regarded, that the plankes be so laid, as the Urine may continually the office from them, having a little close ditch to receive it, that so the Horses seet, may not be hurt thereby, and a good Master of Horses must oftentimes go into his stable, that so he may observe the usage of this beast. The manger also ought to be kept continually clean for the receiving of his seath. of his frovender, that so no filth or notiome thing be mingled therewith; there ought also to be partitions in it, that so every beast may cat his own allowance, for greedy Horses do not only speedily raven up their own meat; but also rob their fellows; Others again have such weak flomachs than they are offended with the breath of their fellows, and will not ear except they cat alone. The state of the s

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Orus.

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Of the Horse.

The rack allo is to be placed according to their flature, that fo their throat may not be too much The rack also is to be placed according to their nature, that the timor may not be too much extended, by reaching high, nor their eyes or head troubled, because it is placed too low. There ought also to be much light in the stable, left the beast accultomed to darkness, be offended at the ought and to be much ingue in the kappe, and wink over much, being not able to indure the beams when he is led abroad; but yet Sun light, and wink over much, being not able to the flable must be warm and not hot; for although heat do preserve sames, yet it bringeth indige. Stion and hurteth a Horses nature, therefore in the Winter time the stable must be so ordered, as the beaft may not be offended or fall into diseases by overmuch heat or suddain cold. In the Summer time let them lodge both night and day in the open air.

Vegetius.

This also in stabling of your Horses must be avoided, namely, the sties of Swine; for the slink, the breath, the gruntling of Hogs, is abominable for Horses, and nature liath framed no sympathy or concord betwirt the noble and couragious spirit of a Horse, and the beattly sluggish condition of a Swine. Remove also far away from your Horses stables all kinde of fowl, which were wont to haunt those places to gather up the remnant grains of their provender, leaving behind them their little feathers, which if the Horfe lick up in his meat, flick in his throat, or elfe their excrements which procureth the loofeness of his belly.

Camerarius.

It must also be regarded, that the stable must be kept neat, sweet, and clean, so as in absence of the Horfe, it may not lie like a place for Swine. The instruments also, and implements thereof, such as are the Horse cloathes, the Curry-combs, the Mane-combs, Saddles and Bridles, be disposed and hung up in order behind the Horle, so as it may neither trouble him eating or lying, nor yet give him occasion to gnaw, eat, and devour them to their own damage or hurt, for such is the nature of some wanton Horses, to pull asunder and destroy what soever they can reach.

They are therefore oftentimes to be exercised and backed, and principally to be kept in a good diet, for want of food dejecteth the spirit of the noblest Horse, and also maketh the mean Horse to be of no use; but on the contrary a good diet doth not only make a mean Horse to be serviceable. but also continue the worth and value of the beaft: which thing Poets confidered, when they sained that Arion the Horse of Neptune and some others were made by Ceres the Goddess of Corn, which any mean witted man may interpret to fignifie, that by abundance of provender the nature of Horses was so far advanced above ordinary, that like the Sons of the Gods they perform incredible things: whether therefore they cat chaffe, or hay, or graffe, or grain, according to the diverfities of Countries, let it be wholesome, clean, fresh, and sweet, without dust, gravel, mustiness, or

In the morning give them Barly or provender, a little at a time in distinct or several portions twice or thrice one after another, fo as he may chew and eke digest it throughly, otherwise if he raven it in, as he will do having much at a time, he rendreth it in his dung whole and not digened. About three hours after, he hath eaten his provender, give him a little of hay and three hours after that, his dinners allowance of grain, as in the morning, and afterwards about two or three a clock hay again, and then some drink; last of all give him his allowance of provender for supper, with a bottle or two of hay, which ought to be more plentiful then the former fervings: and yet these rules are not to be understood as though they might not be altered, for the times prefixed may be prevented if occasion require. Their best provender is Oats and Barley, yet Barly ingendreth the thinner and better bloud, and therefore it is to be preferred, only the measure of the provender is left to the discretion of the Horse-keeper, and there is no meat more wholesome for a

Horse, then Barly and Chasse, because it will make him full of life, and also able to indure labour,

In England in many places they give their Horses bread made of Fitches, Beans, and Peale. When one is to make a journey on horse-back, let him not give his Horse too much provender the noon before, but so much the more hay, and bread steeped in wine, and also let him serve him sooner at night then ordinary, that so the beaft may take the more rest. There be which refuse to give Horses wet provender or steeped bread, because they conceive that it will breed in them loathsomeness of meat; but the truth is, a reasonable Horse-keeper preventeth that mischief; and besides, the meat of a Horse is altogether so dry, that the beast himself is indangered to be sick of that diffese and therefore it is as safe to give him moistened food sometimes, as well as to give him bread mingled with falt.

Cameratius.

When a Horse is weary or sweateth, let him not drink nor eat provender, but after he is walked a little while, give him hay, first of all covering him with a large cloth, and remember, that hay is not to be call before a Horfe, as it is out of the reek, but first of all it must be pulled, and saken betwirt the hands, for the avoiding of dust and other filth. Restrain the Horse as much as you may from eating the litter under his feet, for even the best meat so defiled is unwholesome. It is also good sometimes to suffer him to pick up his mear on the ground betwixt his forelegs, that will make his neck to grow thinner, leaner and more comely. Let his neck be fast bound in the stable with a Leathern collar, and binde with a manicle his fore-leg to the hinder-leg on the contrary fide, and fo shall his be preserved in more health, because they cannot move out of their place but with difficulty.

Concerning the drink of Horses, something more is to be added in this place, and namely brackish and troubled water, such as runneth softly, as in great ponds, is sitted for Horses, because that water, being hot and thick nourisheth better, but the swift Water is colder, and therefore more unwholesome, but in hot times (as in Summer) the sweet and clearer water is more conve-

nient if custome be not against it. And because a Horse (except he drink freely) can never be fatlet his mouth oftentimes be washed within with Salt and Wine, and that will make him eat and drink more liberally: and yet the running water is more wholesome for Horses, because whatfoever is moveably fluent, is lesse subject to poison then that which standeth still; but if a Horse sweat or be weary, it is not safe to let him drink any thing, except he first stale, for in such cases followeth distention. And it is better to turn or lead forth your Horse to water, then to bring it unto them. And if at any time necessity cause this to be dope, then let the Water be very

His stable or lodging ought to be ordered, as neither it offend him by cold, in Winter; nor yet through heat in Summer, for both these extremities are pernicious: and therefore when the weathe isextream cold, then must the Horses back and belly be covered with a cloth; and when on the contrary it exceedeth in heat, then must his litter be taken away. Also in heat he must be covered with linnen to avoid flies, and in cold with woollen to help nature: likewise it is good toward night to pick, cleanse, and open his hoofs, with some artificial instrument, and to thrust into the hollow Cow-dung, or in defect thereof Horse-dung with a little straw, that so he may not the none again: but this is not good to be done every day, but rather every second day, and it is good to mingle therewith fewet or greafe, or else a new laid Egge with warm ashes. In ancient time they used not to shooe their Horses with iron, untill the dayes of Catulius, who remembreth this custome, saying.

Ferream ut soleam tenaci in voragine mula:

So that it seemeth that this devise was first of all invented for Mules. The Horse-shooes ought to be round like his feet, and not heavie, lest the Horses nimbleness be thereby hindered; and great care must be had in nailing or setting them on, lest the tender and steshie part of the foot be there-

Another charge of a Horse-keeper is to keep his Horses lips soft, tender, and gentle, so as he Pollux. may more sensibly feel his bit: and for this cause let him often rub them with his hands and warm water, and if need require with oil also: and in handling of a Horse this must be observed for a general rule, That neither he come to the Horse right before his face, nor behind his tail, because both these are dangerous to the rider; lest by his heels or mouth he harme him, but on his side he may safely set upon him or handle his Horse, and when he leadeth him, he must likewise go on his fide.

Likewise good and painful dressing of Horses is no small means to retain him in sound and perfect health; and therefore he must often be touched with the Curry-comb, and afterward with a handful of straw, so as the hand may follow the stroke to lay the hair smooth: and their fashion was in old time to brush over their Horses with a little linnen instrument made like a sword, whereby they excusse all dust from the beast: and herein it is wisdom to begin at the head and mane, and so to descend to other parts, and to touch the Horses back gently : he may wash the head and mane because it being so bony, it is dangerous lest the comb offend and grieve the beast, except it be layed on very tenderly, but it is not good to wash the legs, because dayly washing softneth the hoof by sliding down of the water, and therefore it is sufficient only to stroke them down with

The neather part also of the belly is not to be kept over clean, for the more it is cleansed with was Camerarius. ter, the more is the Horse pained therein: when a Horse is dressed, it is good to bring him out of the stable, that fo in the open air he may be tyed in a longer halter, and feem to be at liberty, whereby he shall be brought to more cleanness and tractable gentleness, standing upon some smooth stones, till all the dust and loose hairs both by the Comband Brush be driven away, and in the mean time the stable be emptied, and this is to be performed before the Horses watering. You must also regard the skin wherein the Horses yard runneth be kept clean; for if it be stopped it hindereth urine, and maketh the Horfe fick, and when your Horfe is in drefling, let him have before him no manner of meat either of hay or provender.

Let them be led to the Water twice a day, and wash therein both legs and belly, except in the Winter time, wherein it is not safe to wet the Beatt so often : and if there be in them any appea-Tance of fickness and infirmity, or if you have any purpose to give unto them any kind of medicine, then must you altogether forbear to water them. Some use to wash their Horses tegenwith warm Vegetius. wine-lees to refresh their joints and finews after hard journies, which collome feetieth very allowable : other use in stead thereof warme dish water one of the kitchin, and the backes they wash with cold water and falt.

Underneath their tails, and near their yards, you shall find them in the Summer time to be much annoyed with flies, and therefore it is a needful part of the Horfe-keepers watchfulnels to look in thole places and drive them away, for fo his charge will take the better reft.

And evermore there must be nourished a mutual benevolence betwist the Horse and Horse keeper, fo as the Beatt may delight in the presence and person of his attendant; and for this chile he man had been and person of his attendant; and for this chile he man had been and been and been and been also been he may be kept from hunger, wer litter, cold in the Winter, and flies in the Summer ! and furthermore kept from hunger, wer litter, cold in the Winter, and flies in the Summer ! thermore a diligent caution must be had, that the Beast be not provoked through overmuch sevel rity, for if the Horse by his keepers violence be often driven to his rack and manger to avoid

Gripes,

Ruffiw.

Of the Horse.

24.I

ftripes, either he hurteth his houlders or legs by his own weight or force, or elfe groweth into a ftripes, ettner ne nurtett ins mounts of the by the first state of the growth into a trembling at the presence of a man, and so never yeeldeth any loving obedience; or esse falleth into fome furious and unreclaimable evill qualities. The Master therefore ought often to enter into his fome turious and unrecialinable evil quality the Beaft will quickly take notice of him, espestable, and take a view of his Flories diages, and piece of ill husbandry to trust Servants and not to cially it he have but one, for it is a given toy, so that is, as the forehead is before the nape overfee them. Cate was wont to fay, Front occipitio prior: that is, as the forehead is before the nape overlee them. Gate was wont to any, a true hath fet him highest and formost, which should not hide of the neck; meaning thereby that nature hath fet him highest and formost, which should not hide of the neck; meaning thereby the him and discharge it, for it is not safe or any part of wisdome, to fee by another mans eyes, or work altogether by Deputies.

e by another mans eyes, of of lending their Horses, for the Germans have a pretty proverb, that they Men must also be all tall of least feasts out of their fight, for commonly they learn some evill fashion or other more then they had before; and fo much more Horses (after lending) return home a-

gain to their Masters with asteration of strength and quality.

of adorning and furnishing Horses.

The furniture of a Hotle and

T Cannot approve them that cut off their Horses tail or foretop; one received beginning from an ignorant perswassion of increasing the strength of the Horses back, and the other from an his trimming imagined comlines, by trimming it with ribben or some devised knot, or that it hindred the Horses fight. In the first the Beast is wronged and deprived of his help against the flies, and decency of his hinder parts; and in the fecond nature accused, for not adorning the Horses forehead with more gaudy and variable coloured hairs, and providing a bunch of hair to weaken his eyes; but neither of these are tolerable, for a wife man once to imagine, and therefore I will not spend any more time to confute this vain adorning of Horses.

Let the horse-keeper take heed that he harm not the Beast when he putteth on his Bridle, for a little negligence quickly bringeth a great offence, by touching, wringing, and oppreflingany tender part in the Horses head or mouth. He must alway put on his Bridle on the left side, and if the Horse of his own accord do not open his mouth to the bit, then must he gently open his mouth with one finger, and so put it upon him; and if by that means he open not his mouth. then presse or wring his lip upon his great canine tooth, which thing causeth any Horse to open

Also it must be regarded that the Horse in leading be not drawn after you, for so will he be made hard headed, unwilling to follow. Again his Cheeks must not be pinched by the Bridle, lest theskin grow senseles; and also it must not hang long or loose in his mouth, for so he will be alway biting his bit, and give lesse obedience to his Rider.

Gamerarius writeth that he hath seen some put Salt upon their bits, whereof the Horse licking or tafting, became more willing to take it into his mouth; and for the better performance hereof, it is necessary to observe by often triall, what kind or fashioned bit best beseemeth and fitteth the Horses mouth, and finding it, keep him thereunto continually: and when it is put on, neither wring his Cheeks, or let him rowl it betwixt his teeth.

The Saddle also must be so fastened to his back, as that it may not turn or rowl upon the same; wherefore he which layeth it thereupon, must come on the left side, and gently without violence or noise, set it upon the Beast; so that neither girths, peytril, sturrops, trappings, or crupyard, fall betwixt the Back and Saddle, neither covering therewith the Horses wither, nor yet touching his

First of all let the peytrill on the breast be buckled, then the girths in order neer the forelegs, not upon the belly, for upon the belly they will be fliding off, and that is against the rules of riding; for Bene equitant qui bene cingunt ; that is to fay, they ride well which bind fast : and this ought to be done in an open place, where both the Rider and the Horse may have more liberty: wherewithal a generous and great stomached Beast is much delighted: neither must be be tyed or drawn too hard till the Rider be feated. Look also often to the girths, that they wring not the fides, or pull off the skin.

Of Riding and litting on Horseback.

Hen you are to get up and mount on Horseback, take hold on the lower part of the Bridle neer the Bit, with the left hand, with such a distance as may both keep him from rising, nor give him offence, if you take advantage to get into the Saddle, and with the right hand take the rains on the top of the shoulders and the mane, and so hold them, as you give no check to the Horse mouth in mounting: there are other rules for this among Riders, wherewithal I will not meddle, only it is good to use your Horse to backing both sadled and bare, as well from the plain ground, as from blocks, and rifings invented for the ease of man.

Therefore before you go to Horseback, first stroke your Horse, and make much of him with gentle words, or other convenient found which the Horse understandeth, and so will he stand mote willingly till you be on his back: for this thing there is in Plutarch an excellent story of Alexandr the great, when Bucephalm was first of all presented to his Father King Philip, by a Thesialian called Philonia: For when the King was perswaded to go forth into the field to try the qualities of this beaft, which was fo highly commended for rare parts, and valued at fuch a price, as none but a King beatt, winter was then the Horfe began to fnort, and kick, and to admit no man to come unto might yeeld for the rains, but kept aloft like a wilde and untamed Horfe; yeelding no bim within the length of the Riders: whereat the King fell exceeding angry, and bid obedience to vote the unruly and untamed Horse: Alexander being present, complained of the ignother lead away the unruly and untamed Horse: Alexander being present, complained of the ignothem lead away the finders, and that they were the cause why such a generous and gallant rance and the same defined and bearing whereof, King Philip smiled, and yet so carryed himself as beatt was no better the words of his Son, untill Alexander repeated his faying the fecond time; whereunto his Father replyed, What (fir Boy) will you make your felf more skilfull then these old unning Riders? will you lay on them an imputation of fear and ignorance? Yes, faid Alexander, I will adventure to handle this Horse better then any other: Yea but (said Philip) what punishment then wile thou undergo if thou fail and perform not what thou halt faid? What punishment? (faid Alexander) why I will give them the price of the Horfe: Whereat the King laughed and firuck up the wager, and fo had Alexander the rains of the Horse delivered to him, who presently turned him about against the Sun-rising, that so he might not be terrified with the shadow of the beholders. and so led him up and down softly two or three turns, and at last wan the Horse to hand. which he gently stroked and applauded; and when he had gotten perfect intelligence and understanding of the Horsesstomach, he cast off his cloak, and addressed himself to mount on his back. so holding the rains and bearing his hand and whole body as he did not check or pinch the Horses mouth: so he inclined him first of all to lay away his stirred and angry minde, and afterward paced him to and fro gently, which the Horse endured: At last he put Spurs unto him, and made him run, leap. carreer, and curvet, to the terrour, at the first, of all the beholders, and afterward to the fingular admiration and praise of himself: which caused the company or train to applaude this fact. and forced the old man his Father, to fend forth tears for joy; and when Alexander descended from his Horse, he could not contain himself, but he must needs go kisse and embrace such a Son ; whereby it is manifest, that when a Man is to ride on a generous spirited Horse, he shall bend him to endure the burthen by gentleness and familiarity, to as the Beast may still know and love his Rider.

Likewise when the Master mounteth, it is requisite that the servant be on the other side of the Horse to hold the stirrop, for so shall he get up more surely, and set himself more softly. Some Horses are taught to ben'd their knees to take up their aged and sick Masters, that so they may be Xenophin. the leffe offended in ascending to their backs, and this custom (faith Pollum) did first of all begin a mong the Perfians.

The ancient Germans were fo fingularly exercised in Horsemanship, that standing upon the ground and holding a Spear or Lance in their hands, they mounted without other stirrop or vantage upon their Horses backs; and not only when they were ordinary attired in common garments, but then allo when they were armed, (though Julius Cafar take from them all glory of Chivalry) yet now adayes the invention of Saddles with stirrops, is most easie both for Horse and Horsemen, being then better the Pelethronian invention time.

When the Rider is in his Saddle, and is well feated, he must not sit as in a Chair or Charior, bended together, but rather keep his body upright, only bowing outward his knees, for so shall he be better able to defend himself or offend his adversary; for he must rather seem to stand then to fit on horseback.

The Rider or Master of Horses must spare his Horse in the heat of Summer, (about Dog! Ruffind dayes) and in the cold of Winter, and never at any time to Ride past the twylight of the evening. The Horse being empty, is more prone to make water then being full, and therefore must not be hindered in that desire: and alway after his staling, ride him not too fast, untill his nerves which were extended to let forth the Urine be contracted, setled and drawn together

If in the Winter time a Horse be to passe over a foord of water (which will ascend up above his Abstrus. belly)let him stale first, lest he fall into the Strangury, and also be a little eased of his load.

There is no beast that rejoyceth more in celerity and swiftness then a Horse, because so soon as he is turned out of hand, he instantly runneth away speedily, and doth walke softly as at other times: and this is a pleasure to them, except when they are provoked above their desires : and the counfell of Xenophon when you are to Ride fast or for a wager, is this, bend the upper part of the body forward, firetching out the hand which carryeth the rains; now drawing it in, and then letting it at length again; and therefore it is good in such cases to use thort rains, and if the Horse in his course stretch forth the rains of his own accord, then is it a sign of an unskilful Rider, or of a weak and tireable Horse. Add not Spurs but in great necessity, but guide and provoke him with voice Pollug. and riding rod, for quick and good metled Horses are by the Spur made fierce; and gentle natured Beafts made fluggards like Affes, which by often beating feem to neglect and despise stripes.

You must also shorten and lengthen your journies and times; of Ridings, so as they may neither be certain to the Beast, nor yet over long; and specially after a long journey, take a shorter is you Ride upon the same Horse.

First of all let him be used to plain and equal wayes, and if he be to leap or go up a hill, it was a precept of the old Grecians, that then the Rider must lay the rains in his neck.

The History of Four-footed Beasts.

If the Horse at any time be either more fierce or fluggish then ordinary, he may be holp by these means. Wildeness and fierceness of Horses, is like to anger and rage in men; and therefore occasion ons of offence in word and deed must be avoided: therefore as soon as the Rider is upon his back let him reit a little before he fet forward, and then also let the Horse move but his own pace, for as men are offended with suddain violence and imperious gestures, so also are Horses: but if the Horse being firred to his race, be more forward and hot then ordinary, he must be gently restrained by the bridle; and it is better to qualifie their rage in long and spacious direct journies, then in often windings and turnings.

But if any manbe so simple as to think that by length of journey or race, his Horse will be more meek, because he may be tyred, he deceiveth himself; for as rage in man inventeth hurt. full revenge, and turneth into malice by continuance, so also in Horses it procureth a headlong ruine (if it be not prevented) both to Horse and Rider: and therefore if your Horse be of a generous spirit, never provoke him to ferocity, for as they are wilde and fierce, so are they wicked

and harmful.

It is also better to use light and gentle bridles then heavy and sharp, except the Rider can by his art fo frame the sharp as the gentle bit: and also the Rider must so frame himself in his art of riding, that in the commotion of his Horse, he may not touch any member or part of him, but only his back whereupon he fitteth.

He must also learn his different terms, to incite and stir up his Horse to run forward, which the Grecians call Cloums, or elfe to reftrain him and keep him in, which they call Poppy mus, the one closeth

the lips, and the other toucheth the palat.

If the Horse be searful of any thing, you must shew the thing to him plainly, that so by custom he may learn not to be skittish, and let him smell thereunto, till he searn not to be afraid; but if men beat them, they do but fear them more; for while they are fo ill handled, they fuspect that the things whereof they are afraid are the cause of their stripes. In like fort when they go on the one side, or turn back again, it is good to use the Spurs, because they encrease their terrour and perverfeness; and therefore as peaceable encouragement and friendly perswasion is the best means to perswade a man in his fear, the like course must be taken with a Horse, that so he may go straight on without doubt or trembling; and learn not to account any thing horrible

When a Horse is so tyred and wearied in his journey that a man would judge him unsit for any labour, take off his fieldle and burthen, and put him into fome stable or green field. where he may tumble and rowle over and over, and he shall easily recover. In ancient time, if Horses were to be travelled through snow, they made them boots of sackcloth to wear in their

journey.

Of the disposition of Hotses in general.

A Mong the flocks or heards of Horses, there is not a Captain or leader going before or governing the residue, as among Oxen, Sheep, and Elephants; because the nature of theses more instable and moveable it being a swift and high spirited Beast, and therefore hath received a body furnished with such members as are apt to be swayed by such spirit: for Ladantius truly obferveth in them a defire of glory, because after victory, the conquerours exsult and rejoyce, but the conquered or overcome, mourn and hang down their heads; which thing Virgil expresses in this Verfe :

Insultare solo. & gressus glomerare superbos.

But more plainly Ovid, the triumph of the conquering Horse; saying,

Hic generolus bonos & gloria major equorum s Nam capiunt animis palmam, gaudentque triumpho, Seu (eptem fpatils circo meruere coronam. Nonue vides victor quante sublimius altum 'Attollat caput. & vulci se venditet aura. Celfave cum cafo decoratur terga leone, Quam tumidus, quantoque venit speciabilie acin : Compescatque folum, generoso concita pulsu, Ungula sub spolite graviter redeuntie opimie.

And Pliny affirmeth that when they are joyned together in Chariots, they understand their enconragements of glory and commendation: and therefore there is not any beaft of fo high a flound as a Horfe.

Of the natural disposition of Horses.

Hey love wet places and bathes, for which cause they are called Philolutes, they also love musick, as hath been already declared, and the whole hoast of Army or the Sybarites, taught their Horses to dance at the found of a Prope t and Culius writeth hereof in this manner, So great (1 inth he) was the riot and wantonnels of the Sypaines; that at their common feasts they brought in Horses to dance riot and wall which thing being known by the Crotoniate, they offered them War, and agreed upon the fight: whereupon in the day of battle, the Crotoniats brought with them divers Pipers and Minfirs, who upon a fign given to them, founded their infruments, whereupon the Sybaritan Horses come running and dancing among their adversaries, and so betrayed themselves and their Riders to

The like Rory is reported by Athenaus, of the people called Gardiani; for they also taught their Horses to dance upon their hinder legs; and to work many strange feats with their fore-feet, at the

hearing of certain measures played upon Pipes.

The Bifalians waged War against the Cardians; and they had to their Captain a certain man called A History. Onario, who when he was a Boy was fold to Cardia, and there he served with a Barber: In the time of his service he oftentimes heard, that the Oracle had foretold, how the Cardians should be overcome by the Bifaltans, and therefore he to prevent the worst; run away from his Master, and came home fafe to Bifalia his own Countrey, and was by his Countrey-men created Captain of all their warlike forces; he understanding what tricks the Cardians taught their Horses in dancing, brought out of Cardia certain Pipes, and taught divers Bifaltans to found and play the measures upon them. which the Cardians taught their Horses: whereupon when as they joyned battle with the Cardian Horses (for all the force of the Cardians lay in their Horses) he commanded his Piping Bifaltans to found their mulick, which the Horses understood, who presently stood up upon their hinderlegs, and would not fight any more, or go any further, fo as they were overthrown by their adversaries.

They have also a singular pleasure in publick spectacles, and therefore have been observed to be Solinus. provoked not only by pipes or fuch instrumentall musick, but also by Songs or, vocall harmony, by variety of colours, and by burning Torches. Dion also writeth that he saw a Horse taught to know and to do reverence to a King.

And Textor affirmeth that he faw a Horse at Paris at the trumphs, Tilt, and Turnaments made for the mariage of Lewis the twelfth to Mary, a Lady of Britain, which being commanded by his Rider to salute the Queen, presently did bend both his knees unto her, and then rose again running away as fast as a bird could flie.

Homer feemeth also to affirm that there are in Horses divine qualities, understanding things to come, for being tyed to their mangers they mourned for the death of Patroclus, and also fore shewed Abiles what should happen unto him : for which cause Pliny faith of them, that they lament their loft Mafters with tears, and foreknow battles; Virgil writeth thus of the Horse of Pallas;

> Post bellator equus, positie insignibus. Athon: It lachtymans, guttifque humectat grandibus ora.

Acomfus affirmeth, that Cafar three dayes before he died, found his ambling Nag weeping in the stable, which was a token of his ensuing death, which thing I should not believe, except Tranquillus. in the life of Cefar, had related the same thing, and he addern moreover, that the Horses which were consecrated to Mars for passing over Rubicon, being let to run wilde abroad without their Masters, because no man might meddle with the Horses of the Gods, were found to weep aboundantly, and to abstain from all meat. Whereof there could be no cause given, but the love of their former Mafters. It is also reported of Rodains a Captain to Charles the great, who after the death of the Emperour was made a Monk, his Horse would never suffer any to come on his back except his Mafer, who likewife had abstained from riding many years . But it happened that certain Pagans brake inupon the faid Monastery, whereupon poor Rodaius went unto his Horse, who after many years discontinuance, willingly took up his aged Master upon his back, aud so carryed him untill he triumphed over his adversaries; and no marvel, for Dogs and Horses are most loving to men, if they be brought up carefully, and liberally, they recompense the good turns of their benefactors. It is observed in the nature of Horses, that they seldom hurt a man or childe, except in their madness, yet are there malicious Horfes as well as men. It is reported by Pliny and Tzerzes, that when a foal hath lothis dam, the refidue of the Mares which give fuck, bring it up, and that they are feldom found at variance, except the barren Mares pull away the foals from the natural dama. For there is no creature fo loving to their young ones, as are Mares, neither any fo defirous of young; for which cause, when they are barren themselves, they labour to steal them away from others.

They which were wont to races, would perform it upon Mares newly delivered of foals they tyce Ariffolic. up the foals at home, and led the Mares to the beginning of the race, making the end thereof at the foals stable; and fo putting the Beast forward, the runneth homewards more speedily for the re-

membrance of her foal.

Orus.

Copianus.

Cardan.

Ælianus.

of the fear of Horles, and their enemies in nature.

Orles are afraid of Elephants in battle, and likewise of a Camely for which cause when grine tought against Crassis, he overthrew his Horse by the sight of Camely for a Horse cannot abide to look upon a Camel. If a Horse tread in the soot-path of a Wolfe, the presently falleth to be to look upon a Camer, it allow or more drawing a Charioty come into the place where a Wolf, aftonished: Likewife if two or more drawing a Charioty come into the place where a Wolf. attonuned: Likewise it two the Charlot and they were frozen to the earth, faith Alianus and hath tron, they trans to that a the fame thing of a Horfe treading in a Bears footsteps, and affigneth the reason to be in some secret, betwixt the seet of both Beafts.

we have shewed already, that if a Mare strike a Wolf, or tread in the foot-steps thereoff she prefently easteth her Foal; and therefore the Egyptians, when they fignifie a Woman suffering abortment, picture a Mare kicking a Wolf. The Dextanian Horses being not Gelded, dare fight with Lions, but being gelded, like all other Horses, they are so assaud of Lions, that no stripes, or spurs, is

able to bring them in their presence, the Caropian Horses excepted

All kinds of Swine are enemies to Horses; the Estridge also is so seared of a Horse, that the Horse dares not appear in his presence. The like difference also is betwixt a Horse and a Bear There is a Bird which is called Anclorus, which neveth like a Horse, flying about, the Horse doth many times drive it away, but because it is somewhat blind, and cannot see perfectly, therefore the Horse doth oftentimes catch it, and devourit, hating his own voice in a creature foundise

It is reported by Ariffoile, that the Bustard loveth a Horse exceedingly, for seeing other Beasts feeding in the Pastures, despiseth and abhorreth them, but as soon as ever it seeth a Horse, it flyeth unto him for joy, although the Horferun away from it; and therefore the Egiptian, when they see a weak man driving away a stronger, they picture a Bustard flying to a Horses Horses are also taught to leap, if a Man take him by the rains, and go over the ditch before him, holding him fall, and pulling him to him. But if he be unwilling, then let another come behind him and firike him with a whip, or with a rod, fo will he leap over without delay; and thus when you have used him to leap empty, likewise accustome him loaded. First over smaller, and then over greater hedges. But at the beginning let him leap in fost ground, and being well practised in harder; and when he beginneth to leap, let the Rider put spurs unto him, for so will he performe his leap with more fatety to himself and the Rider; and by custome he may leap and run as well down the hillas up hill; and therefore the Perfians, and Nodrifians use and accustome their Horses to run both down hill, and

These Epithets following, do serve and expresse the nature of Horses; full of stomach, generous, magnanimous, strong, ardent, sharp, covetous, fierce, bolde, threatning, terrible, founing, such were the Hories of Acarnania, Argus, Mycena, Aria, Elia, Epid, Spain, Thessail, Raifellie, of which Countrey was Bucephalus, the Horse of Alexander. Ballasia; a Province addicted to Mahomit, that hany of these excellent, great and swift Horses, whose hooss are so hard, that they need no iron shoots, although they travel over rocks and mountains.

The Arabians also have such Horses, and in the Kingdom of Senega, they have no breed of Horses at all, by reason of the heat of their Countrey, which doth not only burn up all pasture, but also cause Horses to fall into the Strangury; for which cause they do buy Horses very dear, using in slead of Hay, the falkes of Peafe dryed and out afunder, and Millet feed in stead of Oats, wherewithatthey grow exceeding fat; and the love of that people is fo great to Horfes, that they give for a Horfe furnished nine bond-flaves, or if it please them well, fourteen; but when they have bought their Horses, they send for Witches, and observe therein this ceremony.

They make a burning fire with stickes, putting therein certain fuming herbs, afterwards they take the Horse by the bridle, and set him over the smoaking fire, anointing him with a very thin ointment, muttering fecretly certain charmes, and afterwards hanging other charmes about their Neck in a red skin, thut them up close for fifteen dayes together: then did they bring them forth, affirming that by this means they are made more valiant and courgious in war.

The love and knowledge of Horses to men.

Nd to this discourse of Horses belongeth their nature, either of loving or killing men. Of the A nature of Alexanders Horse before spoken of, called Bucephalus, is sufficently said, except this may be added that fo long as he was naked and without furniture, he would fuffer any mante come on his back; but afterwards being fadled and furnished, he could endure none but Alexander his Mafter: For if any other had offered to come near him, for to ride him, he first of all terrified him with his neighing voice, and afterwards trod him under foot if he ran not away. When Alexander was in the Indian Wars, and riding upon this Horse in a certain battle, performed many valiant acts, and through his own improvidence, fell into an ambush of his foes, from which le had never been delivered alive, but for the puissancy of his Horse, who seeing his Master best with fo many enemies, received the Darts into his own body, and so with violence pressed through the midden of his enemies, having loft much blond, and received many wounds, ready to die for paint not once flayed his course till he had brought his Mafter the King fase out of the battle, land fer him on the grounds which being performed, in the same place the gave up the ghost and dyed, cas him on the grant and dysol, the him on the grant and dysol, the his own death he had faved the life of fuch a Gilling. King : for which cause, after Mirander had gotten victory, in that very place where his Horse died.

Le Liston Sto Honde ? Ord Bearing

be built a first and called it langes belon. In 100 Daughter, because she was a Christian, he himself was by one of them bitten to death. Noccies the Son of Themispieles perished by the biting of a Horse 1 deither herein only is the nature of Horfes terrible, because also they have been taught to tear men in pieces: for it is said that Buffin and Diomedes did feed their Horses with mans flesh pand therefore Hercules took the like revenge of Diomedes, for he gave him to his Horses to be eaten of Diomedes were these thomas a singular of the tool of section (1) the the Verses made al

Ut qui texhibiles pro gramen babentibus herbis . . . !! preil : Impimibumano viscere pavit equosa modela a mario paris a segund

य सभी के The like alfo is reported of Glaucis (the Son of Syfiphis) who fed Horfes with mans fleft at Politie a City of Brois, and afterward when he could make no more provision for them, they devoured their Master i whereof Virgil writeth thus; hold the second of the secon

Pamiedes malis membra abfumpfere quadriges

But this is thought a fiction, to expresse them which by feeding and keeping of Horses, consume their wealth and substance. And thus much for the natural inclination of Horses.

. Comencia e Vid of several kindes of Horses.

Here be several kinds of Horses which require a particular tractate by themselves, and first of Here be leveral kings of stories which require a particular translation of the Martial or great warlike Horse, which for profit the Poet coupleth with Sheep:

Lanifera pecudes & equorum bellica prolesio

The parts of this Horseare already described in the Stallion, the residue may be supplied out of Xenophon and Oppianus. He must be of a fingular courage and docibility, without maime, fear, or other fuch infirmity.

He must be able to run up and down the steepest hils, to leap, and bite, and fight in battle, but with the direction of his Rider : for by these is both the strength of this body and minde discovered; and above all, such a one as will never refuse to labour, though the day be spent : wherefore the Rider must first look to the institution and first instruction of his Horse, for knowledge in martial affaires is not natural in Men or Horses, and therefore except information and practice adorne nature, it cannot be, but either by fear or heady flubborness, they will overthrow themselves and their Riders. First of all they must not be Geldings, because they are fearful, but they must be such as will rejoyce and gather stomach at the voice of musick, or Trampets, and at the ringing of Armour: they must not be asraid of other Horses, and resule to combate, but be able to leap high and far, and rush into the battle, fighting (as is said) with heels and mouth.

The principal things which he must learn are these girst to have a losty and slexible neck, and also Xemphon. to be free, not needing the four; for if he be fluggish and need often agitation to and fro by the hand of the Rider, or elfe if he be full of stomach and fullen, so as he will do nothing but by flattery and fair speeches, he much troubleth the minde of the Rider: but if he run into the battle with the same outward aspect of body, as he doth unto a flock or company of Mares, with loud voice, high neck, willing mind, and great force, fo shall he be both terrible to look upon, and valiantly puils fant in his combate. Wherefore the Rider must so carry his hand, as the mains may draw in the Horses neck, and not so easily, as in a common travelling Gelding, but rather sharply to his grievance a little, by which he will be taught as it were by fignes and tokens to fight, stand William or

The manner of his inflitution may be this; after the drefting and furnifling of your Horse as The inflitutiaforefaid, and likewife the backing, first of all move, stir or walk your Horse genery, until he be well on of a wadike acquainted with the cariage of your hand and whole body, and afterward accustome him to greater, Horic. and speedier pace or exercise, use him also to run longer races, and also by drawing in your hand to hay or flop fuddenly; for there are Horses so instructed, that they can stay sheralely es in their speed dies course upon an instant, without any circumambulation, shaking off the violence of their sourse, like an ordinary trotting Nag, by mounting up a little with their forefeet.

And alway it is to be remembred that after the mounting on horse-back, you must first of at begin on the left hand, bending your hand that way, and also to the right hand when you would have your Hand. your Horse to turn on that side. And above all other things Horses are delighted with erooked

..... S.c.ds

Herding and round courles, fuch as are in circles and Rings, and he ared be accultomed to run from Bertaing and round courses, then and hard, and takewife thering towardshein and making at them with other Horses leaving them bearing and many and measured for the as faunters maked without midding body, hand or Hosses are ever more as bearing for many men have perinted from their Horses, bearing the first them the control of the second or the second o Men have per body, Hand or Horsey are ever move as De avoided from the interior and period from their horses, inch by rath softe Poets wirnely of Niphem, Lehengur, Ligar, (Change), Remutus, Mangais, And dallou among the nets in riding. Historicar phers, Agenor, Fulco of Jerufalem, Philip fon of Ludovichu Craftar King of Printers; and But have a recognition of the printers of the control of the printers of the control of th

of Hosfe-men, and the orders of Chivalry and Knip brivally and the orders of Chivalry and Knip brivally and the orders of Chivalry and Knip brivally and the orders of the orders of the order of the world celebrated in the restort things ruling and gliding their orders of the order of the world celebrated in the restort things ruling and gliding their

Horses according to the art of Wor, may for checking in the recited in this place. It is manifest by The honour of honoured) and from whom that Equential order is derived, be recited in this place. It is manifest by Strontinus, that the Roman Equestrial order, was in the middle betwixt the Senatours and the common people, for at the first there was no difference betwine Equiter and Audicer, for both of them had for a people, for at the life there had badge, cognifance, or note of their honour, power to wear a ring of gold, and in the Consulthip of badge, cognitance, or note of their monour, powered wear a tring or given and in the Contuiting of Marcin Cicero the title was turned to Equelitial, or name of a Knight, or man at Armes, by that means reconciling themself to the Sandto, and affirming that he was derived from that order, and from that timeleastic she Equelity order, being, as is said before, the peopley and recorded after the people, because of the latter creation thereof : yet had chey nor their baginning atrihis time, but only now they first came into the orders of the Common-wealth; for they were called Celers under Romulus, of one Celer. who at the command of Romulus flow Romain; and fre was made the chief Judge of three hundred. They were afterward called Elevanimes, either because they swayed the minde of them whom they judged, or else which is more probable, because of martialling and instructing their Horfes for war afterward because they took a great company of horfesmen, without all aid of footmen, at the City Troffulum in Thufera, they were called Troffulani, and Troffuli, and garitome ignor rant persons honoured with the title of Troffuli in remembrance of that victory, were ashamed there-

Feftus.

Suidas.

badge both of Peace and War. The Muster of the Horfo among the Romans, called by the Gretan, Hipparchus, and by the Latins, Magistel Equitum, was a degree of honour next tol chel Distan, and Mercius the Dillater made the first Master of horse-men, who was called Spurius, and set him in place next to himfelf. These Equestrial men or Knights of State were wont to be publicans at the least, and it was ordained that no man should be called into that order, except both he, his Father, and Grandfather were free men, and we've worth in value twenty thousand pounds Turm and Thering made this law, but afterward in grew remissering not observed; whereby Both Bondmen and Scribes were rewarded with this dignity from the Emperour, for Orations and pleasing speed ches : vet were the Decurial Judges, chofeir out of this rank; for indeed by puimary infititution on, they were the flower and feddinary of the Roman Gentry! Pliny complaineth charethis dignity which was wont to be a reward for Military men, who had adventured their lives for the honour of their Countrey, was now bestowed corruptly, and for money upon mean bribing persons. It should feem they had every one a Horse of honour given to him for his note, for if one of them had grown fat and unweeldy, not able to manage and govern this Horfe, it was taken from him. And Cato took away the Horse from Sciplo Afraticus, because he had intercepted money , and from hence came the terms of their allowance, as Equeftre es, for that money which was paid for a therewom

The Athenian Orders.

Aristophanes. Calins. Suides.

Knight, and Pararium es, for a double fee to an Equeficial man, the see the house to Among the Athenians, the highest order was of them which were called Pentatofiontedyndi; which had plowed fo much fand as had fowed an 100 buthels of Corne and the next degree were their Equites, Knights, or Horse-men, because for the defence of their City, they were abloevery ones nourish a Horse of war. There were of these in ancient time but 600, and afterward they were in creased unto 1200. and the sacrifices which were made for their bomps and criumphs, were called Hippades: and they had libesty to nourish their long hair which was forbidden to other men, and their tax to the facrifice was at the least half a talent, (which is at the least 300 Crowns) and this facrifice was made for the health of their Horfes. There were two Mafters created over their, to wage and order war; and ten inferiour Governours or Wardens to look to the provision and nourishing of Horses.

Among the Lacedemonians they had four Governments; the Monarchy for the Kings, the Aifford) for the Old-men, the Oligarchie for their Ephori or Commillioners, the Democratie for their Young, men, which governed, managed, and instructed Hories. Nester that ancient Knight was commended for his skill, and had therefore given him the title of Hippotes.

Among the Calcidenfrant there was not a rich man bue shey took him into this Order, and the Cretions likewise did ever highly account hereof, and made a their highest degree of honour, for even the Roman did fometime govern whole Provinces with no other then thefer and Enn ha this in peculiar, that no other Order, no not a Senator might be President or Govern among them The Albams had this degree in high estimate, like as the Germans their Batavi or States. Citizens of Capua were and are difguifed with a perpetuity of this bonour, because in the Latin war, they did not revolt from the Romans; and among all other, the Gaditan were most honoured

of the Harle herewith, for at one time and for one battle they ereated 400. This title hath fored and adorned it

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berewith, the many more degrees, as that among the Recesh, Caballarihand Equites aurati, and fuch as are felf with many more degrees, as that any one for Religion, and some for feats of Armes: whereas the Penjum uted a certain kind of garment in Warsaelled Mandaes from hence cometh the Knights upper garment to be called a mantle, for all the Persiant were Horsemen. The neblest Horses and such as could run most speedily and swiftly were joyned together in chariots for races, courses, spectacles. games and combates, for great values and prizes gol sales to seem built of a chestor Lottak 1 1

Nielandawa equum a facilioni pluvima palma Fornety & equitar nouse victoria circo. Italian ;

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There was one Amierie a Gyrenian most skilful in this practice, and according to the vain humors of men, was not a little proud hereof, and for his love to Blato would need in the Academy thew him and his Scholars his skill, and therefore journing his Horses and Chariot together, made many courses with such an even and delineate proportion, that his Horses and wheels never wandered a hair breadth from the circle or place limited, but ahway kept the same road and footsteps, whereat every one marvelled: but Plate reproved the double diligence and vain practice of the man, saying to him in this manner, It cannot be, that a man which hath travelled and laboured so much in anart or skill of no worth or use in the Common-wealth, that ever he can addict his mind to grave, serious and profitable bufiness, for while be applyethall his parts and powers of body and foul to this, he is the leffeable and more unage to those things which are alone more worthy of admiration.

The ancient custom was, to use other mens Horses in this combate, and therefore in the funeral of Parreclus, Homer bringethim Monelaus, pfingehe Horfe of Agamemnon. There were four feveral places wherein thefe games of Horfes and Charlos were wont to be observed and kept, and they were called after these places, Olympia, Pythia, Namea, and Isbmia, and of all these the Olympiads were the chief, whereof all stories are full, for they were celebrated in Olympus every fifth year inclusively, that is, after the end of every fourth year way have

The writers of Chronicles do agree that the games of Olympus were first instituted by Hercules in the 2752. year of the world, beginning the world from Noahs flood, and they begin to record and number the first Olympiad to be about the 3185, year of the world, about seventeen year before the building of Rome. who has a sale 2797 10

There were of these Olympiade 3 28. and the last of these by computation or account fell about the year of our Lord 534. after the birth of Jefus Christ the bleffed Saviour of the world.

The perfection of thefe games began the twenty five Ohmpiad, at what time Regulate the Theban was pronounced victor sofor then were swift Horses brought into the games, and were called Teleis, thatis, perfect imagificy and growth, and thele are called by Pindara, Monampola afterward came in Spanie with two Hottes, and in flicceffich both Coles, Mares, and Mules ? their courses are thus expressed by Virgil;

> – Ergo animos avumque nerabie. Et quis cuique dolor vilto, que gloria palme; Nonne vides ?: cum pracipiti certamine campum Corripuere, ruuntque effuft carcere cuerus juis! Cum foes werest a invenum sexultantiaque bauris Corda pavor pulfans, illi inftant verbere torta, Et proni dant lora : volat vi fervidus axio. Jamque humiles, jamque elati lublime videmur Aera per vacuum ferri aique affurgere in auras, Nec mora, nec requies se at futva nimbus arena Tollitur: bumescune spumie, flatuque seguentum: Tantus amor landum, tanta est victoria cura. Sin ad bell'a magie ftulinm turmafque feroces. Aut Alphaeretie pralabi flumina Pifa. Et Jouis in luce currus agitare volantes : -Primue equi labor est, animos asque arma videre Bellantum, lituofque pati, traciuq, gementem Ferre rotam, & Stabuls frenes audire fonantes.

Pliny.

TOUBLES

And Horace expresseth it in this manner!: Sunt quos curriculo pulverem Olympicum Collegiffe juvat metaque fervidie Evitata, roth; palmaque nobblis Terrarum domines evebit ad deor. distilled a gay syned top a child in

Women were wont to be excluded from these games, untill Cynifes the daughter of Archidamus King vyomen were wont to be excluded from nourished and trained Horses for these currule and Chariot of the Sparians, first of all other women nourished and trained Horses for these currule and Chariot or the spariant, that of all the Horfes to Olympus, the obtained the prize; therefore her Horfes games, and when the brought her Horfes to Olympus, the obtained the prize; therefore her Horfes were confectated to Jupiter Olympius, and their figures remained in Brafe in his Temple.

ere connectated to suppose a Thessalian overcame in the Olympian games with a Mare great with foal: And it is also reported that Milliades the son of Cimon Stefagora (one of the ten Captains of Athens) ran away from Pififtraint the Tyrant, and in the time of his absence, he was twice Victor at Olympus by four Mares, the first time he bestowed the glory upon his cousen German M. biadet, his mothers brothers son, and the second time he took it to himself; for which cause he was slain by the fons of Pififratus; his Mares were also buryed over against him, with an inscription, that they had won four games in Olympus, fo that it appeared, he ran divers times and never shifted victory. At Athens they observed these courses with Horses in honour of Thesens, and called the place of the run-

The Latines call in Stadium, and Curriculum, and it was appointed in some plain valley, according to the proverb. Equus in plantetem ; in the midft whereof was a building called Circui, whereon the beholders flood to look upon the pastime, and there were also places to contain the Horses and Chariots, till they were turned out to run, (called Carceres) according to the verses of Sillur:

> Sic ubi profiluit piceo de carcere praceps de considere Ante fues it victor Equus.

And Horace also

Ut cum carceribus missos rapit ungula currus, doctor Instat equis auriga suos vincentibus, illum Prateritum temnens extremos inter euntem. o difference of a displace of the secondary

And hereof came the proverb (A carceribus ad calcem). fignifying from beginning of the race to the latter end. Eriobthonius invented a Chariot called Harma, and was the first that ever ran in Ohmput with four Horses in the same, of whom Virgill writeth thus: 3,80

> Primus Eriebthonius currus & quatuer ausus Jungere Equos repidifque infisiere vittor.

And from hence came the tearm Quadriga, for a Chariot with four Horses. There was a Chariot in Athens drawn by one Horfe, and the games thereof were called Polemyfteria. Likewise at Remein the Consul-feasts celebrated for the honour of Neptune, they ran with Horses both joyned and

There were likewise games at Rome, called Equitia, and Equitia, celebrated every year, the twelfth of the Calends of May, wherein after the Horfes they courfed Foxes tyed to pieces of wood fet on five; this is called in Latine also Turneamentum; and in Italian by Scoppa, Haglastra; and in French Fermierim. There is also a play with Horses for children call d'Iroia; first invented by Assaulis; when he besieged Alba, and by him brought and taught to the Romans, of which Virgill speaketh, saying;

> Incedunt pueri, pariterque ante era parentuit.
> Frenatis lucent in equis Cornea bina ferunt prafixa baftilia ferro: Pars leves humero pharetras. Tres equitum numero turme, ternique vegentus equation Ductores : puert biffeni quemque fecuti. Epytides longe dedit, infonuitque flagella. Olli discurrerepares, aique agmina terni.
> Diduttis solvere choris, rursusque vocati Convertere vias, infestaque tela tulere. Inde alios ineunt cursus, altesque recursus Adversis spailis, alternosqs, orbibus orbes Impediunt, pugnaque cient simulachra sub armis. Et nunc terga: fuge nudant, nunc spicula vertunt Infensi: fatta pariter nune pace feruntur-Hung morem curfus, atque bac certamina primus Ascanius, longam muris cum cingeres Albam

The San House of the Bear

Kethlity & priscos, dacuit calebrare Latinos. Acquir Bama, & patrium Jervavit honorem: Trojaune nunc pueri. I rojanum dicitur agmen.

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of the greates Horie matters and nounshers of Hories

Tis reported of King Solomon, that he had forty thousand stables of Hories for Charlos, and twelve thousand for war. The Lybians when they went to war, did fight out of their Chariots. and therefore they were said to fight upon two Horses. The Centaures were the first that ever taught men to fight on Horse-back, and the Roman Tarnia consisted of two and thirty Horse-men, the Captain whereof was dalled Breeure hahe people of Nomades called Surgatii, brought eight thousand Harfe-men at one time into the field, which neither used armour, nor brass, nor iron, except only their daggers and a rope of leather, thongs, wherewithall they entred the battail, and joyning with their enemy, they made certain gins, or loops thereupon, which they calt upon the necks of Horses andmen, and so with multitudes drew them unto them, in which draught they strangled

The Indians use the very felf same Armour on Horse-back that they do on foot, but yet they lead empty Horlesand Chariots to leap up and the winnon, and to gettern their fighting Horles, and the number of their Horlesand were at one time four fore thouland.

When Pharmuches the Arabian, was riding on Horfe-back, there was a Dog an betwirt his Horfes legs, wherewithall the Horse being amazed, suddenly leaved upright, and cast off his Rider, who being bruiled with the falls fell into a Confumption: whereupon the Servants at the commandment of their Malten, brought the faid Horse into the place where he cast his Ridge, and there cut off his less about the knees. There was also a fashion for Horses to fight in bactails without bridles : For Fulvius Flacens, when the Romans overthrew the Celtiberians in Spain, caused them to pull off their bridles from their Horses, that so they might run with all violence, without restraint of Riders upon their enemies : whereupon followed victory : for many times it falleth out that the Horse hath more courage then his Rider, wherefore a good Horfe-man must have skill to annoy his enemy, and defend himlelf; and likewife, to make his Horfe to come off and on without fear or dread, according to necessity.

There is a proverb in Greek, (Charis bippeis) that is, (Searfim equites) the Horsemen are asunder, whereof Suidas giveth this reason: when Darius invaded the territory of the Albenians ranging and destroying at his pleasure, no man daring to abide his forces, at his departure, the Ionians chined up into trees, and fignified unto the Athenians, that the Horse-men had broken rank and were asunder. Whereupon Milliades fet upon the scattered company, and obtained a noble victory.

of fighting in War upon Horses.

"He most cruel and fearful kinde of fight, is the arming of Horses, which were called in antient time Catafrati, and Clibanarii, and Acatafradi, and Extensarii, fighting first of all with focus, and afterwards with sword and shield, casting sometimes also darts at one another, and hearing bows to shoot arrows, their Horses making goom for them, which way soever they went; for with sharp pikes and other crooked-keen-cutting-instruments, fastened to their Armour or Charlos, wheels, in the violence of their course, they wounded, killed, over-turned, or cut signder whasso ever flesh came in their reach.

The amient Horsemen of the Romans had no breast-plates, (as Polybius affirmeth) and therefore they were naked in their fore-parts, providing for the danger that was behinde them, and deland. ing their breaft, by their own telerity : their shields were made of Oxe skins plighted and pasted to-

gether, being a little-round in compass like the fashion of a mana helly.

There was also great use of swift Horses in War, for the Roman Souldiers carryed with chemitimo Dion.

Horses a peece, being taught and exercised like Indiana, when they had need to fite to leap mon their empty Horse, for their sparing of the opiner: and they were therefore called Auphippi heing apt to carry their Masters out of danger, and from hence (Allemen laigh), the Kanana cook the pattern of their Phalana, (called antissomm) with which they used to terrific the Barbarians, setting their blooms. Horses in a double front, so as they appeared headed both wayes; and this was also the culton of Alexander. all the Germans, when the number of their Horse-men was not equall, they mingled the Foot-men, with their Light-horses, who being experienced to run suddenly with the Horse men leaped into the battail, and furprized the enemies flying away : and the same fashion did the Spanigud alo use (Sir abo faith) for the terrifying of their enemies, making the Foor men to fall into the hattell among the

Those which did shoot Darts on Horse-back, were called Hipparonia, and therefore Arifoldment in his discourse of Birds, calleth Hawks by that name, for the resemblance betwist, them and riorses, bearing these Riders. The Hawks are so called in swiftness of oheir course; and because the talons of the Hawk are crooked like bows. Arrianu, writeth that the Horse-men of Alexander carryed spears in their hands fourteen cubits long, whereunto I cannot confent; for eight cubits is a common fize, as much as any Souldier on Horse back is able to use.

In battail there are wings of Horse-men, which are so called, because like wings they cover and In battail there are wings of Fiorie-men, which are to think, because like wings they cover and protect the Army. And there were also Legionary Horse-men, because they were joyned to the Legions of Souldiers, and the company of Elephants, Foot-men, and Horse-men which were wont to go before the King, were called Agents. A company of Horses stellaga Tower in a Quadrangular form in a field, was called Pergus. The Armour of Horses on his front or fore-part, is called Prometopidia , upon the cars Parolia , upon the cheeks Paila , upon the breaft Profternidia , upon the metopiula, upon the cons Parameridia, upon the legs Paracnemidia. And the time of armfides Parapleuridia, upon the ioins rarameriaia, upon the legs a manufament. Find the time of ing a Horle is known of every Souldier.

Of Riding.

He Medes, Persians, and Armenians, were the first that invented the art of riding and shooting, (as Strabo saith) Pausanias cald Neptune Hippeus for no other cause, but that it was supposed he I (as Strato latti) ranjaman and reference trippen to be to Bellerophon. Lyfia the Orator faith, was the first invento, the art of riding. Polydorus ascribeth it to Bellerophon. Lyfia the Orator faith, was the first inventor women were the first of all mortal creatures that first adventured to back Horfes. Others afcribe it to the Centaires: But to leave the Invention, and come to the Art. Das mi in the life of Apolonius, fetteth down the fum of the Art of riding, which briefly is this; To fit straight upon his Horse, to rule him valiantly, to turn him with the bridle which way soever he pleafeth, to beat him when he is stubborn, to avoid Dirches, Gulfs, and Whirpools when he rideth through waters; going up a hill, to lengthen the rains, and to restrain and draw them in going down the hill ; now and then to stroke his hair, and not always to use stripes.

Meritel hath an excellent Epigram upon one Prifeur a rash-headed-hunter, who neither feared Hedges, Hils, Dales, Ditches, Rocks, Rivers, nor other perils; using a bridle to his Horse, but none to his affections; and therefore he telleth him, that he may fooner break a Hunters neck, then take away a Hares life : for there are deceits in the Rocks, Hils, and plain Fields, to shake the Rider from Horse-back to the earth. Thus followeth the Epigram;

Parcius utaris moneo rapiente vereae, Prisces nec in lepores sam violentus eas. Parcius utaris moneo rapiente veredo, Sape fatie fecit prada venator, & acri Devidit excussus nec rediturus equo. Insidias O campus habet : neo fossa, neo agger, Neo fint faxa licet, falleté plana folent.

Nen deerunt qui tama tibi feetacula prestent:

Invidia fait sed leviore cadunt.

Si te deletiant animosa pericula, Thusois (Tutior eft virtus) infidiemur aprie. Quid te frena juvant temeraria? Sapius illis Prifce datum est equitem rumpere, quam leporem.

The best place for riding, is a barren and plain Countrey. It is reported of Claudius, that when he had road a great way in the Countrey upon his enemies, and met no body, he returned back again into his own Camp, and blamed the fluggiffnness of his enemies, because no one of them was feen

It is reported by Ariffole, that the further a man rideth, the more apt he shall be to weep; and the reason is, because of all the motions of the body, riding is the wholesomest, both for the slow mach and for the hips; for a man must not sit on Horse-back, as if he were carryed in a Coach; but rather keep his back-bone upright, not only to be moved by his Horse that beareth him, but also by himself; and there he must sit close to the Horses hips, extending his legs to the uttermost, using not only his eyes to look before him; but also listing up his neck to help his sight: for so the sort pace of the Horse doth corroborate the spirit above all other exercises; likewise, the body and something the sort of the Horse doth corroborate the spirit above all other exercises; likewise, the body and something the sort of the Horse doth corroborate the spirit above all other exercises; likewise, the body and something the sort of the sort of the Horse dother exercises. mach; also it purgeth the senses, and maketh them sharp : yet sometimes by the violent course of a Horfe, the breast of a Man, or fome other part about the reins receive damage, (as fome have obferved :) yet is it not so much to be ascribed to the motion of riding, as to the uneaste pace, or rather to the uneafie feat of the Rider.

The Scythians above all other Nations have the loofest and broadest bodies; and the reason is, because they wrap not their children in swadling cloaths as other people, and likewise because they have no regard unto their sitting upon Horse-back; and lastly, for their continual sloath and ease; for the men use much to ride in Chariots, and Litters, before they get on Horse-back; but after they are accommond therepiers. are accustomed thereunto, they ride so much, that their hips and bones fall full of ach; and they are also thereby made unfit for generation, because in a journey of an hundred miles, they never light to ease themselves and their Beasts.

These men hereaster named, were excellent Riders and tamers of Horses. Automedon, servant of Achilles, Ideus, fervant to Paraimus; Meifeus, fervant to to Turnus; Myrtilus, fervant to Calbilli Comments Cebeiti, fervant to Darius; Annieru, fervant to Cyreneus; Picus to Mesapus; and Laufus Silius to membreth Cyrnas, Durius, Atlas, and Werns.

The Instruments of Riding appertaining to a Horse.

Good Rider must consider the hardness or softness of his Horses mouth, that so he may tem-A per his bit; for a stiffe-necked Horse, is not so much to be guided by rod and Spur, as by bit. and bridle: wherefore it must sometime be hard, and sometimes gentle. The hard bits are called and brune. Where unequal, and indented to a Wolves teeth, whereunto the Horse being accultomed, groweth more tractable and obedient to a gentle bit. According to the faying of Ovid:

> Tempore paret equus lentis animolus habenis. Et placido duros accipit ore lupos.

And Virgill again speaketh to like effect :

--- prensisque negabunt Verbota lema pati, & duris parere lupatia Asper equus, duris contunditur ora lupatis. And Silius faith: Quadrupedem fledit non cedens virga lupatis.

There is also another instrument made of Iron or Wood (called Passomis) and Englished, Barnacles : which is to be put upon the Horses nose, to restrain his tenacious sury from biting, and kicking, especially at fuch time, as he is to be shod or dressed. The Indians were wont to use no bridles, like the Grecians and Celts, but only put upon their Horses mouth a piece of a raw Oxe skin, fastened round about, containing in it certain iron pricks standing to the Horses lips, putting a long round trench through his mouth, to the edge whereof they fasten the rains, wherewithall they guide the beast, The Turkish Horses, and Spanish Jennets have bits, with open circles in the middle, confishing of Leather, or Iron, to restrain the Horses sury. The rains are called Habena, because they make the Horses, Habiles, that is, tractable, and rulable, to be turned, restrained, or put forward, at our pleasure, according to the saying of Silius;

> Ferrato calce, atque effusa largus babena. Cunciantem impellebat equum. And Virgill:

Ipfe ter addutta cironmoaput egit habena?

Neither is there any Horse swift, or slow, noble, or unnoble, that can be guided without these, which must be held continually in the hand of the Rider, they must not be unequal, one longer then another, neither thick, neither weak, nor brickle.

There was a certain golden chain (called Ampin) wherewithal the fore-tops of Horles were wont to be bound or tyed up, and thereupon Homer calleth the Horse of Mars, Chryfampin; and from hence that cultom of womens frontlets, to boadorned with gold and pretious stones. There are also that curons of womens it ontiers, to be adorned with gold and previous itones. There are also other ornaments of Horses called trappings; and in Latine, Phalme, derived from Phalm in Greek; fignifying bright, because they were wont to put a great deallof gold and filter upon them; (as Livin saith) which Horses so trapped; were presents for great Princes: And there is a kind of Abbites stone, wherewithal the Indian do adorn their Horse trappings: and it was apparent in Homes time, that they used little Bels; or sounding pieces of Brass to be sastened to their Horses bridges and trappings: they have all the Control of Parents of Brass to be sastened to their Horses which Warden. pings; they hanged likewife Jewels and Pearls to the breast of their Horses, which Virgill expressed in this manner:

> Instraior ostro alipedes, pitilique tapente Aurea pettoribus, demissa monista pendens. Z. Ab auro, falvum mandum fub dentibus aurum.

A good Horse man mustalso have a paring knife, wherewithat to purge and open his Horses seer: this scalled by Rufins, Roffietus, and by others Soulprunt. There is a kinde of Maricle for the patterns of Hories, (called Numella.) Moreover a good Rider must provide him strrops, (called Subjectures and stephe) which although it be but a new device, yet are they so necessary for every Rider, as without them they cannot long continue. They must not be made too straight for the foot, because that then they do not only hinder motion in that part, and so make it benummed and cold; but allo give occasion of great hure to the Rider in case the Horse fall, except he can so cemper himself to put but a very little part of his foot therein.

There are also Spurs requisite to a Rider (called Galcaria) because they are fastened to the Heel of a man, wherewithal he pricketh his dull Horse when he would have him hasten the journey, and the Grack derive it from Muopt, fighifying a pricking fly, from imitation of which creature it may feem the rook be to be and floring fly in the rook be to be delivered floring fly in the rook be deli they took this invention: but this must be remembred; that they are prepared for the dull and flugge



Of the Horse.

gifh Horse, and not for the free and full of life; for such a Horse being pricked therewith, runneth gith morie, and not for the live and diffdain, then for love of the journey, and many times the torment thereof maketh him by kicking out his heels to cast off his Rider.

maketh min by kicking out his heefs death, whereon he must sit: for the Barbarians did use to ride Lastly, he must have regard to his Saddle, whereon he must sit: Lattiy, he must have regard to ins saudie, which wifer fort of Horse-men have invented a feat for upon bare Horses backs; but fince that time, the wifer fort of Horse-men have invented a feat for

their own security. Martiall writeth hereof thus:

Stragula succindi venator sume veredi, Nam solet a nudo surgere ficus equo.

of Hunting Horses.

Tunting Horses because of their swiftnts, were wont to be called Veredi; according to the faying : Sunt & veredi, cursu pernices : Although they use this kinde also for posts, and performance of speedy journeys. The males are much better then the females, and therefore they seldom use Mares in hunting, because they are not so well able to leap, or endure the Woods, for which cause Gratius writeth in this manner of them :

Restat equos finire notis, quos arma Diane Admittant : non omne meas genus audet in artes. Est vitium ex animo : sunt quos imbellia fallant Corpora: praveniens quendam est incommeda virtus.

Opplanus in his discourse of hunting Horses, (as we have faid already) adviseth to make choise of them by the colour, unto whom Graius consenteth, faying:

Venanti melius pugnant color, optima nigri.

They that are of blewish colour, having variable spotted legs (he saith) are fittest to hunt Harts: they that are of a bright gray, to hunt Bears, and Leopards; they that are bay, or of a reddift colour, to hunt the Boars: they that are black, having glazen eyes, are good against Lyons: and thus much for the hunting Horses.

of Courfers, or swift light running Horses.

Fter theuse of Wagons, and Chariots, which men had invented for their ease in travel, and growing to be weary thereof, by reason of many discommodities, they came also to the ule of fingle Horses, which therefore they called Coursers, and now a days a Horse for Saddle, whereupon men perform their journeys; and the Poets fay, the inventer hereof was Belleropbon the fonof Neptune, to whom his father gave Pegafus the flying Horfe; which therefore they describe with wings, and place for a star in Heaven like an Angel, because of his incredible celerity: others attribute it to the invention of Sefoftris, otherwife called Sefonct ofis, a King of Egypt; fome to Orus, when he waged war against his brother Typhon; For these Horses, are no less profitable in war, then in peace, although none use them in these days, but common Souldiers, yet in antient time the greatel Nobles rode upon them. The Emperor Probus had one of these Horses, which was nothing comely, nor very high, yet would he endure ordinary journeys, to run a hundred mile a day, whereupon his Mither was wont to fay merrily; that he was better for a flying, then a fighting Souldier. The Horles of Spain are of this kinde, which they call Jennets, of Genibus their knees; because when the Rider is on their backs, he must hold his knees close to the Saddle and sides, for his better ease. Like unto these are the Barbary Horses, whom they geld, to keep them from the hardness of the Nerves, which happenth unto them in their heat and travel. There are a kinde of Horses called Lyofacki, and the reason of this name is, as some say; because when they were Foals, they escaped the teeth of Wolves, being set on by them: and therefore they run the more speedily to their dying day, for the wounds of Wolves make a Horse light sooted; but this is not likely, for fear cannot put that into them which is not bred of nature; even as we say, that Uyffer by avoiding Circes cup, of Cycles, was therefore made wise; but rather on the contrary; because he was wise, therefore he did avoid the contrary is the contrary. Circes cup; so likewise we say, that these Horses are not lighter of foot, nor fuller of courage, because they were set upon by Wolves, and delivered by fear; but because nature hath framed them, nimble, valiant, and couragious; therefore they did avoid the Wolf.

Elianus also saith, that these Horses had a wonderful knowledge, and sagacity, to discern be twixt Gracians and other Nations; for when a Gracian came unto them, they loved them, flood fill, and took meat at their hands; but if a Barbarian, or ftranger came unto them, they discerned them by their nose, as a Dog doth the foot-steps of a Beast, lifting up their voyce, they ran as fast away from them as they would from any ravening Beaft. These loved not only their familiars; but about all other things to be neat, fine, and cleanly in Chariots: For if at any time they came through we ter, drawing of a Chariot, they took a pride in cleanling themselves from all durt and sithings, cleaving to their legs or face. And that which is more strange, they were unwilling in race, to be staved or taken out thereof, as appeared by this story, related by Festus. There is faith he in home a great gate called Raiumena, which took his name from the death of a young man, an Hetrarian, who perished there in a race of Chariots, being Conqueror, because his Horses would not stay untill they came into the Capitol, and saw the framed earthen Chariots, which were placed in the porch of jupiters Temple by the Romans, and were appointed to be fashioned in earth by the hand of a cunning Potter, the which being wrought in earth, and put into the furnace, they grew fo great that they could not be taken out whole; at the fight of these, the Horses of Ratumena stood still, but first of all, their master was slain in the course by falling off.

The Horses of Tartation are so incredibly swift, that they will go twenty German miles in One day. There was a race of Horles at Venice (called Lupifere) which were exceeding fwift, and the common tame is, that they came upon this occasion. There was a certain merry fellow, which would become furety for every man, for which he was commonly jested at in the whole City. It fortuned on a day, as he travelled abroad in the Woods; that he niet with certain Hunters that had taken a Wolf, they feeing him, asked him merrily, if he would be furety for the Wolf; and inske good all his damages that he had done to their flocks, and foals, who instantly confessed he would undertake for the Wolf, if they would fee himat liberty the Hunters took his word, and gave the Wolf his life, whereupon he departed without thanks to the Hunters.

pon he departed without thanks to the Hunters.

Afterward in remembrance of this good turn, he brought to the honfe of this furety a great company of Mares without mark or brand, which he received, and branded them with the Image of a Wolf, and they were therefore called Lupifore, from whom descended that gallant race of swift Horses among the Veneti: upon these ride the posts, carrying the letters of Kings and Emperors to the appointed places, and these are said to refuse copulation with any other Horses that are not of their own kinde and linage.

The Persian Horses are also exceeding swift, which indeed have given name into all others. The mellengers of the great Cam King of Tartaria, have their posts so appointed at every five and twenty miles end, of these running light Horses, that they ride upon them, two or three hundred miles a day: And the Pegasarian coursers of France, by the like change of Horses, run from Lyons to Rome in five or fix days.

The Epithets of a swift running courser are these, winged or wing-bearing, Lark-sooted, breathing, speedy, light, stirred, covetous of race, flying, sweating, not flow, victorious, rash, violent, and Pegafean. Virgil alfo describeth a swift and fluggish Horse most excellently in shele verses; fending one of them to the Ring, and victory of running, without respect of Countrey or food, they are to be praised for enriching his master, and the other for his dulness to the mill, the verses are these following.

-Nempe volucrem Sic landamus equum, facili qui plurima palma Fervet, & emultat rauco victoria Circo. Nobilio hic, quocunque venit de gramine, cujus Clara fuga ante altos, & primus in aquore pulvis, Sed venale pecus Coritha, posteritas &

Hirpini, fi rara jugo victoria fedil Nil tibi majorum respetius, grația nullă Umbrarum, dominos pretis mutare jubentut Exiguit tritoque trabunt Epirbedi I collo Segnipedes, dignique molam ver fare Nepolie.

One of these swift light Horses is not to be admitted to race or course untill he be past three year old, and then may he be fafely brought to the ring, and put to the firetching of his leggin a composed or violent page as Vival Girth:

> Carpere mox gyrum incipiat gradibufque fonare Compositie, sinuetque alterna volumina crurum.

Pliny affirmeth, that if the teeth of Wolves be tyed to these Horses, it will make them never to give over in race, and when the Sarmatians were to take long journeys, the day before they gave their Horses very little drink, and no meat at all, and so would they ride them an hundred and fifty

The Arebians also in many regions use to ride upon Mares, upon whom they perform great jour Varionantis. neys, and King Darius did also fight his battails upon Mares which had souls ; for if at any time their affairs went to rack, and they in danger, the Mares in remembrance of their foals at home would carry them away more speedily then any other Horse : and thus much for the light or swift Horses.

Of the Gelding.

They have used to lib their Horses, and take away their stones, and such an one is called in Laline, Canterius, or Cantherius, which is drived of Cauterium, because they were seared with hot irons, or elle from the stronger boughs or branches of Vines, so called, because they were pruped. In French, Cheval Ogre, Camier, Cheuron, and Soppa doth interpret the Spanish, Janetto, to be a Gelding It is faid of Cato Cenforius, that he was carryed and rode upon a Gelding; and of these the Turkish Horses receive the greatest commendations.

The History of Four-footed Beasts.

Grapaldus.

Forasmuch as many Horses by their seed and stones are made very fierce, truculent, and unruly by taking away of chem, they are made serviceable and quiet, which before yeelded unto man very little taking away of this invention may feem first of all to be taken from them which fed divers together in one herd, being taught the intolerable rage of their stoned Horses towards their Colleagues and guides 1 for abating whereof they took from them their male parts.

Camerarius.

Of the manner hereof you may read plentifully in Rufius, and he affirmeth that the Southians and Of the manner nereor you may read prentituting in togeth, and a introduct that the Softhant and Sarmatlant, who keep all their Horses in herds, were the first devisers thereof: For these people Sarmations, who keep all their rapries in locks, which the relationship to rob and forrage, were many times by the neighing of their unruly Horses discovered; for their property is to neigh not only at Mares, but also at every stranger that they see or winde, and for males they were so head strong, that they would divers times carry away and Rider perforce, and againft his will, to his own destruction, in the rage of their natural luft.

Camerarius.

Livius.

Feffus.

Xenophon.

If they be gelded under their dams when they fuck, it is reported by fome; that from fuch their te they be Bened hines their their course their nerves are not hardned, for which teeth never fall away; and beside, in the heat of their course their nerves are not hardned, for which

cause they are the bait of all to run withall.

cause they are the Dest or all to run without.

They use to gold show in March, in the beginning of the Spring, afterward being well nourished, they are no less strong, able and couragious then other unlibbed; also there is a pretty proverb, Carl there in Foss, a Gelding in a Ditch, which is then to be used, when a man undertaketh a business which he is not able, to manage; for a Horse can do much in a plain, but nothing at all in a Ditch. It is reported that Tubellius Tauren, and G. Alelius, fought a combate on Horse-back near the City Capus, and when one had provoked another a good while in the plain fields; Taures descended into a hollow ways telling his fellow combatant, that except he came down unto him, it would be a fight of Horses, and not of Horse-men; whereunto Asilun yeelded, and came down unto the Ditch: at whom his adversary selted, asking him, if he did not know, that a Gelding could do nothing in a ditch. from whence came the common proverb aforefaid.

There is alfo another proverb (Camberius in Porta) A Gelding in the gate, to fignific aman who after he had undertaken the performance of a great exploit, his heart faileth in the very enstance, for it is reported of one Sulpicius Galba, who riding out of the City, his Horse tyred

There is likewife another adage in Plantus, which is this ; Crete bac mulier Camberino ritu affant fomniate. That is to fay, this Woman fleeps standing like a new dreffed Horse, and is applied against them which in a kinde of foolish jesture shut their eyes when they talk or work : and thus much for the Gelding.

of Careering Horses for Pomp or Triumph.

He nature of these Horses is to lift up themselves and rise before, standing upon their hinder legs, which is not possible for any to do without a generous and gallant spirit, and also nimble and strong loins to bear up the hinder legs, for it is not as many suppose, that this power of rising before from the lottness of his legs, but rather from his loins and hips betwist his hinder legs, for when his mouth is a little checked with the bridle he presently bendeth his hinder pasterns and anckles, and to lifteth up his fore-parts, that his belly and yard do appear, and in doing hereof the Rider must not bear his hand hard, but give him the bridle, that so he may do it willingly and with

greater grace of the beholders.

There are some which teach Horses to lift up themselves by knocking their pasterns with a rod, which the Horse understandeth as well as he doth his race, when he is stroke on the back by the Rider. And in teaching of a Horse this seat, it must be observed, that he never have rest until he have learned it, and that at certain figns and tokens, he be taught of his own accord to perform divers and fundry gestures: but if after long riding and copious labour, he begin to understand his Masters pleafure, and rife twice or thrice together, then you may give him the rains, nothing doubting but that he understandeth and will be obedient to the pleasure of the Rider. And in this kinde he is accounted the best careering Horse, which will rise high and oftnest together; neither is there any quality so commendable in a Horfe as this, or that fo draweth and (as it were) fo imprifoneth the eyes of old and young, and other beholders, for which cause Martial Horses for service of War, are to be instruded herein; and thus much for this Horse.

Of load or Pack-borfes.

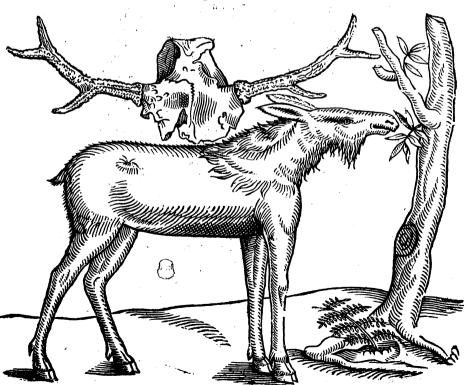
Here they keep Horses in herds and flocks, they have some which are not fit for the saddle, nor for the wars, and therefore are to be employed for the carrying of burthens, or to the Cart; although (as Fefus faith) Mules were first used for carrying and draught; but for for formuch as all Nations beared with the carrying and draught; but for formuch as all the carrying and draught; but for formuch as all the carrying and draught; but for formuch as all the carrying and draught; but for formuch as a line of the carrying Nations have not Mules, they are cherefore inforced to use Horses, and for this purpose the Geldings are much better then the floned Horfes; wherefore the Countrey-men of most Nations take Horfes for this name of the flore the countrey-men of most Nations take Horfes fes, for this purpose, after they be old, past breeding, or have some other blemish in winder limb, whereby they are disabled to travel under a man : for so great is the greedines of our age, that Horfes are not spared to long as they be able to live; according to the common proved (Afinits, equit, Multi ferie nulle) Horses, Mules, and Asses, keep no Holy-days: where the Law of God concerning the Sabbath is not observed; for the nourishing of Horses doth countervail the charges. Among these may be remembred those little Nags called Hinn, and Ginni, spoken of alcharges. All Course of Asses, whereof some are generated betwixt a Horse and an Ass, and others ready in the unit of the and all this, and others fall to be very little, through some sickness which happeneth unto them in their dams bellv: these fall to be very interest using so the faying of Properties: but men detenfits audia est Cynthia manare used with a find a fire of the state of alo Horses called Equi funales, because in their triumphs they were led with a halter next after the criumph.

of Wilde-horfes, the Sea-horfe, and the Hart-horfe, valled Hippelaphus.

N the days of Gordianus there were brought to Rome forty wilde Horses, and in the map of Gordianus Wood, there were pictured three hundred. They are called in Latine, Equiferi ; and in Greek. Hippagroi, they abound in Spain, and in the Alpes, and in the Deferts of Ethiopia there are many of them, which have two long venomous teeth standing out of their mouth: they differ also in their shoofs from other Horses, for they are cloven-sooted like Harts, and they have a long mane growing all along their back to their tail: And if at any time the Inhabitants take them by gins and other Oppianus. flights, they fall so fullen, that they abstain from meat and drink, distaining to be kept in any serviflights, they late to the Wilde Horses of India have but one horn: In the Alpes they are of an ash-co-Albertus. lour, with a black lift down their backs. The wilde Horses of Scytbia, near the River Hypania, are clean white. The wilde Horses of Syria live in flocks and herds together, and in every herd they have one Captain or Master over the residue, and if it fortune that any of the younger Horses leap upon a Mare, this Captain horse runneth after him, never giving over till he hath bit off his stones.

There are wilde Horses in Brushia which are like to other Horses in all parts, excepting their backs. Aristotle. which are so soft and weak, that they cannot endure to be sat upon, neither are they easily tamed. and the people of the Countrey eat their flesh: In Polonia there is a kinde of wilde Horse which hath horns like a Hart, and therefore I take it to be the same which is called Hippelaphus, whose picture is here described as it was taken here in England, by that learned Physician Doctor Cay.

The figure of HIPPELAPHUS.



This

His beaft was brought out of Norway, having a mixt form, betwixt a Hart and a Horfe, having a well compacted body, a long and lean leg, a cloven hoof, a fhort tail, and in all parts you would judge him to be a Hart, but in his head and ears you would judge him to be a Mule, and in his horns judge him to be a Fart, but it his head the salmost as much as an Elks; his mane like a Horses, but a Roe, the upper lip hanging over the neather almost as much as an Elks; his mane like a Horses, but a Roe, the upper up natigning over the interest of their factories, but thinner and standing more upright, without other alteration from their shoulders to their tail, they thinner and training more upright, which back-bone, as long as their other hair; a bunch under have a like briftling mane growing on the back-bone, as long as their other hair; a bunch under their chaps, and upon that a bunch or shaggy hair, the hair about their shoulders is more longer then ordinary, but their necks so short, that they can neither drink their drink, nor eat their meat upon the ground, except they bend down upon their knees. The males in this kinde do only bear horns. and such as do not grow out of the Crowns of their head, but as it were out of the middle on either and full as do not grow out of the obend to the fides: They are fharp, and full of bunches like Harts, no where smooth but in the tops of the speers, and where the veins run to carry mutiment to their whole length, which is covered with a hairy skin: they are not for rough at the beginning, or at the first prosses, specially in the fore-part, as they are in the second, for that only is full of wrinckles: from the bottom to the middle they grow straight, but from thence they are a little recurved; they have only three speers or prosses, the two lower turn away, but the uppermost groweth upright to heaven; yet sometimes it falleth out (as the Keepers of the faid Beaft affirmed) that either by fickness, or effe through want of food, the lest horn hath but two branches: In length they are one Koman foot and a half, and one finger and a half in breadth, at the root two Roman palms. The top of one of the horns is distant from the top of the other three Roman feet and three fingers, and the lower speer of one horn is distant from the lower of the other, two Roman feet measured from the roots: in substance and colour they are like to Harts horns, they weighed together with the dry broken spongy bone of the fore-head, five pound and a half, and half an ounce, (I mean fixteen ounces to the pound:) they fall off every year in the month of April, like to Harts and they are not hollow. The breadth of their fore-heads betwint the horns is two Roman palms and a half, the top of the crown betwixt the horns is hollow on the hinder part, and in that fiecel lyeth the brain which descendeth down to the middle region of the eyes.

Their teeth are like Harts, and inwardly in their cheeks they grow like furrows, bigger then in a Horse; the tooth rising out sharp above the throat, as it should seem that none of his meat should fall thereinto unbruised. This Beast in young age is of a Mouse or Ass colour; but in his elderage it is more yellowish, especially in the extream parts of his body : the hair smooth, but most of all on his legs, but under his belly, in the inner part of his knee, the top of his neck, break, shoulders, and back-bone, not so smooth: In height it was about twenty two handfuls and three fingers, being much swifter then any Horse; the semale beareth every year, as the Keeper said in Norway, two at a

time: but in England it brought forth but one.

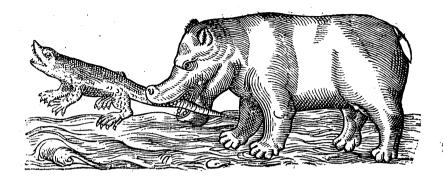
The flesh of it is black, and the fibres broad like an Oxes; but being dressed like Harts flesh and baked in an Oven, it tafted much sweeter. It eateth commonly grass; but in England seldom after the fashion of Horses, which forbear hay when they may have bread; but leaves, rindes of trees, breed and oats, are most acceptable unto it. It reacheth naturally thirty hand breadths high, but if any thing be higher which it doth affect; it standeth up upon the hinder-legs, and with the fore-legs

there imbraceth or leaneth to the tree, and with his mouth biteth off his defire.

It drinketh water, and also English Ale in great plenty, yet without drunkenness; and there were that gave it Wine, but if it drink plentifully it became drunk. It is a most pleasant creature being tamed; but being wilde, is very fierce, and an enemy to mankinde, perfecuting men, not only when he seeth them by the eye, but also by the sagacity of his nose following by foot more certainly then any Horse, for which cause they which kept them near the high ways, did every year cut off their horns with a saw: It setteth both upon Horse and Foot-men; trampling and treading them underfoot whom he did over-match, when he smelleth a man before he feeth him, heattereth a voice like the gruntling of a Swine being without his female: it doth most naturally affect a woman, thrusting out his genital (which is like a Harts) as if it discerned sexes. In Norway they call it an Elk, or Elm, but it is plain they are deceived in so calling it, because it hath not the legs of an Elk, which never bend, nor yet the horns, as by conference may appear. Much less can I believe it to be the Hippadius, because the female wanteth horns, and the head is like a Mules; but yet it may bethat it is a kinde of Elk, for the horns are not always alike, or rather the Elk is a kinde of Horse-hart, which Arifialk calleth Arrochofius of Arracolos a region of Affya, and herein I leave every man to his judgement; reterring the Reader unto the former discourses of an Elk, and the Tragelaphus.

of the SEA. HORSE.

"He Sea-horse, called in Greek, Hippotomos, and in Latine, Equal Fluviatilis; Ic is a most ugly and filthy Beaft, so called because in his voyce and mane he resemble the a Horse, but in his head an Oxe or a Calf; in the residue of his body a Swine, for which cause from Graciam tall him some times a Sea-horfe, and fometimes a Sea-oxe, which thing hath moved many learned men in our time to affirm, that a Sea-horfe was never feen; where unto I would easily subscribe (seth selaje) were it not that the antient figures of a Sea-horfe, altogether refembled that which is here expressed; and was lately to be seen at Constantinople, from whom this picture wis taken It liveth for the most part in Nilur; yet is it of a doubtful life, for it brings forth and breedeth on the land, and by the proportion of the legs, it feemeth rather to be made for going, then for fwimming: for in the night time it eateth both hay and fruits, forraging into corn fields, and dewouring what foever cometh in the way; and therefore I thought it fit to be inferted into this flory. As for the Sea-calf, which cometh sometimes to land only to take sleep; I did not judge it to belong to this discourse, because it feedeth only in the waters.



This picture was taken out of the Coloffus in the Vatican at Rome, representing the River Nilus, and eating of a Crocodile: and thus I referve the farther discourse of this beast unto the History of Fishes, adding only thus much, that it ought to be no wonder, to consider such monsters to come out of the Sea, which resemble Horses in their heads, seeing therein are also creatures like unto Grapes and Swords.

The Orlean Indians do hunt a Beast with one horn, having the body of a Horse, and the head of a Hart. The Æibiopians likewise have a Beast, in the neck like unto a Horse, and the feet and legs like unto an Ox. The Rhinocephalus hath a neck like a Horse, and also the other parts of his body, but it is faid to breath out air which killeth men. Paufanias writeth, that in the Temple of Gabales, there is the picture of a Horse, which from his breast backwards is like a Whale. Lampsacenus writeth, that in the Scythian Ocean, there are Islands wherein the people are called Hippopodes, having the bodies of men, but the feet of Horses; and Lamia hereafter to be declared, hath the feet of a Horse, but in other things the members of a Goat : and thus much for the feveral kindes of Horses, both for them that are properly fo called, and also for any other, which like bastards retain any resemblance of nature with this Noble and profitable kinde of Beaft.

of the Diet of Horses, and their length of life.

Ning thus discoursed of the kindes of Horses, and their several accidents, and uses both for War, and Peace, pleasure, and necessity; now likewise it followers, that we should proceed to their diet, and manner of feeding: wherein we are first of all to confider, that the natural constitution of a Horseishot and temperate. Hot, because of his Levity, and Velocity, and length of life; tem- Russius. perate, because he is docible, pleasant, and gentle towards his Master and Keeper. He therefore that will keep Horses, must provide for them abundance of meat; for all other Cattel may be pinched without any great danger, only Horses can endure no penury. Varro faith, that in feeding of Horses, we must consider three things; First of all, what food the Countrey wherein we live doth yeeld: Secondly, when it must be given: Thirdly, by whom, but specially the place of feeding Horses is to be considered; for although Goats can live in the Mountains, better then in the green fields, yet Horses live better in the green fields, then they can in the Mountains. For which cause when we chuse pasture for Horses, we must see that it be fat, such as groweth in Meddows, that in the Winter time it may be Sunny, and in the Summer it may be open and cold, neither fo foft under-foot, but that the Horses hoofs may feel some hardness, for Horses, Mules, and Asses, do love well green grass, and fruits, yet principally they grow fat with drinking; when they are in the stables, let them have dry Hy. A Mare when the hath foaled give her Barly, and generally at all times in the Winter feafon bullimung, or a mixture of all kindes of grain is fit for them in the house, according to these werses

Indeubi pubentes calamos duravert aftes, Ladent fque urens berb.s ficcavetit omnem Mensibu bumorem, culmilque armarit ariftas, Ordea tum, paleasque leves. prabere memento. l'ulvere qu'netiam, puras sicernere fruges

Cura fit, atque toros manibus percurrere equarums Gandeat ut plausu sonipes letumque relaxet Corpus, & altores rapiat per vifcera succos, Id curent famuli comitumque animofa juventus.

We have shewed already, that they must have straw, or litter to ly upon, and Pollux doth fer down the kindes of meats for Horses, as barley, hay, or French wheat, rice, and hay; for hard and dry meat is fittest for Horses, because it doth not fill them with winde; but all green meat is the ory meat is intention from the first person of inflamation. Three-leaved grass is also good for Horses, especially if they be young, for chaffe, hay, grass, and oats, are their natural and pleasing food: and although grass be moist, yet in the young age of a Horse, he delights in moist meats, for they stretch out his belly, and encrease his growth, but when he is elder, then ought he to be nourished with dryer food; as chaff, Barley, Oats, and such things. For although chaff, by reason of their drynes. make not a Horse fat, yet do they preserve him in perfect strength, for all hard things which are diffolved with difficulty, do retain their force of nutriment longer, but foster meats do not fo; therefore the best dyet or habitude for Horses, is, to retain the mean betwixt fatness and leanness. For fatness ministreth many humors to the nourishment of sickness, and leanness diminisheth natural thrength, maketh the body deformed. In some Countreys they give their Horses Vine branches in the Autuinn, to move their bellies, and increase their strength.

Mitheolus. Dioferrides.

The herb Medica, which aboundeth in Media, is very nourishable to Horses, but the first stalke are refused, saith Aristotle, the residue being watered with stinking water, is most commodious. In Italy they fat their Horses with Trifoly; in Calabria with Sulla, or Arthritica; and the Thracians, near

the River Strymon, with a green Thiftle.

In the Spring time give your younger Horses Bullimung for many dayes together, for that will not only make them fat, but also purge their bellies : for this purgation is most necessary for Horses, which is called soyling, and ought to continue ten days together, without any other meat. giving them the eleventh day a little Barley, and fo forward to the fourteenth; after which day, continue them in that dyet ten days longer, and then bring them forth to exercise a little, and when as they sweat, anoint them with Oyl; and if the weather be cold, keep a fire in the flable : And you must remember when the Horse beginneth to purge, that he be kept from Barley and drink, and give him green meat, or Bullimung, whereof that is best that growth near

But if the Horse go to soil in April, after five days, bring him forth, and wash him all over with water, then wiping his hair from all wet and filth, and loofe hairs, pour upon him Wine and Ovl. pressing it smooth upon his back, down to his skin; so let him be wiped all over again, and carried into the stable, to be dieted with Masline, or Bullinung, as before, except he be troubled with the Glanders, and then he must not feed on it in the day time, lest through the heat of the Sun, he sall

into the mangie, or into madness. It is also requisite; that while we feed our Horses with green Corn, they be let bloud in the veins of the breaft, and also cut in the roof of their mouths, that so those places being emptyed which were stuffed with corruption, the vacuity may be replenished with better bloud; a Horsethus dyeted, shall not only live in more health, and free from fickness, but also be more strong to undergo

his labour.

With the bloud that cometh out of him, mingled with Nitre, Vinegar, and Oyl, you shall anoint him all over, if so be he be subject to the Glaunders, or to the Mangie; and then keep him in the stable five days together, suffering no Curri combe to come upon him, untill the fixt day, feeding him in the mean time with green Corn or Bullimung; and then bring him forth again, washing him all over with water, and rubbing him with a hard while, untill the humor or moistures be wholly wiped off, and he fed as before fourteen days together.

If you please not to keep him in the stable, then in the Spring time, turn him out in some meddow, or green pasture, and there let him seed at his own pleasure; for it hath been often proved, that

fuch a dyet hath recovered may fick Horfes.

It is reported of the Horota, and Gedrusti, and men of Freeseland, the Macedonians, and Lydians, do feed their Horses with fishes: Likewise the Paonians which inhabit about Prasius near the Mountain

Orbelus, do feed their Horses, and all Cattel which they yoak with fishes.

Concerning the drink of Horses we have spoken elsewhere, and therefore we shall not need to say any thing of it here, except that the drinking much, and the Horse thrusting his head in deep into the troubled water, is an unfallible fign of his goodness; and the custom of some is, for to give their Horses master and corn fod together, or else Bear, Ale or Wine, by drinking whereof they encrease their spirits and stomach.

Albertus faith, that some to make their Horses fat, take Snails, and beat them in pieces, so putting them into their meats, whereby they grow to a falle fatnesse, which is easily disloved. By eating of black Hellebor, Oxen, Horfes and Swine are killed: and thus much for the food

of Horses.

Concerning the voice of Horses, the Latins call it Hinnitum, and the Grecians, Phruma, and Phiumstesta; but this is certain, that from their very foaling, the semales have a shrill and sharper voice then the males, which is fuller and broader, untill they be two year old, and after copulation their voice encreaseth, fo continuing untill they be twenty year old, after which time, it falleth and decreaseth again.

The length of a Horseslife (according to Aristotle) is eighteen or twenty years, and if they be well tended and regarded in their youth, it hath been found, that fome have lived unto five and twenty, or thirty year old. The females live longer then the males, because of their generation,

for the immoderate luft of Horses, shortneth their dayes. And it hath been found that a Mate hath lived to forty or fifty years, and a Horse to three and thirty: wherefore I do leave the relation of Pliny and Atheneus, to be censured by the Reader, who affirm, that Horses in their time, lived

Of the Horse.

threeicore or feventy years.

Albeitus also affirmeth, that a Souldier told him for a certain truth, that he knew a Horse which lived till he was threefcore years old, and at that age did fervice in the field. And Awell. Ninbus also affirmeth, that the Riders of Ferdinand the first, told him there was a Horse in their Milters stable of seventy year old. The age of a Horse may be known by his teeth, and the Persian. Bobemian, Epirian, and Sicilian Horses, live longer then the Spanish or Numidian. In their years, the female never groweth after five, nor the male after fix in height or length, so as the males are sooner perfited in the womb then the females, on the contrary the females do looner grow to their perfection after their foaling then the Males.

The males have more teeth then the females, and in each fex they which have fewest teeth, live not so long, and in their old age their teeth grow white. Now their age is discerned by their teeth on this manner, the first four, that is two above and two beneath, be changed after they be thirty year old, and a year after the four next are changed in like manner, again after another year four more are changed, fo that after four year and fix moneths, he loofeth no teeth, except canine, which cometh again in the fift and fixt year; fo that afterwards their age cannot be difeerned, because in the seaventh year, they are all filled. Another unfaigned note of their age, is the hollowness of their temples, and their eye-lids beginning to wax gray, and their teeth hanging out of their mouths. They have also little blacks in the middle of their teeth. Some try the age of their Horses, as a wife and learned man writeth, by considering twelve teeth, six above. and fix beneath, for the old Horses have longer and thinner teeth, which are black at the top, and there are certain broaches or wrinckles in their teeth, which being filled, the mark is faid to be out

Some try the age of their Horses by their cheeks, for they pull up the skin from the bones, and if it will quickly fall back again into his former place, they take it for an affured token of the Horses youth: but if it stand out and fall slowly down, then on the contrary, they judge the Horse to be

old, and thus much for the age and diet of Horses.

Of the uses of Horse-flesh, Mares-milk, and other parts.

Here are certain people in Scythia, which were called Hippophagt, because they lived upon Horse-fiesh; such also were the Sarmatians and the Vandals: likewise in Scythia the lesse, neer Taurica Chersonnesus, the people do not only eat the flesh of Horses, but also their milk, and make Cheese thereof.

Athenaus also affirmeth, that the manner of the ancient Perfians was, upon the fealts of their nativities to roast an Ox, an Asse, a Horse, and a Camel whole, and so set them before

In like fort, they eat Horse flesh and Camels flesh at Damascue; and in Polonia wilde Horses especially that part which groweth under the mane. The Sarmatians made meat of Millet-feed, and Mat. Michou. mingle it with Mares milk, or with bloud taken out of the veins of their legs, wherewithal they make Pan Veneum, puddings, and this is their chief food. So wikewife do the Tartarians, who having a Horle fick, suc off his Ulcer or wound, and fo kill him and eat his flesh. The Gothes also in the dayes of Virgil did drink the bloud of Horses, as appeareth in these Verses;

Profuit incensos astus avertere, & intet Ima ferire pedu, faltentem fanguine venam : Bifalta, quo more folent, acerque Gelonus. Cum fugit in Rhodopen, atque in deferta Getar um, Et lac concretum cum [anguine potat equino.

The Poets do alfo fain, that Pelias the Son of Tirus and Neptune, was educated by a Mare, and Melabor brought up his Daughter Camilla with Mares milk, because she was born wilds, he also bred her among the bushes, according to these Verses;

> Hic natam in dumie, interque borrentia luftra Atmentalis eque mammis, & latte ferino Nutribat, teneris immulgens ubera labria.

The Tartarians drinke Mares milke, which they dreffe like white wine, and call it Change whereof Paulso Venetus rehearseth this story: The King of Tarier, faith he nourisheth above ten thousand milk-white Horses and Mares, and every year, upon the eight and twenty day, of August, they observe a solemn feast, wherein the milk of these white Mares is dressed and ser forth

Afterward the King taketh a bowl full thereof, and powreth it on the ground south him, being fo taught by his Maghiam, to offer Sacrifice to the gods of his Countrey. For they perlivade

The time of their life.

Of the Harfe.

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him that the Gods lick up that milk spilt on the ground, and afterwards the King drinketh up the him that the Gods lick up that limit ipint of the gods and the Kings linage, or of the Countrey refidue, and befides him no body that day, except it be of the Kings linage, or of the Countrey of Horizeb (for the people of that Countrey have liberty to talt thereof that day) because of a battle which once they obtained for the great Cam.

The property of this milk is to loofen the belly; and because it is thin and hath no fat in it. therefore it easily descendeth, and doth not curdle in the stomach, and it is said, that the therefore it early descendent, and doth the Southland can keep it twelve dayes together, therewithal fatisfying their hunger, and quenching their thirst. And thus much shall satisfie for the natural discourses of Horses: hereafter followeth the moral.

The moral discourse of Horses, concerning Fistions, Pictures, and other devises.

Nd first of all for the moral dignity of Horses, there is a celestial constellation called Hippor A according to these Verses of Aratus thus translated;

> Huic Equus ille jubam quatiens fulgore micanti Summum contingit carut alvo ftellaque jungens

The Latins call this flar Pegalw, and they fay that he is the Son of Neptune and Medula; who with striking his foot upon a Rock in Helicon a mountain of Banta, opened a Fountain, which after his name was called Hippocrene. Others tell the tale in this fort, at what time Bellerophon came to Pretus the Son of Abas the King of the Argives, Antia the Kings wife fell in love with her guelt, and making it known unto him, promifed him half her husbands Kingdom if he would lie with her, but he like an honest man abhorring so foul a fact, utterly refused to accomplish the defire and dishonesty of the luttful Queen; whereupon the being afraid left he should disclose it unto the King, prevented him by her own complaint, informing the King that he would have ravished her; when the King heard this accusation (because he loved Bellerophon well) would not give punishment himself, but sent him to Schenobem the Father of Queen Antia, that he in defence of his Daughters chastity might take revenge upon him, who presently cast him to Chimara, which at that time depopulated all the coast of Lycia : but Bellerophon by the help of the Horse legalun did both overcome and avoid the monster, and being weary of his life, perceiving that there was no good nor truth upon the earth, determined to forsake the world and file to heaven: who coming neer to heaven, casting down his eyes to the earth, trembled to see how far he was distant from it, and so his heart fainting for fear, fell down backward and perished, but his Horse kept on his slight to heaven, and was there placed among the Stars by Justier. Euripedes telleth the tale otherwise, for he saith that Chiron the Centure had a Daughter nourished in the mountain Pelius which was called Theas and afterward Hippe, because of her exceeding hunting on horse-back, she was perswaded by Ædus (the Son of Hellen, a Nephew of Jupiters) to let him lie with her, whereupon she concrived with childe, and when the time of her deliverance came, the fled from her Father into the woods, for fear the loss of her Virginity should be known unto him; but he followed her to see what was the cause of his Daughters departure, whereupon she desired of the Gods that her father might not fee her in travel, her prayer was granted, and she after her delivery, was turned into a Mare, and placed among the Stars.

Others say that she was a Prophetesse, and because she revealed the counsels of the Gods, was therefore metamorphozed in that shape in the place aforesaid. Others say, that because the gave over to worship Diana, the lost her first presence. But to return to the first tale of Bellerophon, who after the death of Chimera, growing proud for his valor attempted to flie to heaven, but Jupiter troubled his Horse with a Fury, and so he shooke off his Rider, who perished in the field, Alecus apo tefe alese, be-

cause of his errour: and Pegasus was placed in heaven. But to come nearer to the description of the Poeticall Horse, Albertus Magnus and some others fay, that it is a Bealt bred in Ethiopia, having the head and feet of a Horse, but horned; and wings much greater then the wings of an Eagle, which he doth not lift up into the air like a bird, but only stretcheth them out when he runneth, whereby his only presence is terrible to all creatures, unto whom he is enemy, but especially to Men. But for the truth hereof (although Pliny and fome others feem to affirm as much) yet will I fet down nothing for truth and certainty, because as the Poets call every swift Horse Volucres, and Alipedes; so the errour of that figure, hath rather given occasion to the framing of this new Monster Pegalus, then any other reasonable Alle-

Likewife I know no cause why the Poets should fain, that Ceres was turned into a Mare, and hid her felf in the herds of Oncies; Nepume falling in love with her, followed her to those fields, and perceiving that he was deceived turned himself also into a Horse, and so had to do with her, whereat Cours was grievously offended, and fell into a great fury, for which cause the was called Erinnys: yet alterwards the washed ber fell in the River Ladon, laying afide all her rage and fury, at the fulness of time the brought forth Ailon.

And the Accodisms also had a certain Den, wherein they had a great remembrance of this ravishment of Ceres, sitting in a Den, wherein they say she hid her self from all creatures and whereunto they offer divine worship. They picture her in a Colts skin, sitting like a woman in all parts, with a long garment down to her ancles, but the head of a Horie with the pictures of many Dragons, and other fuch wilde beafts, holding in one of her hands a Dolphin, and in the othera Dove.

Buall which it is not uneafte for every man to know & conceive their meaning that plenty of food fignified by Ceres, dorth not only maintain Men, Fowls, Beafts and Fishes, but also the immoderate use thereof draweth men to inordinate lust and concupiscence, and that the Gods of the Heathen were

more rather to be accounted Beafts then Men.

Dianals among the Arcadians was called Eurippa, for the finding out of those Mares which Ulifes had loft: which Uly fee erected a statue for Neptune the great Rider, and they say that Hippoly to being torn in pieces by Horses, through the love of Diana, and skill of Afculapius, by the vertue of certain herbs he was restored unto life again: Whereupon Jupiter being sore vexed and angry with A. Sculapim for fuch an invention, deluding as it were the fury of the Gods, killed him with lightning, and thrust him down into hell, because no wretched man would fear death if such devises might take place : which fact Virgil describeth in these Verses :

At Trivia Hippolytum Secretic alma recondit Sedibus, & nynoka Ægeria nemorique velegat, Solus ubi in filvis Italis ignobilis avum Exigeret; verseque ubi nomine Virbim ellet.

Undo etiam Trivia templo lucisque sacratis . Cornipedes at centur equi, qual listore currum Et juvenem monstris pavidi effudere marinis.

The Poets alfo do attribute unto the night, black Horfes, and unto the day white. Homer faith that the names of the day Horses are Lampus and Phaethon; to the Moon they ascribe two Horses, one black and another white; the reason of these inventions for the day and the night is, to signific their foeedy course or revolution by the swiftness of Horses, and of the darkeness of the night by the black Horses, and the light of the day by the white; and the Moon which for the most part is hid Textor. and covered with earth, both increasing and decreasing, they had the same reason to signific her shadowed part like a black Horse, and her bright part by a white one.

The like Fiction they had of Hecate, whom Aufonius calleth Tergemina, because the is descri- Heliodorus. bed with the head of a Horse, a Dog, and a wilde Man, the Horse on the right hand. the Dog on the left hand, and the wilde Man in the middle : whereby they declared how vulgar, illiterate, and uncivilized men, do participate in their conditions, the labours and envie of brute beasts.

We may also read in the Annales of Tacitus, that in his time there was a Temple railed to Equestrial fortune, that is, for the honour of them which managed Horses to their own profit, and the good of their Countrey, and that Fulvius the Praior in Spain, because he obtain ned the victory against the Celtiberians, by the valour and diligence of his Horse-men, was the first that builded that Temple. Likewise, there was another Temple in Baotia for the same cause dedicated unto Hercules.

The ancient Pagans call the God of Horses Hippona, as the God of Oxen Bubona. It is also ap- Calins. parent, that many Nations use to sacrifice Horses, for at Salentinum a Horse was cast alive into the fire and offered to Jupiter. Likewise the Lacedemoniant sacrificed a Horse to the winds. At Rome also they facrificed a Horse to Mars, and thereof came the term of Eque October, which was sacyificed every year in October, in Gampus Martius. This Horse was often take out of a Chariot, which was a Giraldus, Conqueror in race, and stood on the right hand; as soon as he was killed, some one carried his cail to a place called Regia, and for his head there was a continual combate betwixt the inhabitants of the freets, Suburra, and Sacravia, which of them should possesseit; for the Suburrans would have fastened it to the wal of Regia, and the Sacravians to the Tower Mamillia.

The reason why they Sacrificed a Horse, some have conjectured because the Romans were the off-spring of the Trojans, and they being deceived by a Horse, their posterity made that Sacrifice for punishment of Horses: hut it, is more reasonable, that because they Sacrificed a con-Festur, quering Horse, they did it only for the honour of Mars (the God of victory) or else because they would fignifie, that flying away in battle was to be punished by the example of Sacrificing of a swift Horse.

The Carmani did also worship Mars, and because they had no Horses to use in War, they were forced to use Asses, for which cause they Sacrificed an Asse unto him. There is another fable amongst the Poets, that the Methimneans were commanded by the Oracle to cast a Virgin into the Sea to Neptune, which they performed: now there was a young man whose name was Ennellus, which was in love with the said Virgin, and seeing her in the Waters, swum after her to fave her, but both of them were covered with the waters of the Sea; yet after a certain space Emailine returned back again, and brought news that the Virgin lived among the Pharies of the Sca, and that he after that he had kept Neptunes Horses, by the help of a great wave escaped away by swimming; for the Poets sain that Nepunes Chariot was drawn by Horses of the Sea, according to these Verses of Gillius;

. .

Non aliter quotiens perlabitur aquora curru Extremamque petit Phabea cubilia Tethyn Franatis Nepiunus equis-

pictures of Horics.

Munfter.

Holary by the They also faign that the Sun is drawn with two swift white Horses, from whence came that abomination, that the Kings of Judea had erected Horses and Chariots in honour of the and an amount of the Sun, which were fet at the entrance of the Temple of the Lord; which Horses were destoyed by Sun, which were read in holy Scripture. And the manner of their abomination was, that when they Jossan, as we read in mory Scripture. Join the Horses from the entrance of the Temple to the did worship to the Sun, they road upon those Horses from the entrance of the Temple to the did worthip to the oun, they saw applied a Horfe to Apollo according to the chamber of Nethan-melech. The Persians also Sacrificed a Horse to Apollo according to these Verses of Ovid:

Placat eque Persis, radite Hyperiona cinclum, Ne detur fceleti villima tarda deo.

And for this cause the Massagetes sacrificed a Horse (the swiftest of all Beasts) unto the Sun, the swiftest of all the Gods. Philoftratus also recordeth, that Palamedes gave charge to the Grecians to Sacrifice to the Sun rifing a white Horse. The Rhodians in honor of the Sun did cast yearly away into the Sea. the Chariots dedicated to the Sun, in imagination that the Sun was carryed about the Worldina Chariot, drawn by fix Horses.

As the Army of the Persians did proceed forward on their journey, the fire (which they did the ceremony of the Persians call Holy and Eternal) was lifted up on silver Altars; presently after this, there followed the Wise-men, and after those Wise-men came 165 young men, being cloathed with as many red little garments as there are dayes in the year: Instantly upon the same, came the holy Chariots of Inpiter, which was drawn by white Horses; after which, with a resplendent magnitude the Horse of the Sun was seen to appear (for so it was called) and this was the manner of their

Calim.

The King of Indians also (as is said) when the dayes began to wax long, he descended down to the River Indu, and thereunto facrificed black Horses and Buls; for the Buls in ancient time were confecrated to the Rivers, and Horses also were thrown thereinto alive, as the Trojans did in-

Varrinus. Strabo.

The Veneti (which worshiped Diomedes with singular honour) did Sacrifice to him a white Horse: to Xanthus. when the Thebanes made war on the Lacedemonians, it is faid that Cadafus apeared in a vision to Pelopidus, one of the Thebane Captains, and told him that now the Lacedemonians were at LeuGra, and would take vengeance upon the Thebanes, and their Daughters; Whereupon Pelopidus to avert that mischief, caused a young soal to be gallantly attired, and the day before they joyned battle, to be led to a Sepulcher of their Virgins, and there to be killed and facrificed.

The The figures of their vingous, and at their marriages and nuptial Sacrifices, the man took a The The figures of this custome at their marriages and nuptial Sacrifices, the man took a Horse of War armed and surnished, which he led into the Temple; after the Sacrifice ended hedelivered the rains of the Bridle into the hands of his Wife, who led the fame Horse home again: but for what fignification or caufe this site was observed, Ælianu which relateth the story sheweth not, but faith he referreth himself to the Theffalians to declare their own reasons of this observation. And thus much shall suffice concerning the Sacrificing of Horses.

Plutarch. The burial of Horfes.

Another moral-honour done unto them was their burial; For we have shewed already that Volucer the Horse of Verm the Emperour was honourably buried, the Mares of Cinen which had won three games at Olympus, were likewise interred neer his own body. The Scythians at the burial of their Kings used for to strangle one of his harlots, his cupbearer, his Cook, his Horse-keeper, his Messenger, and also Horses and other Cattle; and after a year they do this the second time; taking fifty of his dearest servants which were natural Scythians and strangled them; likewise fifty of his best Horses, out of whose bellies they pull out their bowels and guts, and filling their bellies up again with chaffe, they fow them up; then make they half an arch upon two polts standing up right, and likewise the other half upon two other posts over the Kiugs grave; likewise fallening in the earth divers other sharp posts upon which they put the fifty Horses, so fastening them with thick pieces of timber all along their neck and back, fo that the shoulders of the Horses rest upon the fore arch and their bellies on the hinder, their legs standing upward, then bridle they the Horses, and stretch forth the rains of their bridles unto the posts of the earth, afterwards upon every one of the dead Horsesthey lay a dead man, putting a stake through his back out of his neck, and the neather part of the said stake they fasten in the post, which pierceth or goeth through the Horse; and thus having compassed about the grave of their King, with such Horses and Horses men, they depart, leaving both the one and the other to the consumption of nature, and after this manner did show have all their King. manner did they bury all their Kings.

Adrian buryed his Hunting Horse, Ennomaus his Mares, Partheria and Eriphe. Like wise Miliader, Evagoras, and Augustus the Emperour. At Agrigentum also there are many Pyramides erected upon the Sepulchres of Horses. And thus much shall suffice for the burial of

Horfes.

We have shewed you already how Men and Women have been transformed into Horses, Allanus, according to the fiction of the Poets, as of Saturns, Jupiter, Noptune, Ceres, Hipper, and Pliny. according to Daughters of Chiron. In like fort there have been predictions or oftentations of Fefins. things to come, taken from a Wolf, a Fox, a Serpent, and a Horfe, which were called Au- Predictions or picia Pedifiria.

Of the Herfe.

Augurilms by

Desansatio have been declared by Horfes, for Publim Vatinim in the Macedonian war coming towards Rime in the night time, supposed be fawitwo young men of excellent beauty to meet him. and tell him that Perfet the King was taken by Poulm, which thing he declared to the Senate, but was by them put into prison as a contemier of the Majesty and hondur of that Captain, but afterwas by the letters of Paul that Perfer was taken that very day : whereupon Valinius was water delivered out of Prison, and newarded with land and liberty.

It also appeareth that the same day that Caffer and Robus washed away the sweat of themselves Valer. Man. and their Horses in the lake of Junum, that they watched for the fafety of the Ruman Empire. and their Temple which was joyned so the fame fountain being fast locked, upon a suddain flew open without the hand of man and the state of the

Enest also in Virgit faith suchat he knew war would follow by the appearance of four Horses, which in a green field fet upon a whole Campe, whereupon in Virgil, he speaketh thus rather in the clib cauteth much flaughten. to Anchifes. and velice of mod blended of a booth

Tondentes campum late, candore nivali. 11 1194 Finater Anchifes, Bellum O terra bofpita portas: Bello armantur equi, Rellum bec armenta minantur.

Quatuor bic, primum omen, Equos in gramint widi Al Sed tamen tidem olim curru succedere sueti Quadrupeder, & frana jugo concordia ferre! Spes oft pacie, ait.

Lucan alfo speaketh to the same purpose that Horses presage war ;

Primus ab aquorea percuffis cuspide faxis Thessalicus sonipes bellis feralibus omen

Alexander also writeth, that the Germans were wont to bring up white Horses which were never used to labour, by whose neighing they were forewarned of wars, and of other strange events. It is sulgarly known how Derim came to the Kingdom of Persia, after it was agreed amongst the seven Princes, that he whose Horse did first neigh in the morning in a place appointed, should be faluted King, Ebores his rider in the night time took one of the Mares which he knew his Mafters Horse loved, and led her into the Suburbs, and there tied her, afterward he brought thither Darine his Horse, and led him about her two or three times, and at length suffered him to cover her, and foled them both away together. In the next morning the Princes met as foon as day brake, and road up and down the Suburbs, until at laft they came to the place where the Mare of Dariu was tyed the night before, whereunto the Horse of Dartus ran neighing strongly, and presently it thundred and lightned in a clear day: whereupon the residue of the Princes alighted from their Horses, and did reverence to King Darim, who by divine appointment was thus advanced to the

Although there be some that say Ebores by handling of a Mares genital and keeping his hand warm, untill they came to the place aforesaid, there stroking the Nostrils of his Masters Horse, caused him thus to neigh and win the Kingdom; yet I rather incline to the former opinion which was related by Herodoius in his Thalia.

There have also been Horses of strange fashions, for as we have shewed already, that a Mare did Of Monster bring forth a Hare, fo alfo (Livie faith) an Ox did bring forth a Foal. Nere did shew certain Herme- Horses. bredite Mares, wherewithal his Chariot was drawn, which was a thing worth the fight, that the

Monarch of the world should six upon Monsters.

Julius Cefer had a Horse which had cloven hoofs like a Mans singers, and because he was soaled at that time when the Sooth-favers had pronounced that he should have the government of the world, therefore he nourished him carefully, and never permitted any man to back him but him-Pling." felf, which afterwards he dedicated in the Temple of Venso, for he conceived that such a strange bealt bred in his own flock, was a prediction unto him of great honour. The Palatine of Vilva Had a Dion. Horse foaled with five legs, and Henry the Count-Palatine had likewise a Horse with six legs. Thus Calius. much may suffice for the monster Horses.

In the next place it is good to enquire what the Contaures are, who are described by the Poets to Of Centaures have their forepart like men, and their hinder part like Horses, the occasion whereof is thus related by Pindarus: that Contaurus the Son of Ision, committed buggery with the Mares of Magnetia, under the mountain Pelius, from whence came that monstrous birth in the upper part resembling the Father and in the neather the mother. These faith he possessed the Mountains and Desert places of Thefal, being given to all manner of Latrociny and Deprædation. They were called also Hippremient: And some say that they were first of all nourished by the Nymphes in the mountain Pelin, who afterwards being the first that tamed Horses, were thought to be half Men, and half Horses, because they were seen backward, and from hence came the fable that they were tamed by

Hercules.

Dion.

We

Control of the Honfestill

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Hercules, which was one of his greateft labours: But yet that no man may wonder or think it impossible that such monstrous creatures should have existence in nature, these authorities following may

riwade lumciently.

Plutarch in his Banket of Wisemen, affirmeth, there was a Horse-keeper which brought into the Plutaren in his panket or vynemen, amenter, which he had got upon a Mare, which had the head house of Perlander an Infant or rather a Monster which he had got upon a Mare, which had the head house of restances an instant or rather a stomether parts like a Horsey Diocles presently judged it neck, hands and voice of a childe, and the other parts like a Horsey Diocles presently judged it neck, hands and voice or a childe, and the state of the world. But Thales told Periander to be a Monfter, and fignified contentions and firifes in the world. But Thales told Periander to be a Montter, and figured contentions and Montter, but a meer natural birth from such a he was of another opinion, namely, that it was no Montter, but a meer natural birth from such a copulation, and therefore advised Perianter, that either he should keep no Riders, or else let The State of the Project of the second them have Wives.

em have wives.

Claudius Cefar allo writeth, that in the time of his reign there was fuch a one born in Theffely, which dyed the same day it was born and Plim that he afterwards saw it seasoned in hony, brought out of Eppt to be flewed to the Emperor. Thefe Centaires, Homes calleth Fera, that is, Fera, wilde out or Egypt to be interest of the Container are faid to bevery like the one to the other, and were also once perions the Lapinos and the Lemaner are tall to bevery his the one of the Centures in a banket being very loving, but they fell afterwards to deadly war, by reason the Centures in a banket being drunk, offered to ravish the females of the Lapinos, for which cause the Lapinos sew them in their jealousie, whereon fell a mortal war : whereby the Poets signification intemperancy in Men and Beasts doth not only bring with it other fins, but also causeth much slaughter. And so I conclude the fory of Gentaures, holding it possible that such should be generated by unclean and natural copulation, but unpossible that they should five long after birth, and therefore the Centaures of the Poets are nothing else but men fitting on Horseback, mistaken for one entire creature which were divided, and fo conclude with the Verse of Horace was to the transfer of the

Humano Capiti cervicem pictor Equinam Jungere fe velit, Hoe monstrum puto Centaurus foret.

of the statues and figures of Horses.

Pollux.

Amianw.

T was no small dignity that the ancient Gephalenes did stamp their money with the picture of a Horse, for furely from them it came, that coin was firk of all called currant, because of the image of a speedy Horse, wherewithal it was imprinted. Textor also writeth, that amongst the ancient there was a custom to make the Chareter of a Horse in the forehead of a bondslave; there was allo images of Horsemen and Horses renowned in many Countries for the honour of both, such were the statues of the Amazons (cald Hippiades) who by Lifter the Orator are said to be the first that ever backed Horses: Such we the statue of Classa, Quintus Martius, Tremulus, Domitianus, and many other both Men and Women: for the Romans had the Equeltrial statues in great reverence and ceremony, no doubt in imitation of the Grectans, but with this difference, that they pictured none but the swift Horses, but the Romans, Horses and Chariots, and from hence came the custome to have

But this custome to have fix Horses in a Chariot was brought in last of all by Augustia. Aristodemus pictured the Chariots and Wagoner. Pisicrates the woman Pitho, with a Wagon Euthycrates, the Son of Lysippus expressed the Equestrial combate at the Oracle of Traphonium with fingular art, allo many Chariots of Medea, the Horse and his carriage. There were allo earthen Chariots at Rome in the porch of Jupiters Temple, as we have shewed before in the discount

When Constantinus the great took a view of the City of Rome, and passing from place, to place, came at length to Forum Trajani, the most exquisite building of all the world, he food amand at the admirable frame of Giants, which were lineally deciphered therein, whereof despairing to imitate any part of that work, he chose only to erect the picture of such a Horse and Prince, asia the middle of the ame was erected in remembrance of Trajane, and fo much he intimated to his followers: close by him stood that Princely Hormifda (a Perfian) who made the Emperor this answer, Ante imperator flabulum tale condi jubeto si vales: Equus quem fabricare disponis lia lue such cedat ut iste quem videmus: O Noble Emperour before you make such a Horse, first of allbuild such a stable; that your work in all parts may be correspondent to this which you propose unto your

Metellus the Macedonian raised two porches which were compassed about with two Horses without inscription or dedication, which now are compassed with the porches of Ollavia, and the row of Equestrial statues in the front of the said buildings, now the greatest ornament of that place, heals brought out of Macedonia. And it is faid that Alexander the great caused Lysippus (that singular workman) to frame the pictures of all those Knights which in his company were slain at the River Grant

cum, and also to place his own picture among them.

In the City of Rome there are two mountains called Equilini, in one of them are the bather of Diocletian, and the great Marble Horses, with two men half naked, holding their rains, being work fingular wormanship, whereof one hath this inscription in Latin letters, Opus Practicine, the work of Praxiteles; the other Opus Phidia, the work of Phidias: and it is clear, that they were brought

thicher by Inderen King of Armenta, for whole entertainment Non caused the Theatre of Pomer to be covered all over with gold in the space of oneday. The story of the Trojan Horse is vulgarly Sipontinus. known, which is also called Equit Duratem, or Dureur, wherein the Gracian Reinces hid themselves

Nec cum durateus Teojania Pergama pantichra

The truth whereof standard, thus, The Greetany making shew shat they had vowed a vow unto Pallar, framed a Horse of so great higness, that it could not be taken into Troy, except the gates were pulled down; and this they placed hard to the wals of Troy; Sinon (the counterfeit runnagate) being then within the wals among the Trojans, periwaded them to pull down their wals and pull in that wooden Horse; affirming that if they could get it, Pallar would stand so friendly to them that the Greign should never be able to move war against them; whenefore they pull down their gates, and part of their wall, and by that means do bring the Horfe into the City while the Trojans were thus revelling and making merry with themselves, and not thinking of any harm might ensue upon them. the leaders of the Grecian Army who by deceit all this while kept themselves close hid, (ever fince which time the Grecian are tearmed of all. Nations deceilful) on a suddain rose out of their lurking places and so going forward invaded the City, being destitute of any desence, and by this Othersare of opinion, that the Poets fielden of the Trojan Horfe, was no other but this, that

there was a mountain neer Troy called Equin, and by advantage thereof Troy was taken, whereunto Virgil feemeth to allude, faying: instalt ... wood or discussion

Instar montis Equum divina Palludu atte Ædificant.

For they fay that Palles and Epeus made the Horse, and therefore I conjecture, that the Trojan Horse was nothing elfe but an engine of War, like unto that which is called Ariet : For Paulanias faith, that Eprm was the inventer thereof. And Higinm faith, that the Trojan Horse was Muchina oppurnatoria.

a devise of war, to overthrow, the wale: \\
Of this Horie there was a brezzen image at Aibens in deorgals, with this inscription, Cheridemus, Fuangeli filius celenalis dicapti. When Abrander looked upon his own picture at Epbesis which Apelles had drawn with all his skill, the King did not commend a according to the worth thereof: It fortuned that a Horse was brought into the room, who presently neighed at the picture of Alexanders Horsey smelling unto it as to a living Horse, whereat Apiles spake thus to the King; whereat and start a before field Andread a contragor of the fire of

That is to say, The Horse is a Better difference of truth then you.

There was one Phormal which went Hoth Manalus in Mondale into Stolla to Serve Gelonthe Son

on the comment of the as he should condemn to death: at the receipt whereof Emilius which was never just before, first of all pure the Authors and defined and might take experience how curfed a thing it wasted mit nifer unto echeley! we and a definition of the current of the current

Apeller allo painted Cities on Horse back haltening to war , and his Armour bearer reaching his helmer unto him pilo lively, that other dumb beaths were affraid of his Horfe And excellent was the skill of Nealces, who had so pictured a Horse foaming, that the beholders were wontro take their translater chefe to stipe it from his mouth. And this much for the moral ales of Horfe-leach craft, fina of the tall break, or recher mulady (for followmeth it, they the senteth fo

where the control of the control of

Sheing in this discourse! I have principally mimed at the pleasthree deligitor and profits of Edglishour own Countrymen, M. Blindeolis, and M. Markhani whole works, of this so marters are to be rew
corded like the Illade of Hone's in many places and several Hondrienes; to elle intens chair energies
Barbarism may never be able red busy them in oblivion, or neglect to root them due of subsworld;
without the loss of the manufacture. without the losse of other memorable labours.

Wherefore good Rouler, for the enfuting Tructure of difeases and sures compiled by them, after wherefore good Rosser, for the chuing arectate of an area compared by them, after that I lied read over the labours of C. Gefins, and compared it with them, finding mething of hib-flance in him, which is not more materially, perspicatorily, profitably, and familiarly, either extracted or expressed by them, in a method most fitting this History, I have thought good to follow tracted or expressed by them, in a method most fitting this History, I have thought good to follow. tracted or expressed by them, in a method the remedy; first (according to time) declaring them in the description of the disease and the remedy; them in the description of the unease and the words of M Markbam, methodically one after the the words of M. Blund. and afterwards in the words of M. Blund. the words of Mr. Blung. and anterwards it trust the living authors will not be displeased, that so you other, in the same place: wherewithel I trust the living authors will not be displeased, that so you other, in the same place: wherewither the part of their friends or may with one labour examine both; and I hope, that neither they, nor any of their friends or may with one labour examine both; and I hope, that neither they, nor any of their friends or Scholars shall receive my just cause of offences, by adding this part of chief studies to our labours, Scholars mail receive any just cause or oneside, ay admin the property of the received, renobled, and neither their books interinted, be any way differenced or hindered, but rather revived, renobled, and honorired. To begin therefore flait h Master Blundevile) after the discourse of the nature of a Horse honorired. nonoured. I o begin entere los e manufer the knowledge whereof is as needfully profitable as followeth those things which are against nature, the knowledge whereof is as needfully profitable as the other. Things against nature be those whereby the healthful estate of a Horses body is decayed, which are in number three; that is, the causes, the sickness, and the accidents; of the two first in order, and the other promifcaoully as need requireth.

of causes and kinds thereof.

Blundevile.

He causes of sickness be unnatural affects, or evill dispositions preceding sickness, and provoking the lame, which of the melves do not hirder the actions of the body, but by means of ficknieß coming betwixt. Of causes, some be called internal, and some external. Internal be those that breed within the body of the Beaft, as evil juice. External be those that chance outwardly to the body, as heat, cold, or the stinging of a Serpent, and such like. In knowing the cause of every discase, consisteth the chief skill of the Parrier. For unlesse he knoweth the rause of the disease, it is impossible for him to cure it well and skilfully. And therefore I wish all Parriars to be diligent in feeking to know the causes of all diseases, as well in the parts similar, as instrumental, and to know whether such causes be simple, or compound; for as they be simple or compound, so do they engender limple or compound difeates.

Of sickness, what it is, and how many general kinds therebe; also with what order the disastes of Horses are herein destared. And finally, of the four times, belonging to every sickness.

C Ickness is an evillusted contrary to nature, hindering of it self, some action of the body. Office. ness there be three general kinds, whereof the first consisteth in the parts similar; the second in the parts instrumental; and the third in both parts together. The first kind is called of the Latins Intemperies, that is to fay, evil temperature, which is alther fimple or compound. It is simple, when one quality only doth abound or exceed too much, as to be too hot, or too cold; it is compound, as when many qualities do exceed, as when the body is too hot and too drys or too cold and too moilt. The second kind is called Mala constitutie, that is to fay, an evill state or composition, which is to be confidered, wither by the flaspe, number, quantity, or fight of the anember, or parterillatfected or difeafed. The third kind is called Woise is folusio, that is to fay, the loofening or division of the unity, which as it may chance diver fly, to it bath divers names accordingly; for if flich foliaon or divition be ma bong, then it is called a fracture, if it be in any machine part, then it assistanted Wound of Ulcer; in the veins, a Rupture; in the finews, a Convultion of Gramp; and in the sin,

Again, of diseases some be called long, and some there and thort, called of the Latin; Montani, which he perillous and do quickly kill the body. The long do mrny donger by At. Yst moreore, which he perillous and do quickly kill the body. The long do mrny donger by At. Yst moreore, which he fick he which he in the three is fickness by it felf, is that which he in the lating to the lating the la member, hindereth the action chereof by it fell Sichnelaby topleat, is derived out of one member and another, through the neighbourhood and community that is between them a lasthe psin pine had

which dometh from the flomath.

Thus the learned Physicians which write of Mans body, do divide fickaths. But Abril ming of Horfe-leach craft, faith of that fickness, or rather malady for fo he termeth it, using the most general name to all manner of difeafes that be in a Horse) there be four kinds, that is to say, the most malady, the dry malady, the malady of the joynts, and the malady betwire the field and the skin malady is that which we talk the field and the skin malady is that which we talk the field the malady is that which we talk the field the malady is an arrowal and the skin arrowal arrowal and the skin arrowal which some perhaps would call, the mourning of the chein, but not rightly, as shall appear use you hereafter. The malady of the joints tomprehendeth all griefs and foreness that he had joints. And the malady betweet eite heah and the skin is that which we call the Sab, also the which four kinderes state the Arabical four kinderes state state the Arabical four kinderes state the Arabical four kinderes state state the Arabical four kinderes state sta which founkindes of maladies, Preside addeth sture policies, that in the Borcines, the gole of he Reimen Wildian and the Land Reins or Kidnies, and the conkered disagness, and a secondary called a farcine, testing the light formatter and the conkered disagness, and a secondary called a fact and a secondary called a second the laffe of or ye car was a way a hended.

Again, Laurentim Rufim, ufeth an other kind of division of fickness. Of Horses diseases, faith he, fome be natural, and some accidental. The natural be those that do come either through the excelle, or lack of engendring feed, or by error of nature, in this forming the young, or elle by celle, or lack or engenating fire, in that perhaps they be diffafed within and have their feed fome defect of the dam or fire, in that perhaps they be diffafed within and have their feed

The accidental diseases be those that come by chance, as by surferting of cold, heat, and such like thing. But forasmuch as none of shele writers do follow their own divisions. nor handle the parts thereof accordingly: to avoid their confusion, and to teach plainly: I thought good and profitable therefore to ale this my own division land order here follows. lowing.

forme be outward. The inward be those that breed within the Horses body, and are properly called maladies and diseases, whereof forme do occupy all the whole body and fome particular parts or members of the body Y'

Of those then that occupie all the body, and not be accident to any private member, I do first treat, as of Agues, of the Pestilence, and such like, and then of those that be incident to every particular member, beginning at the head, and so proceed orderly throughout all the members even down to the fole of the foot, observing therein so nigh as I can, the felf same order that Guller useth in his book, De locis male affectis, declaring what manner of disease it is, and how it is called in English, and also in Italian, because the Kings stable is never without Italian Riders, of whom our Farriars borrowed divers names, as you shall perceive hereafter. Then the causes whereof it proceeds, and the fignes how to know it, and finally, the cure and diet belonging to the same; and because I find not inward diseases enow to answer every part of the body, I do not let to interlace them with outward diseases incident to those parts, year ather, I leave out no outward disease belonging to any particular member, and to the intent you may the better know to what difeases or forances every part or member of the Horses body is most commonly subject. And note by the way, that I call those outward diseases that proceed not of any inward cause, but of some outward cause, as when a Horse is shouldered by means of some outward cause, or his back galled with the saddle or his fides spurgalled, or his his hoof cloid with a nail, which properly may be called sorrances or

Thirdly, I talk of those diseases well outward as inward, that may indifferently change in any part of the body, as of Impostumes, Cankerous Ulcers, Wounds, Fistulaes, Burnings, Brusings, Breaking of bones, and fuch like.

Fourthly, because most diseases are healed either by letting of bloud, by taking up of veins; by purgation, or else by cauterisation, that is to say by giving the fire: I talk of those four necessary things severally by themselves; and finally I shew you the true order of paring and shooing all manner of hoofs, according as the diversity of hoofs require : and to the intent you may the better inderstand me, you have the perfect shapes of all necessary shooes, plainly fet forth in figures before your eyes. Thus much touching mine order which I have hitherto observed in

Nowit is necessary to know, that to every disease or malady, belongeth four several times, that is to fay, the beginning, the increasing, the state, and declination, which times are diligently to be observed of the Farriar, because they require divers applying of medicine; for that medicine which was meet to be used in the beginning of the disease, perhaps is not to be used in the declination thereof: and that which is requifite, and very needful, to be applyed in the state or chiefest of the disease, may be very dangerous to be used in the beginning. And therefore the Parriar ought to be a man of judgement, and able to discern one time from another, to the intent he may apply his medicines rightly. Hither of causes and sickness in general. Now it is also meers that we speak in general of signes whereby sickness is known.

Of the signes of sickness in general.

Cickness according to the learned Physicians, is known four manner of wayes. First, by insepal Blundeville, Orable or substantial accidents, as by the shape, number, quality, and sight of the part of member disasted. For if it be otherwise formed, or more or lesse in number of quantity) of else otherwise placed then it ought to be, then it is not well. Secondly, sickness is known by alteration of the part of th ration of the quality, as, if it be too hot, or too cold, too moift, or too dry. Thirdly, when the action of any member is hurt or letted, as when the eye-fight is not perfect, it is a manifelt fign that theeye is evill affected or fick. Likewise, when there breedeth no good bloud in the body, it is an evident token that the Liver is not well. Fourthly, sickness is known by the excrements that come from the Beaft, as by dung or fisle; for if his dung be too ftrong of fent, full of whole Corns, of of Wormer, too hard, or too foft, or evill coloured, it is a token that he is not well in his body: fo likewife if his fale be too thick, or too thin, too white, or too red, it betokeneth fome furfer, raw digeflion, or elfe some grief in his reins, bladder or ftones. But Vegetim faith, that it is best known whe ther a Horfe be fick or not, or toward fickness, by these fignes here following; for if he be more flow and heavie in his trotting, or gallopping, harder of Spur then he was won to be, or spreadeth his litter abroad with his feet, often tumbling in the night feafon, fetching his breath fhort and violently, loud fuuffling in the Nose, and casting out vapors at his Nostrils, or lyeth down immediately

Of the Horse.

after his provender, or maketh long draughts in his drinking, or in the night feason is now down, and now on foot, or if in the next, morning he he very hot in his patterns, or betwint his ears, or that his ears hang more then they are wont to do: again, if his eye fight he dim, and his eyes hollow in his head, his hairs standing right up, and his standshollow and empty, when over two or three of these fignes do concur together, then it is to be thought, saith Vegetim, that the Horseis not well, these fignes do concur together, then it is to be thought, saith Vegetim, that the Horseis not well, and therefore he would have him immediately to be separated from his companions that be whole, and to be placed by filmself until his disease be perfectly known and cured, and especially if it be any

Contagious unease.

I have seen divers Farriars here in England to use that for the trial of a Horses, sickness, which I have read in any Author, that is, to seel his shones, whether they be not or cold, and tosmell at his never read in any Author, that is, to seel his sickness the Horse hath. Truly I think that no nostrils, and so by the favour thereof to judge what sickness the Horse hath. Truly I think that no evill way, if they say discern with their sense of smelling, the diversity of savours, that cometh out evill way, if they say discern with their sense ham be humours whereof such favours be bred, and so of his Nostrils, and then aptly apply the same to the humours whereof such farriars smell with orderly to seek out the original cause of his sickness. But I fear me, that more Farriars smell with out judgement, then with such judgement, and no marvell why, sith that sew or none be learned, or out judgement, then with such judgement, and no marvell why, sith that my travail will cause have here brought up, with sliftly Masters. But from henceforth krust that my travail will cause have here been been been understanding already, to be more diligent in seeking after such farriars as san read, and have some understanding already, to be more diligent in seeking after such farriars as san read, and have some understanding already, to be more diligent in seeking after such farriars as san read, and have some understanding already, to be more diligent in seeking after such farriars as san read.

Country, and also to prosit themselves, with good same, whereas now for lack of knowledge they incur much slander.

of the Fever and divers kinds thereof in a Horse.

Blondevile.

Think it will frem strange unto some, to hear that a Horse should have an Ague or Fever, but it was not strange unto the men of old time, as to Abstract, Hierocles, Xenophon, Vegetim, and such like old Souldiers, throughly experimented in Horses griefs. A Fever, according to the such like old Souldiers, throughly experimented in Horses griefs. A Fever, according to the such like old Souldiers, is an unnatural and immoderate heat, which proceeding first from the heart, learned Physitians, is an unnatural and immoderate heat, which proceeding first from the heart, such as the body, and so letteth the actions spreadeth it self throughout all the arteries and veins of the body, and so letteth the actions

Of Revers there be three general kinds, whereof the first, is that which breedeth in the first, being inflamed or heated more then their nature requireth. The second breedeth in the humors, being also distempered by heat. The third in the firm parts of the body, being continually hot. What spirits and humors be, hath been told you before in the keepers Office, of these three general kinds do spring many other special kinds, as Quotidians, Tertians, Of these three general kinds do spring many others, whereunto mans body is subject, Questians, Fevers Heckick, and very many others, whereunto mans body is subject, subject of none of my, Authors do treat, unless Vegetims, who speaketh somewhat of a Fever Quotidian, of a Fever continual, and also of a Fever accidental. He speaketh also of summer, Autumn, and Winter Fevers, without making any great difference betwist them, more then that one is worse then another, by reason of the time and season of the year, so that sin effect all is but, one Fever. Wherefore according unto Absyrus opinion, I will briefly show you first the causes whereosit proceeds, and then the signes how to know it, and finally how to

The Fever chanceth sometime by surfetting of extreme labour or exercise, as of too much travelling, and especially in hot weather, of too swift gallopping and running, and sometime by extreme heat of the Sun, and also by extreme cold of the aire, and sometime it breedeth of crudity or raw digestion, which many times happeneth by over greedy eating of sweet green corn, or of such provender as was not thoroughly dryed or cleanfed: for after fuch greedy eating, and specially such meat, never followeth perfect digestion. The signes to know a Fever be these, The Horse dottem tinually hold down his head, and is not able to lift it up, his eyes are even blown fo as he camou easily open them : yea and many times they be watering, the flesh of his lips and of all his body is lush and feeble, his stones hang low, his body is hot, and his breath is very hot and strong, he standard deth weakly on his legs, and in his going draweth them laftely after him, yea he cannot go but very foftly, and that staggering here and there he will lie down on his side, and is not able to turn him. felf, or to wallow; he for aketh his meat both hay and provender, and is defirous of nothing but of drink, which, as Absyrim faith, is an affured token of a Fever: he also fleepeth but little. The cure and diet. Let him bloud in the face and temples, and also in the palat of his mouth, and the first day give him no meat, but only warm drink, and that by little and little. Afterward give him continually graffe, or elfe very fweet hay wet in water, and let him be kept warm, and fometing walke him up and down fair and foftly in a temperate air, and then let him rest, and when you fee that he begins to amend, give him by little and little at once Barley fair fifted and will folden, and also mundified, that is to fay, the huske pulled away, like as when you blank Almonde. Almonds.

of divers forts of Revers according to Vegetius, and first of that which continueth but one day.

The Fever of one day called by the Greek name Ephemera, or else by the Latin name Diaria, chanceth many times through the rashness and small discretion of the keeper, or some other that letteth not to ride a Horse unmeasurably, either before or after watering, whereby the Horse afterward in the stable entreth into an extream heat, and so falleth into his Fever, which you shall know partly by his waterish and bloud shotten eyes, and partly by his short violent and hot breathing and panting. Moreover, he will for take his meat, and his legs will wax stiffe and seeded. The cure Let him have rest all the next day following, and be comforted with warm meat, then let him be walked up and down fair and softly, and so by little and little brought again to his former estate.

of the Fever continual.

The Fever continual, is that which continueth without intermission, and is called in Italian by the Latin name Febria continua, which ipringeth of some inflamation or extream heat, bred in the principal members or inward parts, about the heart, which is known in this fort. The Horse doth not take his accultomed rest, whereby his flesh doth fall away every day more and more, and sometime there doth appear hot inflamations in his flanks, and above his withers. The cure; Purge his head by squirting into his Nostrils Mans urine, or the Water of an Ox that hath been rested a certain time, to the intent such water may be the stronger, and then give him the drink written in the next Chapter.

of the Fever taken in the Autumn, that is to fay, at the fall of the leaf.

If a Horse chance to get a Fever at the sall of the leas, cause him immediately to be let bloud in the neck vein, and also in the third surrow of the roof of his mouth, and then give him this drink; Take of Jermander sour ounces, of Gum-dragant; and of dryed Roses, of each one ounce, beat them all into sine powder, and put them into a quart of Ale, adding thereunto of Oil-olive sour ounces, and of Hony as much, and give it the Horse lukewarm.

Of the Fever in Summer season.

A Fever taken in Summer season is much worse then in any other time, and especially if it be Blundevile. A taken in the Dog days, for then the accidents be more surjous. The signes be these, his arteries will beat evidently, and he will stied his seed when he staleth, and his going will be unorderly. The cure; Let him bloud in a vein that he hath in his hinder hanch, about four singers beneath the sundament, or if you cannot sinde that vein, let him bloud in the neck vein, toward the withers, and if it be needful you may also give him this drink; Take the styce of a handful of Parssein mingled with Gum dragant, with Ensens, and a few Damask roses, beaten all into fine powder, and then put thereunto a sufficient quantity of Ale made sweet with Hony.

an one a book of the Rever in Winter.

Tor the sever in Winter, it shall be good to take the powder of the drugs last mentioned, and Blundevile. with a quill or reed, to blow it up into his lest nostril to make him to neede. It shall be good also to let him bloud in the neck vein, and in the palat of the mouth, and then give him one of these drinks here following: Take of Ireos six ounces, of round Pepper one ounce, of Bay berries, and of the seed of Smallage, of each one ounce, and lest hith drink them with sodden Wine. Or else take a pinte of good Milk, and put therein of Oile sour ounces, of Sassino one scruple, of Myrrhe two scruples, of the seed of Smallage a spoonful, and make him drink that: or make, him this drink; Take of Aristoloch, otherwise called round Hartwort, one ounce, of Gentian, of Hysop, of Wormwood, of Sotherwood, of each one ounce, of dry sat sigs six ounces, of the seed of Smallage, three ounces, of Ruera handful, bolt them all in a clean Vessel with River Water, until the third part be consumed, and when you seelt look black and thick, take it from the fire, strain it, and give the Hose to drink thereof lukewarii!

As touching his diet, ler his water be alwayes lukewarm, wherein would be put a little. Wheat it is good to quicken the natural heat of the Horle, by rubbing and fretting his body; it shall not be amisse in form fair day to use this Friction, called of the ancient writers Apotoropie, which is made in this fort. Take of Damaske Roses one pound of old Oil a pinte, of strong Vinegar, a pinte and a half, of hists and Rue beaterishto powder, of each one ounceand a half, together, with one bld dry. Nut, beat them and mingle them together, then being strained and made sukewarm, rub and chase all the Horses body therewith against the hair, until he beginneth to sweat, then set him up in the warmest place of the stable; and cover him well.

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Of

Of the Fewer which cometh of ran Digestion, or of Repletion.

Ou shall know if the Fever proceedeth of any such cause, by these signes here sollowing. The Horse will blow at the nose more then he is accustomed to do, seemeth to setch his winde only at his nose, and his breath will be short, hor and dry, you shall see his stanks walk and his back to bear. The cure: Cause him to be let bloud abundantly in the head and palat of his and his back to bear. The cure: Cause must be be to globus applicantly, in the pieud and palet of his mouth, and by squirting warm Vinegar in the morning into his nostrils, force him to nesse: and if he be costive, let his fundament be raked, or else give him a Glysser to ease the pain in his head. And as touching his diet, give him but little provender or hay neither let him drink much nor often, but betwixt times. But in any wise let him be well rubbed and chasted, and that a good while together, and if you use the Friction declared in the last Chapter before in such fort as there is said, it shall do him very much good.

Of the Fever accidental coming of some Vicer in the mouth or throst.

He Horse not being well kept and governed, after that he hath been let bloud in the upper parts; yea, and also besides that of his own partite is subject unto the distillation in his throat, or parts thereabout, the painful swelling or Ulcer whereof, causeth the Horse to fall into a grievous or parts thereapout, the paintal twenting of cheek wheters, tanier to the into a grievous Ague. Whereof, besides the former remedies apt to purge humors, it shall be necessary also, to let him bloud in the vein of the head, and in the palar of his mouth, and to be short; in all those places where the disease causeth most grief. And if the Horse be so sore pained as he cannot swallow down his meat, it shall be good to give him lukewarm water mingled with Barley meal. or Wheat meal, and beside that, to make him swallow down seven sops sopped in Wincone after another, at one time: some use at the second time to dip such sops in sweet Sallet Oil. Thus far Vigetim. of the Restilent Agus.

B!undevile.

IT feemeth by Laurentius Ruffins, that Horfes be also subject to a Pestilent Fever, which almost incurable, is called of him Infirmitus Epidemialis, that is to say, a Contagious and pestiferous disease, whereof there dyed in one year in Rome above a thousand Horses, which as I take it came by some corruption of the air, whereunto Rome in the chief of Summer is much subject, or else corrupt whereof there age an one year in home in the chief of Summer is much subject, or else corrupt corruption of the air, whereunto Rome in the chief of Summer is much subject, or else corrupt humours in the body ingendered by unkind food, by reason perhaps, that the Ciey was then pelleted with more Horse-men then there could be conveniently harbored or fed. Laurania himself rendreth no cause thereof, but only sheweth signs how to know its which be thest. The Horse holdest down his head, eateth lictle of nothing, his syes waterish, and his stankardo continually beat. The Cure: First give him this Glyker, I ake of the pulp of Gologuarida one onnee, of Dragantum one oince and a fall, of Ceutaury and Wormwood, of each one handful of Colorum halfan ounce, boil them in Water, then being strained, dissolve therein, of Aerologuandium six ounces, of Salt an ounce and a half, and half a popud, of Oll-olive, and ministenies have mitha horn, or pipe made of purpose. Make also this Plaister for his head; I ake of Squilla six ounces, of Elder, of Castorum, of Mustard seed and of Ensophing, of each two ounces, dissolve the same in the juice of Dassodii, and of Sage, and lay it to the Temples of his head next unto his eares; or else give him any of these three drinks following. Take of the best Triacle two or businessionics; and distemper it in good Wine, and give it him with a horn; or else let him destikevery morning to eat, a good quantity of Venue hair, called of the Lating, Goldes Veneraly newly and steh gathered, but if it be old, then boil it in Water, and give him the despotion thereof to drink with a horn.

Martins opinion and experience, touching a Horfes, Fever, colonia.

Blundevile.

Hough Martin have not feen to many feveral kinds of Fevera to the of the worthing worth that a Horse will have a fever, and faith, that you half how a by the figures For after the Horse hat been sick two orthree dayes, if you look upost the tongue you that feel almost raw and scalt, with the heat that comes out of his body and handle and handle and heart that comes out of his body and handle and heart that comes out of his body and handle and heart that comes out of his body and handle and heart that comes out of his body and handle and heart that comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart that the comes out of his body and heart the comes out of heart the comes out of his body and heart the comes out of heart the comes of heart the comes of heart the comes out of heart the comes of heart the come For after the Horse hath been sick two or three dayes, it you look upost his tongue you that seed almost raw and scale, with the heat that comes out of his hody, and he will she had trainly and stage when his seed continuance, which seed the hours, most of continuance of continuance, unless you recent it by putting the Horse into a hear, which would be done to some as you're him begin to tremble, either by riding him, or, tying up his legs, and by schafag him we and down in the stable, until he leave that high and then let him be kept, warm, and shad on the bit the space of two hours, that done, you may give him some hay, by a little are heard after warm water, with a little ground malt twice a day, the space of three on some day was him with this tongue with Alomwater, Vinegar & Sage, that it you see that all this prevailants then purge him with this drink, after that he hath safted all one night; Take of Aloss one during of Agarick half an ounce, of Licoras and Annis seeds, of each a dram beaten to powder, and let him drink it

Of the Horse

with a quart of white wine likewarme, and made fweet with a little hony in the morning falling. and let him be chased a little after it; and be kept warm, and suffered to stand on the bit meatlesse two or three hours after, and he shall recover his health again quickly.

of sickness in general, and the Fever.

In general, fickness is an opposite soe to nature, warring against the agents of the body and mind, Markham. feeking to consound those actions which uphold and maintain the bodies strength and lively-hood. Who coveteth to have larger definition of sickness, let him read Vegetim, Kusing, or excellent Mister Elundevile, who in that bath been admirably well-deserving painful. For mine one pars, my miler blank is to write nothing more then mine own experience, and what I have approved in Horses dileases most availeable: and first of the Fever or Ague in a Horse, though it be a disease seldom or not at all noted by our Mechanical Horfe Farriars, who cure many times what they know not, and kill where they might cure, knew they the cause: yet I have my self seen of late (both by and kill where they might cure, knew they the cause: yet I have my self seen of late (both by the demonstrate opinions of others better learned, and by the effects of the disease) some two Horses which I dare avouch were mightily comented with a Fever; though slivers Leeches had thereof given divers opinions, one laying it was the Bots, by reason of his immoderate languishment: another affirmed him to be bewitched, by reason of great shaking, heaviness, and sweating: but I have found it and approved it to be a Fever, both in effect, nature, and quality; the cure whereof is thus; for the original cause of a Fever, is surfer, breeding putrisaction in, the bloud; then when his shaking beginneth, take three new laid figges, break them in a dish, and beat them together, then mix thereto five or fix spoonfuls of excellent good Aquague, and give it him the beat the best of the beginneth beginnethed. in a horn, then bridle him, and in some Close or Court, chase him till his shaking cease, and he begin no swater to drink, but before he drink it; boil therein Millowes, Sorrel, Purflain, of each two or

As for his food, let it be fodden Barly, and now and then a little Rie in the theaf to clenfe and purge him, chiefly if he be dry inwardly and grow coffive. This I have proved uneffectless for this difease, and also much availeable for any other inward sickness proceeding either of naw digestion, too extream riding, or other furfet. Divers ligye written diversly of divers Agues, and I could prescribe receipts for them, but fince I have not been experimented in them all, I mean to omit then, intending not to exceed mine own knowledge in any thing.

of the Pestilence.

The Pestilence is a contagious disease, proceeding, as Pesaganus saith, sometime of overmuch Blundevile.

Tabour, hear, cold, bunger, and sometime of sudden running after long, self, or of the Accention or holding of sale or urine, or of drinking cold water whiles the Horse is the sait sugarings for all these things do breed corrupt humors in the Horses body, whereast the Restliences and the chings do breed corruption of the air, possoning the breath subtrees, the Restlie should live, which also happeneth sometime of the corruption of evill yapors, and exhalations that spring out of the earth, and after great stoods or earthquakes, and sometime by means of sometime both mentions or instead of the Planets, corrupting sometime has an druits of this earth and strength and sometime both Men. Women and structs of this earth and sometime both Men. Women and structs of this earth and sometime divers kind of Cartle, and sometime both Men. Women and structs of the earth and sometime divers kind of Cartle, and sometime both Men. Women and structs as the safety structs are experience. It seemeth that this series do the designs any signes how to know white the safety should be warning, for none of mine Apillors doth designs any signes how to know white the safety and warning for none of mine Apillors doth designs any signes how to know white the safety and warning for none of mine Apillors doth designs any signes how to know white the safety and warning for none of mine Apillors doth designs any signes how to know white the safety and the safety of the safety of the process whereoft as as I can learn, the student death of one or two first, much be the only mean to know that the safety as the plant of the safety and the safety of the process of the safety of the safety of the process whereoft as warning safety of the safety of the

There be many other medicines which I leave to write, because it I should helper in every some medicine, my book would be againte . I for my part would use no other than before expensed, or ele wine and the medicine which it is not the medicine. or elle Wine and Treaple of the first of the first of the state of the

To oblin

of the Diseases in the Head.

Rlundevile.

He head is subject to divers diseases according to the divers parts thereof: for in the panicles or little fine skins cleaving to the bones, and covering the brain, do most properly breed headach and Migram. Again, in the substance of the brain, (which in a Horse is as much in quantity as is ach and Migram. Again, in the indicated the Frentie, madness, sleeping evill, the Palite and forget. almost the brain of a mean roof, and to receive of the brain, and in those conducts through which the spirits fullyes. Finally, in the ventricles or cels of the brain, and in those conducts through which the spirits runers. rinany, in the ventreles of cash do breed the Turnfick or staggers, the Falling evill, animal do give feeling and moving to the body, do breed the Turnfick or staggers, the Falling evill, the Night-mare, the Apoplexy, the Palife, and the Convultion or Cramp, the Catar or Rhume. which in a Horse is called the Glaunders : but first of Head-ach.

of Head-ach.

He Head-ach either cometh of some inward causes : as of some cholerick humor, bred in the the panicles of the brain, or elfe of some outward cause, as of extream heat or cold, of some blow, or of some violent savour. Eumelus saith, that it cometh of raw digestion : but Martin saith most commonly of cold: the signes be these; the Horse will hang down his head, and also hang down his ears; his fight will be dim, his eyes swollen and waterish; and he will for ake his meat The cure. Let him bloud in the palat of his mouth: also purge his head with this perfume; Take of Garlike stalks a handful, all to broken in short pieces, and a good quantity of Frankincense, and being put into a chafing difh of fresh coals, hold the chafing dish under the Horses nostrils, so as the sume may afcend up into his head: and in using him thus once or twice, it will make him to cast at thenose, and so purge his head of all filth, Pelagonius faith, that it is good to pour into his notrils Wine, wherein hath been fodden Euforbium, Centaury, and Frankincense.

of the Frenz y and Madness of a Horse.

He learned Physitians do make divers kindes, as well of Frensie, as of Madness, which are not needful to be recited, fith I could never read in any Author, nor learn of any Farriar, that a Horse were lubject to the one half of them. Ablyrtus, Hierocles, Eumelus, Pelagonius, and Hippocrates, do write fimply de furore or rabie : that is to fay, of the madness of a Horse. But indeed, Vegetiur in his fecond Book of Horse-leach-crast, seemeth to make four mad passions belonging to a Horse, intituling his Chapters in this fort, de Applofo, de Frenetico, de Cardiacia, de Rabiofo, the effects thereof, though I fear me it will be to no great purpole, yet to content fuch as perhaps have read the Author as well as I my felf, I will here briefly rehearfe the same.

When some naughty bloud (faith he) doth strike the film or pannicle of the brain, in one part oilly, and maketh the same grievously to ake, then the beast becometh Appiosum; that is to say, as it Remeth by his own words next following, both dull of minde and of fight. This word Apple am is a strange word, and not to be found again in any other Author, and because in this passion, the one side of the head is only grieved, the Horse turneth round, as though he went in a Mill. But when the boyfon of fuch corrupt bloud doth infect the mid brain, then the Horse becometh Frantick, and will leap and fling, and will run against the wals. And if such bloud filleth the veins of the stomach, of breast, then it is effect as well the heart as the brain, and causeth alienation of minde, and the Body to fweat, and this direafe is called of Vegetius, Laffocardiaca, which if Equus Appiofus chance to have then he becometh Rabiofus, that is to fay, ftark-mad. For faith he, by overmuch hear of the liver and bloud, the veins, and arteries of the heart are choaked up, for grief and pain whereof the Horse biteth himself, and gnaweth his own flesh.

Of two forts of mad Horfes, I believe I have feen my felf here in this Realm. For I faw once a black Sweathland Horfe (as I took him to be) in my Lord of Hunfdon: ftable at Hunfdon, coming this the by chance with my Lord Morley, which Horfe would ftand all day long biting of the manger, there by chance with my Lord Motley, which Horse would stand all day long biting of the many of all the title meat or none suffering no man to approach unto him, by which his doing and partly the residue and complexion. I judged him to be vexed with a melantholy madness called of the ply stands Manie; for rather Melancholis, which cometh of a corrupt Melancholy, and filthy blood or lithings. Tometime sperhaps remaining things, for each of the body, and sometimes perhaps remaining only in the head, for else in the speech, or places next adjoyning. The other mad Horse with some of Master applies, Master of the Jewel house, which with his teeth crushed his Masters high fore singer in pieces, while it he offered him a little Hay to ear where the lost in a manner tile us of his finger in pieces, whilest he offered him a little Hay to eat, whereby he lost in a manner she of his whole hand, to the great grief of all his friends, and also of all the Muses, which were wont to be much delighted. much delighted with fuch passing sweet musick as that his fine quavering hand could sometime make upon divers instruments, but especially upon the Virginals.

This Horfe I fay, though he could eat his meat, drink his drink, and fleep yet if he were never fo little offended, he would take on like a spirit, and both bite and strike at any man that tamenigh him: yea and would bite himself by the shoulders most terribly, pulling away lumps of self. broad as a mans hand: and whenfoever he was ridden, he was fain to be muffed with a muffel of iron, made of purpose to keep him from biting either of his Rider or of himself, which no doubt proceeded of some hinder of his Rider or of himself, which no doubt hot ceeded of some kinde of frenzy or madness, whereunto the Horse was subject; by means that hot kind Of the Horse.

bloud (as I take it) abounded over-much in bim. But now as roughing the caules, figues, and cure bloud (as a sadnes, you shall hear the opinion of old Writers: for Matin never took such cure in of Hories manners and the other Authors before mentioned, fay, that the madness of a Horse cometh either by means of some extream heat taken by travelling, or long standing in the hot Sun, or else by eating over many fitches, or by fome hot bloud reforting to the panicles of the brain; or through cating over of choler remaining in the veins; or elfe by drinking of some very unwholesome water. The fignes be thefe, he will but the manger and his own body, and run upon every man that comes nighbim, he will continually thake his ears, and stare with his eyes, and some at the mouth; and sinigh nim, the will forfate his meat and pine himself with hunger.

[60, as Hippocrates saith, he will forsate his meat and pine himself with hunger.

The cure. Cause him to be let bloud in his legs abundantly, which is done (as I take it) to diverce

the bloud from his head. Notwithstanding it were not amifs, to let him bloud in the neck and brest veins. Then give him this drink: take the roots of wilde Cowcumber, and boil it in harsh red Wine. and put thereunto a little Nicre, and give it him with a horn luke-warm : or if you can get so Cowcumber, then take Rue, and Mints, and boil them in the Wine: it were not amis also to add thereunto a handful of black Ellebarns, for that is a very good herb against madness. Emmelim faith, that if you give him mans dung in Wine, to drink three mornings together, it will heal him: also to take of black Elleborm two or three handfuls, And boil it in a fufficient quantity of firong Vinegar, and therewith rub and chafe both his head, and all his body once or twice a day; for the ofteer his head is rubbed, the better, and often exercise is very profitable to all his body. Some again would have the skin of his body to be pierced in divers places with an hot iron, to let out the evill humors: but if none of all this will prevail, then the last remedy is to geld him of both his stones, or less of one at the least, for either that will heal him, or else nothing. As touching the diet and usage of a mad Horse, the Authors do not agree; for some would have him kept in a close, dark and quiet house, void from all noise, which as deprise saith, will either make him madder, or else kill him out of tand. His diet would be thin, that is to fay, without any provender, and that day that he is let bloud, and receiveth his drink, they would have him fast until even, and then to have a warm mash of Barley meal: yea, me thinks it were not amiss to feed him only with warm mashes and hay; and that by a little at once, untill he be somewhat recovered.

Another of the Head-ach.

He Head-ach, as most are opinionated, proceedeth of cold and raw digestion: the cure is; Take Markham. , a Goose feather anointed with Oyl-de-bay, and thrust it up into the Horses nostrils, to make him neefe; then take a wegath of Peafe-straw or wet hay, and putting fire thereunto, hold it under the Horses nose, so as the smoke may ascend up into his head; then being thus perfumed, take a knife and prick him in the palat of the mouth, so that he may lick up and chaw his own bloud, which done, have great care in keeping his head warm, and doubt not his recovery.

of the Sleeping-evil.

His is a disease forcing the Beast continually to sleep, whether he will or mor, taking his memory Blundevile. and appetite clean away, and therefore is called of the Phyfitians Lefhargus, it proceedeth of abundance of flegm moistning the brain overmuch. It is easie to know it, by the continual fleeping of the Horse. The cure of this disease according to Pelagonius, Vegetius, and others, is in this fort : Let him bloud in the neck, and then give him this drink : Take of Camomile and Mother-wore, of each two or three handfuls, and boil them in a sufficient quantity of water, and put thereunto a little Wheat-bran, Salt and Vinegar, and let him drink a pinte of that every day, the space of these or four days together. It is good also to perfume and chase his head, with Thyme and Pennyroyal sodden together in Vinegar, or with Brimstone and feathers burned upon a chasingdish of coals, under his note: and to provoke him to neede, by blowing Pepper and Pyrethre beaten to powder, up into his nothis: yea and to anoint the palate of his mouth, with Honey and Multard mingled together, and in his drink, which would be always warm water, to put Parsley seed, and Espael seed, to provoke urine. His legs also would be bathed, and his hoofs filled with Wheat-bran, Salt, and Vinegat, sod den together, and laid to fo hot as he may endure it, and in any case suffer him not to sleep, but keep him waking and firring, by continual crying unto him, or pricking him with some sharp thing that cannot pass through the skin, or else by beating him with a whip, and this doing he shart

Another of the Sleeping-evill.

He Sleeping-evill in a Horse, differeth nothing from that which the Physicians call the Lathargy Markham, in men, for it provoketh the Horfe to fleep continually, without delifting, robbing his medory and appetite of their qualities: the knowledge thereof is eafily known by his drowlines, and the cure in this fort : Let one stand by him, and either with fearful noise or stripes, perforce keep him waking; then let him bloud under the eyes, and in the neck, and then take a leaf or two of the best Tobacco, which being dryed and beaten to powder, with a quill blow it up into his nostrils, and give him to drink Vinegar, Salt, and Mustard mingled well together, to which if you put a little

Of the Harfe

Honey, it shall not be amiss; and also when he drinketh any water, put thereto either Fennel-seeds. Anifeeds or Pepper.

Of a Horse that is taken.

Blundevile.

Horse is said to be taken, when he is deprived of his feeling and moving, so as he is able to fin A no manner of way, but remaineth in such state and form, as he was taken in ; which disase is called of the Physicians by the Greek name Catalepsis, and in Latine, Deprehensio, or Congeletio; and of Vegetim, Sideratio; which also calleth those Beasts that have this disease Jumenta sideratitia. The Physicians fay, that it cometh of abundance of phlegm and choler mixt together, or else of melancholy bloud, which is a cold dry humor oppressing the hinder parts of the brain. But Vegether faith, that it comes of fome extream outward cold, striking suddenly into the empty veins, or some extream heat or raw digestion; or else of some great hunger, caused by long fasting. It is easie to

know by the description before mentioned. As touching the cure, Vegetius faith, that if it come of cold, then it is good to give him to drink one ounce of Laferpitium, with Wine and Oyl mixt together, and made luke-warm: if of hear. then to give it him with Water and Honey : if of crudity, then to heal him by fasting: if of hunger. then by feeding him well with Peafe: But Martin faith, that this difease is called of the French men Surprins, and it cometh (as he faith) most chiefly of cold taken after heat, and he wishesh a Horse that is thus taken, to be cured in this sort. First to be let bloud on both sides of the breast, and then to be put in a heat either by continual stirring and molesting him; or else if he will slir by no means, then to bury him all fave the head in a warm dunghill, and there to let him ly until his

limbs have fome feeling. And before you fo bury him, it shall be good to give him this drink: Take of Malmsie three pintes, and put thereunto a quartern of Sugar, and some Cinamon and Cloves, and let him drink it good and warm, and until he be perfectly whole, let him be kept warm, and often exercised and walked up and down in the stable, and thinly dieted, and drink nothing but warm water, wherein if you put some Fennel and Parsley seed, to provoke him to urine, it shall be the better. And if he cannot dung, let him be raked, and have a Glyster made of the broth of Mallows and fresh Butter.

Another of a Horse that is taken.

Markham.

A Horse which is berest of his feeling, moving or stirring, is said to be taken, and in sooth so he is, in that he is arrested by so villainous a disease; yet some Parryers, not well understanding the ground of the disease, confter the word taken, to be stricken by some Planet, or evill spirit, which is falle; for it proceedeth of too great abundance of phlegm and choler, symbolized together the cure is thus; Let him bloud in his ipur veins, and his breast veins, and then by foulding him inabundant number of cloaths, drive him into an extream sweat, during which time of his sweating, let one chafe his legs with Oyl-de-bay; then after he hath sweat the space of two hours, abate his clothes moderately; and throughly after he is dry, anoint him all over with Oyl Petrolium, and in twice or thrice dreffing him he will be found.

of the Staggers.

Blundevile.

His is a dizzinels of the head, called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and of the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, Vertigo; and the Italians, as I remember, Called in Latine, as I remember, Call whence proceedeth a vaporous fpirit, diffolved by a weak heat, which troubleth all the head. The fignes be these; dimness of fight, the reeling and staggering of the Horse, who for very painwill thrust his head against the walls, and for sake his meat. The cure according to Martin is thus:

Let him bloud in the temple veins, and then with a knife make an hole an inch long over thwat his fore-head, hard underneath his fore-top, and raife the skin with a Cornet, thrufting it upward towards the head-stale a good handful, and then put in a tent dipt in Turpentine and Hogs grafe molten together, renewing the tent every day once untill it be whole, and do the like upon the ridge of the rump; but me thinks it were better to do the like, in the powl of his head, or nape of his neek, for fo should the evill humors have both ways the easier and speedier passage: and as couching his diet, let him have continually warm drink, and mafhes; and once a day be walked up and down fair and foftly to exercise his body.

Of the Staggers.

Markbam.

He Staggers is a dizy difeafe, breeding frenzy in a Horfe, which if it be not instantly helped, mortal: the cure is thus; Let him bloud in the temple veins, and then apply to his temple cloth wet in the juyce of Garlike, and Aquavite mixt together: if you crush Garlike, and puts in his case is in the juyce of Garlike, and puts in his ears, it is excellent; or if you flit his fore-head, and loofening the skin from the bone, taints with Turpentine and Sallet-oyl, it will undoubtedly help him.

of the Palling ovil.

"His is a kinde of Convultion or Cramp called of the Laures by the Greek name Epilepfia; in Ital- Blundeville: Lian, Il mothe caduce, depriving the Braft at certain times, and for a certain space of the use of lian, Il morbe coduce, depriving the Bealt at certain times, and for a certain space of the use of seeing, hearing, and seeing, and of all the other senses. And although it be a disease hath hean seldom seen to chance unto Horses of this Countrey, yet it appeareth by Ablyrius, and allo by Vegenius, and divers others, that Horses he subject the neutron. For adsprius writing to his friend Tiberius Claudius saith, that unto Horses chanceth many times the Falling-sickness. The signs whereof are rim Claudius saith, that unto Horses chanceth many times the Falling-sickness. The signs whereof are times the Horse will fall down suddenly, partly through the resolution of his members; and partly through diffension of his sinews, and all his body will quiver and quake, and sometime he will some at the mouth. Vegetius again writeth in this sort; By a certain course of the Moon there and other heasts many times do fall, and du for a sime as well as mon. The signs at heavy Horses and other healts many rimes do fall, and dy for a time as well as men. The fignes whereof are thefe : Being fallen, their hodies will quiver and quake, and their mouths will fome, and when a man would think that they would dy out of hand, they rife fuddenly up and fall to their meat. And by feeling the griftle of their nostrils with your finger, you shall know whether they will fall often or not; for the more cold the griftle be, the oftner, and the less cold it be, the feldomer they will fall. The cure:

Let him bloud abundantly in the neck voins, and within five days after, let him bloud again at the temple veins, and let him Rand in a warm and dark stable, and anoint all hig body with comfortable Ointments, and his head and ears with Oyl of Bay, and liquid Pitch or Tar, mingled together: And also put some thereof into his cars, and then make a Biggen for him of some cole warm skin. as of a Sheepsakin, or elfe of Canvas duffed underneath with Wool, and make him this purging drink. Take of Radith roots two ounces, of the root of the berb called in Latins, Panax or Panaces, and of Scammony, of each one ounce; beat all chefe things together, and boyl them in a quart of Honey, and at fundry times as you shall fee it needful, give him a good spoonful or two of this in a quart of Ale luke-warm, whereunto would be put three or four foonfuls of Oyl. It is good also co blow the powder of Motherwort, or of Pyrethrum, up into his noteils; and if the disease do contime ftill for all this, then it shall be needful to pierce the skin of his fore-bead in divers places within botiron, and to let out the humors oppressing his brain.

of the Night-mare.

His is a difease oppreffing eicher Man or Beaft inthe night feason when he fleepeth, to as the cannot draw his breath, and is called of the Latines, lucubus. It cometh of a continual crudity or raw digestion of the stomach. from whence grees vapours afcanding up into the head, do appreis the brain, and all the sensitive powers, so as they cannot do their office, in giving perfect testing and moving to the body. And it this difease chancing oftence a man, be not outed in time, it may perhaps grow to a worse misobief, as to the Falling evil, Madness, or Apoptery. But I could never learn that Horses were subject to this disease, neither by relation, nor viet by reading, but only in an old English Writer, who sheweth agither cause nor signer, how to know when a Harle hath it, but only teacheth how to cure it with a food foolish charm; which because it may perhaps make you gentle Reader to laugh as well as it did me, for reorgation fake I will there rehear fe it il Take a flint flone that bath a hole of his own kinde, and bang it over him, and write in a bill,

In nomine patries dec. Saint George our Ladies Knight He walked days lo did be night, Until be ber found. He ber beat, and he her bound with the

den Till andy bentroath fhe him pliche. That the would not come within the night; There as Raint George our Ladiet Knight, Named was three times, Saint George.

market in the state of the state of

And hang this Sorioture o wee him and let him alone : with his proper charmes this is, the saile Fryers in times past were wone to charm the money out of plain folke purfes, 1/2 as they come to the comment of the c

. Turcliech The Apoplemy, is a disease depriving all the whole body of Sease and moving And it it deprive Blundeville.

but part of the body, when it is called of the Littlear by the Greek name would from our tongue a Pallie. It proceeds of cold, gross, and tough humors, oppressing the brain all at once, which that breed partly of gryditics and man digettion; and partly by means of lome hare inches bead, taken by a fall, tripe, or otherwife. Astropething Apoplety, ifew or none writing of the feath-coast undo make any mention thereof: but of the Pallie Vigetye writeth inchild manager, Addorfe (anth-ba) may have the Palife as well as a many which is known by thefelignes : ble will go geowetting and fitting like a Crab, carrying his neck away, itsif in were broken, and goath erookedly with his dege, beat ing his head against the wals, and yet for faketh not his mest non drink, and his provender formers moist and wet. The cure. Lethim bloud in the temple wein, on the contrary dide of the wrying of his neck, and anoint his neck with comfortable Cymement, and fplent in with intention, wood to make

it ftand right, and let him ftand in a warm ftable, and give him fuch drinks as are recited in the next thand right, and let hit this profiteth not, then draw his neck with a hot iron on the contrary fide: that is to say, on the whole fide, from the neather part of the ear down to the shoulders and draw alfo's good long frike on his temple, on that fide, and on the other temple make him a little draw also a good long it the off in the far in this fort #, and from his reins to his mid back, draw little lines, in manner of a ragged flafe. and that will heal him.

Of the Cramp or Convulsion of the Sinews and Muscles.

Convultion or Cramp, is a forcible and painful contraction or drawing together of the A finews and muscles, which do happen fometime through the whole body, and fometime but in one part or member only. And according as the body may be diverfly drawn, fo do the Physical Control of the Physical Contro ficians, and also mine Authors that write of Horse-leech-crast, give it divers names. For if the body be drawn forward, then they call it in Greek, Emprosthotonos; in Latine, Tensio ad an. teriore. And if the body be drawn back, it is called in Greek, Opiftbotonos; in Latine, Tenfoad

posteriora.

But if the body he flark and firsit, bowing neither forward, nor backward, then it is called fimply in Greek, Tetanos; in Latine, Diftenfio or Rigor: which names also are applyed to the like Convulsions of the neck, Notwithstanding, Vegetius writing of this disease, entituleth his chapters de Reborofis, a ftrange tearm, and not to be tound again in any other Author. A Convultion, as I feld before, may chance as well to one part or member of the body, as to the whole body: as to the eye to the skin of the fore head, to the roots of the tongue, to the jaws, to the lips, to the arm, hand or leg; that is to fay, when foever the finew or muscle lerving to the moving of that part, is evill affe. cted or grieved! Of which Convultions, though there be many divers causes: yet Hippocrates bring. eth them all into two sthat is to fay, into fulness and emptiness: for when a Convulsion proceeder either of some inflamation of superfluous eating or drinking, or for lack of due purgation, or of overmuch rest and lack of exercise, all such causes are to be referred to repletion or fulnels. But if a Convulsion come by means of over-much purging or bleeding, or much watching, extream labour. long falting ; or by wounding or pricking of the finews, then all fuch causes are to be referred unto emptiness. And if the Convulsion proceed of fulness, it chanceth suddenly, and all at once builfof emptiness, then it cometh by little and little, and leisurely.

Besides these kindes of Convulsions, there is also chancing many times in a mans singers, legs and

toes, another kinde of Convultion, which may be called a windy Convultion, for that it proceeds of fome groß or toughlyapour, entred into the branches of the finews, which maketh them to fivel like a Lute firing in moift weather , which though it be very painful for the time; yet it may be from driven away, by chafing or rubbing the member grieved with a warm cloth. And this kinde of Convultion or Cramp chanceth also many times to a Horses hinder legs standing in the stable.

For I have seen some my self, that have had one of their hinder-logs drawn up with the Gramp almost to the belly so stiffe and hard, as no man hath been able to stirit; neither could the Horsehim felf fet it down to the ground of a long feason, which I think might be soon remedied : first by continual chafing, fretting, or rubbing his legs with a good wifpe, and then by tying up the other hinderleg, or elfe the foreleg on the fore fide, whereby he should be forced to fet down the pained leg. Thus far I have discoursed of the Convulsion of finews, and of the causes thereof, according to the opinions of the learned Physicians. Now I will briefly shew you the causes, signes, and cure thereof, ac-

cording to the doctrine of mine Authors that write of Horse leech-crast.

Abstrus faith, that this difease doth come, either by driving the Horse into a sweat when he his eth, or for that he hath troden upon some nail, or by taking cold after journeying and sweating in Winter feason, whereby his lips are clung together, or by long lying and reft after sweating, where by the finews of his fore-legs be nummed, or by having some stripe of his privy members; or by long travelling in the cold Mountains, where Snow and Icedoth abound. For Theomaeflui wrutth, that coming out of Paonia, with the King and his Army, and passing over the Mountains to go into Mely, there fell fuch sabundance of Snow, as not only many Souldiers dyed, disting full of the Horses backs, with their Weapons in their hands, being so stark and fife, and cleaving to file to their Saddles, as they could not easily be pulled out of them : but also divers Horses in their going were so nummed as they could not bow their legs: yea and some were found stark dead, standing still on their feet, and iew Horses or none escaped at that time free from this Convulsion of finews, infomuch that Theomiessus his own Horse which the loved dearly, was fore veked therewill. The fignes to know whether a Horse be troubled with the Convulsion in the finews or not be sier,

His head and neck will be so fliffe and flark, as he can bow it no manner of way; his ears will fland right up, and his eyes will be hollow in his head, and the flefthy parts thereof in the great egithers will be turned backward; his lips will be clung fast together, so as he cannot open his month; and his songue fo nummed as he can neither eat nor drink si his back-bone and tail will be fo fiffe se he the not move it one way nor other and his legs to fliffe, as they will not bow, and being laidhe is not the to rife, and specially on his hinder-legs, but falleth down on his buttocks, like a Dog when le stitled on the ground ; and by means of the Convulfior in his back, his bladder also for neighbour hood falle, suffereth, whereby the Horse cannot stale; but With great pain. The cure. 1990 17

Dut him into a sweat, either by burying him all save the head in some warm dunghill; or if he be a Horse of price, carry him into a hot house, where is no smoke, and let him sweat there. Then and oint all his body, head, neck, legs, and all, with Oyl of Cypres, and Oyl of Bay mingled together. Or ele with one of these Quotments: Take of Hogs greafe two pound, of Turpentine half a pound. of Pepper beaten in powder one dram, of new Wax one pound, of old Oyl two pound; boil all these together, and being made very warm, anoint all his body therewith. Or else with this Ointment: Take of new Wax one pound, of Turpentine four ounces, of Oyl-de-bay as much, of Oponanax two ounces, of Deers sewet and Oyl of Storax, of each three ounces, melt all these together and anoint all his body therewith.

It is good also to bath his head with the decoction of Fitches, or else of Lupines; and make him this drink: Take twenty grains of long Pepper, finely beaten into powder, of Cedar two ounces, of Nitre one ounce, of Laserpitium as much as a Bean, and mingle all these together with a sufficient quantity of white Wine; and give him thereof to drink a quart every morning and evening, for the space of three or four days; or elfe this drink: Take of Opopanax two ounces, of Storax three ounces; of Gentian three ounces, of Manna Succary three ounces, of Myrrhe one scruple, of long Pepper two scruples, give him this with old Wine: or make him a drink of Laserpitium, Cumin, Antse seed,

Fenioreek, Bay-berries, and old O. I.

In old time they were wont to let him bloud in the Temples, which Absgring doth not allow, faying that it will cause the sinews of his lips to dry up, so as the Horse being not able to move them, shall pine for hunger. As touching his diet, give him at the first warm mashes, and such soft meat as he may easily get down, and wet Hay, bringing him to harder food by little and little. And in any case, let him be kept very warm, and ridden or walked once a day to exercise his legs and limbs. Theomnessus cured his Horse, as he saith, by placing him in a warm stable, and by making a clear fire without any smoke round about him; and the Horse not being able to open his jaws of himfelf, he caused his mouth to be opened, and put therein sops dipt in a confection called Intigon condium, and also anointed all his body with a Medicine or Ointment called Acopum (the making whereof hereafter followeth) dissolved in Cypres Oyl, which made him to fall into a sweat, and being before half dead and more, brought him again to his feeling and moving, so as he did rife and eat his meat.

Of the Cramp or Convultions of the Sinews or Muscles.

A Convulsion or Cramp, is a forcible drawing together off the sinews, sometimes universally over the whole body; as I have seen one Horse in my life time, and sometimes but in one part or member, as I have known and helps divers. These Convulsions have two grounds, namely, either natural, or else accidental; natural, as proceeding of cold windy humors ingendered in the body, and dispersed into those parts, work there the effects of grievance. Accidental, is by wounding or pricking the finews, of which immediately enfueth a Convulsion If it be natural, and the difease generally dispersed; then the cure is thus: Dig a great deep hole in some old dunghil, and there bury him all fave the head, I fo as he may sweat there for the space of two hours at the lealt; then take him out, and anoint, his body all over with Nerve oil, Turpentine, and Deers suet mingled together on the fire, and bath his head in the juyce of Rue and Camomile.

Then give him to drink old Ale brewd with Cinamon, Ginger, Fenigreek and long Pepper: of each three ounces. As for his diet, let it be warm mashes, sodden wheat and hay, throughly carded with a

pair of Wool-cards: let him be kept very warm and aired abroad once a day at the leaft.

If this Convulfion be but only in one member, then it is sufficient, if every day with hard ropes of hay or fraw you rub and chafe that part exceedingly, and apply there to a little quantity of the Oyl of Pepper. If the Convulsion be accidental, proceeding of some hurt, whereby the sinew is wounded or prickt; then shall you incontinently take up the sinew so wounded, searching the wound with great discretion, and cut it clean in funder; then shall you endeavour to heal up the fame with unquents, plaisters and balms, as shall be hereafter mentioned in the chapters of wounds and ulcers, of what kinde or nature foever,

of the Cold in the Head.

Coording as the cold which the Horfe hath taken, is new or old, great or small, and also ec-A cording as humors do abound in his head, and as such humors be thick or thin, so is the disease more or less dangerous. For if the Horse casteth little or no matter out; of his nose, or hath no Blundersle. very great cough, but only heavy in his head, and perhaps lightly cougheth now and then, it is a fign that he is flopped in the head, which we were wont to call the pole. But if his head be full of humors congested by some extream cold taken of long time past; and that he casteth foul filthy matter out at the note, and cougheth grievoully, then it is a fign that he hath either the Glaunders, or the Strangullion, mourning of the chein, or Confumption of the Lungs. For all fuch diseases do breed for the most part of the rheume or distillation that cometh from the head. Of the cures thereof we leave to feesk, until we come to talk of the diseases in the throat, minding here to shew you how to heal the pose or cold before mentioned.

Rierbietur.

The History of Four footed Beasts.

Marun faith, it is good to purge his head, by perfuming him with Frankincenfe, and also to pro-Warten laith, it is goud to pur ge into acous, by the superior of the bay up into his nostrilis, and then voke him to neeze, by the ulting two Goods feathers dipt in Oyl-de-bay up into his nostrilis, and then voke him to neeze, pyramuning two about the feathers will make him to cast immediately at the to trot him up and down balkan hour, for these feathers will make him to cast immediately at the to trot ium up and down water an nour, que the perfumed with Wheat, Pennyroyal, and Sage lodden note, Lementius Ruffine would have him to be perfumed with Wheat, Pennyroyal, and Sage lodden note, Laurentius Kuffus would investinate be personned which bag would be so close saftened to his head well together, and put into a bag so hor as many be; which bag would be so close saftened to his head well tagether and pur into a wag to horte squary of, and his head also would be covered that all the fayour thereof may ascend up into his noticils, and his head also would be covered that all the layour thereof may arterine up more, he would have you to binde a forcelout amointed and deept warm; and to provoke him to neeze, he would have you to binde a forcelout amointed and (sept warm; and to provose min to de-bay unto a flick, and to thrust that up and down into with Sope; or elfe with Butter and Old-de-bay unto a flick, and to thrust that up and down into his nostrils, so high as you may conveniently go, and let him be kept warm, and drink no cold water. Wea, it shall be good for three or four days, to boil in his water a little Fenigreek, Wheat ter, in ea, it man be good tot beleevery day after that you have purged his head by perfuming him, moal, and a few Anife-leeds. And every day after that you have purged his head by perfuming him, meat, and a rew Anne-icous. And overly any meet of the and down, either in the warm Sun, or by making him to neeze, cause him to be trotted up and down, either in the warm Sun, or or by making min to neeze, cause than sould be done before you water him, and give him his pro-

of the Cold in the Head.

Markham•

He pose or cold in a Horse, is the most general disease that hapneth, and is the easiest perceived, both by Ropping, rathing in the nose, and coughing, the cure thereof is in this fort: If it be but newly taken by fome-careles regard, and immediately perceived, you shall need no other remedy, but to keep him warm every morning and evening after his water, to ride him forth, and to trot him up and down very fast till his cold break, and then gently to gallop him a little, which moderate exercise with warm keeping will quickly recover him again; but if the cold hath had long residence in him, and still encreaseth, then you shall give him this drink three days together: Take of frong Ale one quart, of the best Treakle fix penny-worth, of long Pepper and grains, of each as much beaten to powder, of the juyce of Garleek two spoonfuls, boyl all these together, and give it the Horse to drink; so warm as he may suffer it, and then trot him up and down by the space of an hour or more, and keep him warm, giving him to drink no cold water.

of the diseases of the Eyes.

Bandevile.

Orfes eyes be subject to divers griefs, as to be waterish or bloud-shotten, to be dim of sight, to have the Pin'and Web, and the Haw, whereof some comes of inward causes, as of humors reforting to the eyes, and some of outward, as of cold, hear, or stripe. The second of the second of the

of Weeping or Watering Byes.

His, as Laurenine Russius faith, may come sometime by confluence of humors, and sometime by some stripe, whose cure I leave to recite, because it doth not differ from Manian experience here following * Take of Pitch, Rosen and Mastick, a like quantity, meh them together. Then with a little flick, having a clout bound to the end thereof, and dipt therein, anoint the temple veins on both sides, a handful above the eyes, as broad as a Testern, and then clap unto it immediately a few flocks of like colour to the Horse, holding them close to his head with your hand, untill they flick fast unto his head, then let him bloud on both fides, (if buth fides be infected) a handful under the eyes. Buffin also thinketh it good to wash his eyes once a day with pure pure white wine, and then to blow therein a little of Tartarum, and of Pumice stone, beaten into fine powder.

of Watering Eyes.

Markbam.

Attering eyes come most commonly in some stripe or blow, and the cure is thus: Lay unto his temples a plaister of Turnentine and Direct matter. his temples a plaister of Turpentine and Pitch moken together, then wash his eyes with white Wine, and afterward blow the powder of burnt Allum into the same.

Of Bloud-shotten Eyes, also for a blow or itching, and rubbing in the Eyes.

Blundevile.

Artin never used any other medicine, then this water here following, wherewith he did always heal the foresaid griefs: Take of pure Rose water, of Maimile, of Fennel water, of the state of the same of loves. each three spoonfuls, of Tutia as much as you can easily take with your thumb and singer of Clore a dozen beaten into fine powder; mingle them together, and being luke-warm, or cold if you will wash the inward part of the eye with a feather dipt therein, twice a day until he be whole faith, that to bloud-shotten eyes it is good to lay the white of an Egge, or to wash them with the juyce of Celidony.

Another of Bloud-fhotten Ejes, or any other fore Eye, coming of rheume or other humor.

Il sales of Board Board Deafin

Por any fore eye make this water: Take of the water of Bye bright; of Rose water and Malma Markbain.

Fig., is each three spoonfuls; of Cloves fix or seven beaten to fine powdet; of the juyee of Houseleck two spoonfuls; mix all these contents and wash the Forse eyes therewith once a day, and it will recover him.

The state of the seven in the seven is the seven and the seven in t

of dimness of sight, and also for the Pin and Web, or any other for the Eye.

Tethe Horse be dim of fight, or hath any Pearl growing in his eye, or thin film covering the ball Blundevile.

To his eye, then Ruffin would have you take of Pumice Roise, of Tarnarini and of fat Grante, of each like weight, and being beaten into very fine powder, to blow a little of that in this eye, condinuing to to do every day once or twice, untill he be whole. Martin faith, that he always used to blow a little Sandiyoir into the eye once a day, which fimple he affirmeth to be of fuch force as is will blow a little Sandyour into the eye once a day, which mingre the animeter to the state of the present of the state of the eye very clear and fairs. Ruffus amongst a number of other medicines, praisech most of kill the powder of a black fiint stonies.

For to cure the Pin, Web, Pearl, Film, or other dimness, use this means following: Take of San-Markbam, the powder of burnt Allum, and the powder of black Flint Rone, of each like quantity: and once a day blow a little thereof into the Horses eye, and it will wear away such impersect matter, and make the eye clear.

of the Haw, called of the Italians, Il mighia de gli occhi.

His is a griffle covering sometime more them one half of the eye: It proceedeth of groß and Blundevile. Lough humors, descending out of the head which Haw, as Martin faith, would be cut away in this fort : First, pull both the eye-lide open with two several threds, stitched with a needle to either of the lids. Then catch hold of the Haw with another needle and thred, and pull it out fo far asyou may cut it round the bredth of a penny, and leave the black behinde. For by cutting away too much of the fat and black of the eye, the Horse many times becometh blear-eyed. And the Haw being clean taken away, squire a little white Wine or Beer into his eye.

Another of the Haw?"

A Haw is a groß griffle growing under the eye of a Horse, and covering more then one half of his fights, which if he be suffered will in short sime perish the eye: the cure is thus: Lay your thumbunder his eye, in the very hollow, then with your finger pull down the lid, and with a sharp needle and thred take hold of the Haw, and plucking it out, with a tharp knife, cut it away the compass of a penny, or more, that done, wash the eye with a little Beer.

and the post for a **Of Americk Byes** volume that and describe a set of a continuous se 1 / Egeins writeth De oculo Lunation, but he sheweth neither cause nor figures thereof but only faith Blundeville. that the old men tearmed it fo, because it maketh the eye sometime to look as though it were covered with white, and fometime clean and tell

Martin laith, that the Horse that hath this disease is blinde at certain times of the Moon, infomuch that he feeth alm oft nothing at all during that time, and show his eyes will took yellowifh: yes, and fomewhat reddifh, which difeate according to Martin, is to be bared in this forc: First, all the plater mentioned before in the chapter of Waterish or Weeping eyes, in such order as is there prekribed; and then with a sharp knift make two slirs on both sides of his head an inch long somewhat towards the note, a handful beneath the eyes, not touching the vein; and with a cornet loosen the skin upward the breadth of a groat, and thrust therein a round peece of leather, as broad as a two-penny peece, with a hole in the middt to keep the hole open, I and look to it once a day, that the matter may not be stopped, but continually run the space of ten days, then take the leather out and healthe wound with a little flax dipt in the falve here following : Take of Turpentine, of Honey, of Wax, of each like quantity, and boyl them together, which being a little warmed, will be liquid to ferre your purpose, and take not away the plaisters from the temples until they fall away of themselves, which being fallen, then with a small hor drawing Irong make a star in the midst of each temples. ple-ten where the plaifter did ly. Which far would have shole in the midft made with the button end of your drawing Iron.

Another of Lunetick ar Moon-system to rough

Markbam.

F thefe Lunarick eyes, I have known divers: they are blinde at certain times of the Moon. F these Lunarick eyes, I have known divers: they are blinde at certain times of the Moon, they are very red, fiery, and full of film; they come with over-riding, and extraording heat and fully, the cure of them is thus; Lay upon the Temples of his head a plainten of little little, it is an and Millick molten together very exceeding hor; then with a little round from made for the purpose, burn three or four holes an inch or more underneath his eyes, and anoing those every day with Hogs grease, then put it in his eyes every day with a little Honey, and in short time he will day with Hogs grease, then put it in his eyes every day with a little Honey, and in short time he will recover his fight.

of the Canker in the Eye.

Blundevile.

This cometh of a ranck and corrupt bloud descending from the head into the eye. The signes you shall see red pimpless, some small, and some great, both within and without upon the eye lide, and all the eye will look, red, and he full of corrupt matter. The cure according to Metins thus: First, let him bloud on that side the negle, that the eye is grieved, the quantity of a pottle. Then take of Roch Allum, of green Copperas, of each half a pound, of white Copperas one ounce, and boil them in three pintess of running water, until the half be consumed, then take it from the fire, and once a day wash his eye with this water being made luke-warm with a fine linner fire, and olerafe the eye therewish so of rasir may look raw continuing thus to do every decrease the every short and cleans thus to do every decrease. cloth, and cleanse the eye therewith so off as it may look raw, continuing thus to do every davuntill it be whole.

Of diseases incident so the Ears, and Poll of the head, and first of au Impostame in the Ear.

T Mpostumes breed either by reason of some blow or bruising, or else of evill humors congeated in the ear by some extream cold; the signes be apparent, by the burning and painful swelling of the ear and part thereabout. The cure according to Martin is in this fort. First, ripe the impossume with this plaister. Take of Linsped beaten into powder, of Wheat flower; of each half a pinte, of Honey a pinte, of Hogs greafe, or Barrows greafe one pound. Warmall their things together in an earthen pot, and firsthem continually with a flat slick or slice, until they be throughly mingled and incorporated together, and then fpread fome of this plaint, being warm, upon a peace of linnen cloth, or folk white leather, fo broad as the fwelling, and no more, and lay it warm unto it, and to let it, ramain one whole day, and then renew it with fresh Ointment, continuing fo to do untill it breakly then lance the fore, fo that it may have pillige downward, and tent it to the bottom with a tent of flax dipt in this Ointment : Take of Mel Rosatum, of Oyl Olive and Turpentine, of each two ounges, and mingle them together, and make him a biggen of Canvas to close in the fore, so as the tent with the Ointment may abide within, renewing the tent once a day untill it be whole. But if the Horse have pain in his ears; without any great Iwelling or Importumation, then thrust in a little black Wooll dipt in Oyl of Camodile, and that will heal it, Of the Poll evill.

His is a disease like a Fistula growing betwire the ears and the poll or nape of the neck, and proceedeth of evill humors gathered together in that place, or else of some blow or bruist. for that is the weakest and tenderest part of all the head, and therefore somest offended, which rude Carters do little confider, whileft in their furythey beat their Horfes upon that place of the head with their whip-stocks; and therefore no Horse is more subject to this disease then the Canhorse; and this disease cometh most in Winter season. Ehe fignes. You shall perceive it by the swelling of the place, which by continuance of time will break it felf, rotting more inward then outward, and therefore is more perillous if it be not cured in time; and the fooner it be taken in hand, the better. The cure according to Marin is thus; If it be not broken, ripe it with a plaister of Hogs great laid unto it so hot as may be; and make a biggen for the Poll of his head to keep it from cold; which biggen would have two holes open, so as his ears may stand out; and renew the plainter every day once, untill it break, keeping the fore place as warm as may be.

And if you fee that it will not break to foon as you would have it, then there as it is fofted and most meetest to be opened; take a round hot Iron, as big as your little finger, and sharp at the point, and two inches beneath that foft place, thrust it in a good deepness upward; so as the point of the Iron may come out at the ripelt place, to the intent that the matter may descend downward and come at the neather hole, which would be always kept open joand therefore tent it with a tent of flax dis in Hogs greate, and lay a plainter of Hogs greate alloupon the fame, renewing it every day once the fpace of four days, which is done chiefly to kill the heat of the fire.

Then at the four days end, take of Turpentine half a pound, clean washed in nine sund waters, and after that throughly dryed, by thrusting out the water with a flice on the difference water water with a flice on the difference water wate fide, then put thereunto two yolks of Eggés, and a little Saffron, and mingle them well together. that done, fearch the depth of the hole with a whole quill, and make a tent of a piece of spunge. fo long as it may reach the bottom, and so big asit may fill the wound, and anoint the tent with the aforefaid Ointment, and thrust it into the wound, either with that quill, or else by winding it up with your finger and thumb, by little and little, untill you have thrust it home : and lay on the plaister of your iniger and luke-warm renuing it every day once or twice untill it be whole. But if the swelling cease, then you need not to use the plaister, but only to tent it, and as the matter decreaseth, so make your tent every day lesser and lesser, untill the wound be perfectly whole.

of the Vives.

THe Vives be certain kernels growing under the Horses ear, proceeding of some rank or cor- Blundwile. rupt bloud reforting to the place, which within are full of little white grains, like white falt kernels. The Italians call them Vivole, which if they be suffered to grow, Laurentius Kuffins faith. that they will grievously pain the Horsein his throat, so as he shall not be able to swallow his mear. nor to breath. They be easie to know, for they may be felt, and also seen: The cure according unto Matin, is in this fort: First draw them down in the midst with a hot iron, from the root of the ear fo far as the tip of the ear will reach, being puld down : and under the root again draw two strikes on each fide like a broad arrow head; then in the midft of the first line lance them with a lancer. and taking hold of the kernels with a pair of pinfons, pull them to far forward, as you may cut the kernels out without hurting the vein; that done, fill the hole with white Salt. But Hierocles would have them to be cured in this fort : Take a piece of Spunge sowled well in strong Vinegar, and binde that to the fore, renewing it twice a day untill it hath fotted the kernels; that done, lance the neathermost part where the matter lyeth, and let it out, and then fill it up with Salt finely braved, and the next day wash all the filth away with warm water, and anoint the place with Honey and Fitchflowre mingled together. But beware you touth none of the kernels with your bare finger, for fedt of venoming the place, which is very apt for a Fistula to breed in.

Another of the Vives.

He Vives be certain kernels, growing under the Horses ear, which come of corrupt bloud, the Markbam a cure is diverfly spoke and written of; but this is the best mean which I have tryed, that if you finde the kernels to enslame and grieve the Horse, take a handful of Sorrel, and lay it in a Bur-dock leaf, and rost it in the hot embers like a Wardell; then being taken out of the fire, apply it so hot as may be to the fore part, fuffering it to ly thereunto the space of a day and a night, and then renew it. till fuch time that it ripen and break the fore, which it will in thort fpace do. When it is broken, and the vilde matter taken away, you shall heal up the fore place with the yolk of an Egge, half a spoonful of Honey, and as much Wheat-flowre as will serve to make it thick, plaister-wife, which being bound thereunto, will in three or four days heal the fame.

Of the Cankerous Ulcer in the Nofe.

His difeafe is a fretting humor, eating and confuming the flesh, and making it all raw within, Blundevile. and not being holpen in time will eat through the griftle of the note. It cometh of corrupt bloud, or elfe of tharp humors ingendered by means of some extream cold. The fignes be these: He will bleed at the nose, and all the flesh within will be raw, and filthy stinking savours, and matter will come out at the nofe. The cure according to Martin is thus : . Take of green Copperas, of Allum, of each one pound, of white Copperas one quartern and boil these in a pottle of running water, until a pinte be confirmed, then take it off, and put thereunto half a pinte of Honey; then cause his head to be holden up with a drinking staffe, and squirt into his nostrils with a squirt of head, or rather of Elder, some of this water being slike warm, three or sour times one after another, but betwixt every squirting, give him liberty to hold down his head, and to blow out the filthy matter, for otherwise perhaps you may choke him. And after this it shall be good also without holding up his head any more, to wash and rub his nostrils with a fine clowr bound to a white slicks end, and wet in the water aforesaid; and serve him thus once a day untill he be whole.

Have seen Horses my self, that have bled at the nose, which have had neither sore nor user in their nole, and therefore I cannot choose, but say with the Physicians, that it cometh by means that the vein which endeth in that place, is either opened, broken or fettered. It is opened many times by means that bloud aboundeth too much or for that it is too fine or too subtil and so pierceth through the vein. Again, it may be broken by some violent strain, cut or blow. And finally, it may be fretted or gnawn through, by the sharpness of some bloud, or elle of some other humor contained therein Astoching the cure, Martin faith it is good to take a pince of red Wine, and to pur therein a quartern of Bole Armony, bearen into fine powder, and being made like-warm, to pour the pince half thereof the first day into his nostril that bleedeth, tausing his head to be his prevaileth nor, inquor may not fall out, and the next day to give him the other half. But if this prevaileth nor, then

T'un evele.

then I for my part would cause him to be let bloud in the breast vein, on the same side that he bleed. eth at leveral times: then take of Frenkincense one quince, of Aloes half an ounce, and beat them eth at leveral tunes: then take of Planatucina the whites of Egges, untillit be so thick as Honey, and with soft Hares lair, shrust it up into his nostril, filling the hole so full, as it cannot fall out; or else fill his nostrils full of Asses dung, or Hogs dung, for either of them is excellent good to restrain any flux of bloud.

of the bleeding at the Nose, or to stanch Flux of bloud in any fort

Markham.

T Have known many Horses in great danger by bleeding, and I have tryed divers remedies for the fame, yet have I not found any more certain then this: take a spoonful or two of his bloud and put it in a Sawcer, and fet it upon a chafing dish of coals, and let it boyl till it be all dryed up into powder, then take that powder, and if he bleed at the nose, with a Cane or Quill blow the same up into his nostrils: if his bleeding come of any wound or other accident, then into the wound put the fame powder, which is a present remedy. New Horse-dung, or earth, is a present remedy, applyed to the bleeding place; and fo are Sage leaves bruifed and put into the wound.

Of the discases in the Mouth, and first of the blondy Rifts, or Chops in the Palas of the Mouth.

Blundevile.

His difease is called of the Italians, Palatina; which as Laurentius Russius saith, cometh by eating hay or provender that is full of pricking feeds, which by continual pricking and fretting the furrows of the mouth do cause them to ranchle, and to bleed corrupt and flinking matter, which you shall quickly remedy, as Martin saith, by washing first the fore places with Vinegar and Salt and then by anointing the same with Honey.

Of the Bladders in a Horses mouth, which our old Farriers were wont to call the Gigs. The Italians call them Froncelle.

These be little fost swellings, or rather pusuales with black heads, growing in the inside of his lips, next unto the great jaw-teeth, which are so painful unto the Horse, as they make him to let his meat fall out of his mouth; or at the least to keep it in his mouth unchawed, whereby the Horse prospereth not: Rustine saith, that they come either by eating too much cold grass, or else pricking, duty, and filthy provender. The cure whereof, according to Martin, is in this lost: Six them with a lancet, and thrust out all the corruption, and then wash the fore places with a linke Vinegar and Salt; or elfe with Allum water.

of the Bladders in a Horfes mouth.

Markbam.

Some Horses will have bladders like paps growing in the inside of their lips, next to their great teeth, which are much painful: the cure whereof is thus: Take a sharp pair of shears, and sip them away close to the gum, and then wash the fore place with running water. Allum and Honey boiled together, till it be whole.

Of the Lampass.

The Lampals, called of the Italians, Lampalows, proceedesh of the abundance of bloud, reforting to the first furrow of the mouth. I mean that which is next unto the upper fore-teeth, saming the faid furrow to swell so high as the Horles teeth, so as he cannot chew his meat, but is forced to let it fall out of his mouth. The remdy is to cut all the superfluous flesh away, with a gracked box iron made of purpose, which every Smith can do.

Another of the Lampass.

Markham.

He Lampais is a thick spongy flesh, growing over a Horses upper teeth, hindering the conjunction a on of his chaps, in such fort that he can hardly eat the cure is as followeth. Cut ill that naughty flesh away with a hot iron, and then rub the fore well with Salt, which the most ignorant Smith can do sufficiently.

Of the Canker in the moust.

Blundevile.

This difease as Marin faith, is a rawness of the mouth and tongue, which is full of biffers, so the cannot eat his mast. Which proceeds of forme unnatural lear, coming from the homesh, for the cure whereof, take of Allum half a pound, of Honey a guarter of a pints, of Columbia leaves, of Sage leaves, of each a handful; boy! all these together in three pintes of water, well a pinte be consumed, and wash the fore places therewith so as it may bleed, continuing so to an earl day once untill it be whole.

Auto

Another of the Canker in the mouth.

His difease proceedeth of divers causes, as of unnatural heat of the stomach, of foul feeding, Markbanh.

Toroffbe rust or venome of some bit oo snashl, undiscribe twillook t unnow the contraction. or of the ruft or venome of fome bit on fractel, and icrestly books unto. The cure is thus : Wath the fore place with warm Vinegar, made thick with the powder of Allum, two or three dayes together every time until it bleed, which will hill shappellon and vigor of the exuserated matter: then make this water; Take of sunning water a quarty of Allum four ounces, of Hony four or five foonfull of Woodhine leaves, of Sage feaves, and off Columbine leaves, of each half a handful, boil all thefe together till one half be confirmed, then take it off, and every day with the water warmed, wash the fore until it be whole.

Of the heat in the mouth and lips.

Ometime the heat that cometh out of the stomach breedeth no Canker, but maketh the mouth Blundeville. Shot, and caufeth the Horle to forlake his meat. The cure whereof, as Marin faith, is in this fort: First, turn up his upper lip; and jagge it lightly with a launcer, fo as it may bleed, and then wash both that and all his mouth and tongue with Vinegar and Salt.

Of the tongue being hurt with the bit or otherwife.

TF the tongue be cut or hurt any manner of way, Martin faith, it is good first to wash it with Allum water, and then to take the leaves of black Bramble; and to chop them together fmall with a little Lard, that done, to binde it up in a little clout, making it round like a ball, then having dipt the round end in Hony, rub the tongue therewith : continuing to to do once a day until it be whole.

Of the Barbles or paps underweath the soneue.

THese be two little pape, called of the Italians, Barbole, growing naturally (as I think) in every Horses mouth underneath the tongue, in the neather jawes, which if they floor of any length, Russum faith, that they will hinder the Horses feeding, and therefore he and Manin also would have them to be clipt away with a pair of sheers, and that done, the Horses mouthro be washed with Vinegar and Salt.

of the pain in the teeth and gums, of the Wolfsteeth, and Faw teeth.

A Horse may have pain in his teeth, partly by descent of humors from his head, down into his teeth and gums, which is to be perceived by the rankness and swelling of the gums, and partly having two extraordinany teeth, called the Wolfs teeth, which be two little teeth growing in the upper jawes, next unto the great grinding teeth, which are so paintal to the Horse, as he cannot endure to chaw his meat, but is forced either to let it fall out of his mouth, of elle to keep it hill half chawed, whereby the Horse propercit not but was the hand not but had be will do the like allo when his upper Jaw-teeth be so far grown as they owithing the neather Jaw-teeth is and therewith be so sharp, as in moving his jawes they eut and rase the insides of his circult, even as they were rafed with a knife. And first as touching the cure of the pain in the ceeting that cometil by means of ome distillation . Vegetim faith, it is good to rub all the outside of his guids with fine thatk and firong Vinegar mingled together, or elfe after that you have washed the gums with Vinegar, and trong Vinegar mingled together, or este attertuate you nave wattreathe gums with 'Vinegar to stew on them of Pomegrandte piles. But me thinks that believe this water for mind you well the temple vins, with the plaister before mentioned, in the Chapter of weeping and watershy eyes? The cure of the Who fireeth, and of the Jawiecth, seconding to Markov, is in this fort; 'Pith exist the Horse head to be eyed up to sond raiter or post, and his mouth to be pened why seare, so where you may easily see every part the took? The read a round trong tent to ble, hat a said song and made at the one end in all points like into the Carpenners going with the printer in the bord with a windle or anger, and with your lost and for the edge of your cook it will be bord with a windle or anger, and with your lost and for the edge of your cook it will be soot of the lost of the windle or anger, and with your lost had be to the edge of your cook it will be soot of the lost of the windle or anger and with your lost had been the second of the lost of the windle or anger and with your lost had been all the second of the lost of the water and the second of the lost of the water and the second of the lost of the said of the second of the second of the lost of the second of the second of the lost of the second of the secon Wolfs teeth, on the outfide of the jaw, turning the hollow fide of the tool downward, holding your hand steadily, so as the tool may not slip from the aforesaid tooth; then having a mallet in your nand teadily, so as the tool may not slip from the aforesaid tooth: then having a mallet in your right hand, trike upon the send of the tool one prety blow, and the tead they on shall loosen the tooth, and case it to bend inward: then staying the midst of your tool upon the Horses neather jaw, winch the tooth outward, with the inside or hollow fide of the tools, and thrust 36 Pleas in out of this heat: that done, serve the other Wolfs tooth on the of the inside make matther, and show the inside of his mouth as is aforesaid, then keeping his month skill of en, there other with said aforesaid, then keeping his month skill of en, there of the will be the said of the mallet, and pare all those teeth shorter, running along them even with the said the second of the said and the back or round fide being turned towards the forefaid cheeks, and that the warm and the mouth with Vinegar and Salt, and let him go.

Why the diseases in the neck, withers, and back, be declared here before the difeases in the throat.

T. I Aying hitherto poken of the difeases incident to a Horses head, and to all the parts there-Aving nitherto iponen of the distance should now descend into the throat, as a part neir adjacent to the mouth. But forasmuch as the diseases in the throat have not only affinity with adjacent to the mount, the lungs and other inward parts, which are many times grieved by the nead, but and with the lange shead, and through the throat: I will speak of the diseases incident to the neck, withers, and back of a Horse, to the intent that when I come to talk of incident to the need, without fuch difeafes, as Rheumes and distillations do cause, I may discourse of them orderly without interruption.

of the Crick in the neck.

D Ecause a Crick is no other thing then a kinde of Convulsion, and for that we have spoken suffi-Beiently before of all kindes thereof in the Chapter of Convulsion, I purpose not here therefore to trouble you with many words, but only shew you Rusim opinion, and also Martin experience therein. The Crick then called of the Italians, Soima, or Lucerdo according to Ruffin, and according to Martin is, when the Horse cannot turn his neck any manner of way, but hold it still right forth infomuch as he cannot take his meat from the ground but by times, and that very flowly; Ruffie faith, it cometh by means of some great weight laid on the Horses shoulders, or else by overmuch drying up of the sinews of the neck. The cure whereof, according to Marin, is in this fort. Draw him with a hot iron from the root of the ear on both fides of the neck, through the midft of the fame even down to the brest, a strawdeep, so as both ends may meet upon the breast, then make a hole in his forehead, hard under the foretop, and thrust in a Cornet upward betwitt the skin and the flesh a handful deep, then put in a Goose feather, doubled in the midst and anointed with Hogs grease to keep the hole open, to the intent the matter may run out the space of ten dayes. But every day during that time, the hole must be cleansed once, and the seather also cleansed and fresh anointed, and so put in again. And once a day let him stand upon the bit one hour or two, or be ridden two or three miles abroad, by such a one as will bear his head, and make him to bring it in. But if the Crick he such as the Horse cannot hold his neck straight; but clean awry, as I have seen divers my felf; then I think it not good that the Horfe be drawn with a hot iron on both fides of the neck, but only on the contrary fide. As for example, if he bend his head toward the right fide, then to draw him as is aforefaid only on the left fide, and to use the rest of the cure as is abovesaid, and if need be, you may fplent him alfo, with handsome saves meet for the purpose to make his neck stand right.

mig ato of Wens in the neck.

Wen is a certain kirnell like a tumor of swelling, the inside whereof is hard like a grifle and spongious like a skin full of wrets. Of Wens, some be great, and some be small. Again, some be very painful, and some not painful at all. The Physicians say, that they proceed of gross and vicious humors; but Vegetim faith, that they chance to a Horse by taking cold, or by drinking of wasers, that be extreme cold. The cure according to Martin is thus, Take of Mallowes, Sage, and red Nettles, of each one handful, boil them in running water, and put thereunto a little Butter and Honey , and when the Herbs be foft, take them out and all to bruife them, and put thereunto of oil of Bay two ounces, and two ounces of Hogs grease, and warm them together over the fir, mingling them well together, that done, planter it upon a piece of leather so big as the Wen, and lay it to so hot as the Horse may endure it, renewing it every day in such fort, the space of eight days and if you perceive that it will come to no head, then lance it from the midth of the Wendown ward to deep as the matter in the bottom may be discovered and let out; that done, heal it op with this Salve, Take of Turpentine a quarter, and wash it nine times in fair new water, then put theseunto the yolk of an Egge and a little English Saffron beaten into powder, and make a tent or rowle of Flax, and dip it in that ointment, and lay it unto the fore, renewing the fame every day once untill it be whole.

Of swelling in the neck after blood-letting.

His may come of the fleam being rufty, and to cauting the veinto rankle, or elfe by means of I some cold wind striking suddainly into the hole. The cure according to Martin is thus that anoint it with oil of Camomile warmed, and then lay upon it a little hay wet in cold water, and had to about with a clock it about with a cloth, renewing it every day the space of five dayes, to see whether it will grow to head, or elle vanish away. If it grow to a head, then give it a flit with a lancer, and open it with Cornet that the matter may come out. Then heaf it up, by tenting it with Flax dipt in Turpening and Flore greate molten boss has discovered to the first discovered to the fir and Hogs greafe, molten together, drefling it fo once a day untill it be whole.

WAR More to Banech blond.

Fa Horfe be let bloud when the digue is in the neck, the wan perhaps will not leave bleeding to 1000 as a man would have to which if any finch thing chante, when Riffer faith; it is good to binde thereunto a settle new Morfe dung tompered with challes and frong Vinegar, and not to removelt from thence the space of three dayes, or else to lay thereunto burge file felt, or cloth for all fich things will staunch bloud.

of the falling of the Crest.

This comet for the most part of poverty, and specially when a fat Horse falleth away suddain-Blundevile.

The cure according to Marjin is thus, Draw his Crest the deepnets a straw, on the contrary side with a bot iron, the edge of which from, would be half an inch broad, and make your beginning and ending formewhat beyond the fall, fo as the first draught may go alt the way hard upon the edge of the mann, even underneath the roots of the fame, bearing your hard right downward, fare the neckward, then answer that with another draught beneath, and to far distant from the first with fall is broad, compassing as it were all the fall, but still on the contrary side: and betwiet those two draughte right in the mide, drawa third draught, then with a button iton of an vinch about, burn at each end a hole, and also in the spaces betwirt the draughts, make divers holes distant three fingers broad one from another : that done, to flake the fire anoint it every day ouce, for the flace of nine dayes, with a feather dipt in fresh Butter mouten. Then take Mallows and Sage, of each one a handful boil them well in running water, and wash the burning away untill it be rew fiesh then dre it up with this powder; Take of Hony half a pinte, and fo much unfleck't lime as will make that Hong thick like pafte , then hold it in a fire-pan over the fire untill it be baked fo hardas it may be made in powder, and fprinkle that upon the fore places, with

of the falling of the Creft.

THe falling of the Creft is occasioned most commonly through povercy; yet sometimes I have Markbam feen it chance thorugh the ill proportion of the Creft, which being high, thick and heavy the neck thin and weak underneath, is not able to support or sustain it up, however it be there is remedy for both : if it proceed of poverty, first try by good keeping to get it up again, but if it will not rife, or that the original of the disease he in the ill sashion of the Crest, then let this be the cure, First with your hand raise up the Crest as you would have it stand, or rather more to that side from which it declineth, then take up the skin between your fingers on that fide from which the Creft fiwarveth, and with a fharp knife cut away the breadth of very near an inch, and the length of four inches; which done, flitch up the skin together again with three or four flitches, and by means of flings, weights, or other devices, keep the Creft perforce on that fide, applying thereunto a plaffer of Deers fewer and Turpentine, boiled together, till the fore be healed; and at the felf fame inflant effect. by this manner of infition you draw together and firaiten the skin on that fide, you shall in this fore give liberty to the other fide, whereby the Creft may the eafier accain to his place; Take a her from made in fathion of a knife, the edge being a quarter of an inch broad, and therewith from the upper part of his Creft unto the neather part of the same extending towards his shoulder, draw three lines in this forme I and the same anoint dayly with fresh Butter, untill such time as it be persectly whole. By this manner of cure, you may make any lave-eat'd Horfe, to be as prick-ear'd and comely, as any other Horfe whatfoever.

Of the manginess of the Mane.

THe manginess proceedeth of rankness of bloud, or of poverty, of lowfiness, or else of rubbing Blumbrolle. where a mangy Horse hath rubbed, or of filthy dust lying in the mane for lack of good dreffing The fignes be apparent by the itebing and rubbing of the Horfe, and the Scabe fretting both field and skin. The cure, according to Mertin, is thus; Take of fresh greafe one pound, of Quickfilled half an ounce, of Brimstone one ounce, of Rape oil half a pinte, mingle them together, and shir them contimally in a pot with a flice, untill the Quickfilver be fo wrought with the reft, as you shall peredive no Quekfilver therein. That done, take a blunt knife, or an old Horfe-comb, and ferately all the mangy places therewith untill it be raw and bloudy, and then anoist it with this oliminent, in the funfhine if it may be, to the intene the ointment may fink in sor elle hold before it in a fire-pan or forme broadbar of iron made hot, to make the ointment to melt into the fieth! And if you fee that within the space of three dayes after, with this once anointing, he leave not rubbing, then marke in what place he rubbeth, and dreffe that place again, and you shall fee it heal quickly.

Of the falling of the hair of the Mane.

TT falleth for the most part, because it is eaten with little Wormes, fretting the roots in fundet which, according to Martin, you shall remedy in this fort; Anoine the mane and Creft with Son which, accounting with all the mane and Creft withall, and that will kill the Wormer, within twice or thrice washing.

of griefs in the withers.

To a Horses withers and back, do chance many griefs and sorteness, which, as Russian saith, do sometime proceed of inward causes, as of the corruption of humors; and sometime of onward causes, as of the corruption of humors; causes, as through the galling and pinching of some naughty saddle, or by some heavy burthen laid on causes, as through the gaining and offuch griefs; some be but superficial blisters, swellings, light-the Horses back, or such like. And offuch griefs; some be but superficial blisters, swellings, light-gals or bruisings, and be easily cured. Some again do pierce to the very bone, and be dangerous, and gats or prunings, and be easily the back bone; let us first then shew you the cure of the smaller griefs, and then of the greatering and finall swellings in the withers or back and gallings.

Blundevile.

Hensoeyer you see any, swelling rise, then Martin would have you to binde a little hot Horse dung unto it, and that will asswage it. If not, then to prick it round about the swelling either with a fleam or elfe with a flear pointed knife not too deep, but for as it may pierce the skin and make the bloud to iffue forth. That done, take of Mallowes or elfe of Smallage, two or three handfuls and boil them in running water untill they be fo foft as pap; then ftrain the water from it, and bruife the herbs in a trean difh, putting thereunto a little Hogs grease, or elle Sallet oil, or Sheeps sewer, or any other fresh grease, boil them and stirthem together, not frying them hard, but so as it may be foft and supple, and then with a clout lay it warm upon the fore, renewing it every day once untill the swelling be gone. For this will either drive it away, or else bring it into his head, which lightly chanceth not, unlesse there be some griftle or bone perished.

Ruffin biddeth you, to foon as you fee any swelling rise, to shave the place with a rasor, is sy there unto this plaister & Take a little Wheat slower and the white of an Egge beaten together, and pead it on a little clout, which being laid unto the fwelling two or three dayes and not removed will bring it to a head, and when you come to make it off, pull it away to foftly as you can possible, and wheres you fee the corruption gathered together, then in the lowest place thereof, pierce it upward with a sharp iron somewhat hot, that the corruption may come out, and anoine the fore place every day once with fresh Butter, or Hogs greafes, but if the skin be only chased off without any swelling, then wash the place with Water and Salt, or else with warm Wine, and sprinkle this powder thereon's Take of unfleck't Lime beaten into fine powder, and mingle it with Hony untillit beas thick as any paste, and make rols or bals theof, and bake them in a fire-pan over the fire, untill they be so hard as they may be brought to powder, for this is a very good powder to dry up any galling or fore. The powder of Myrrhe or burnt silk, felt, or cloth, or any old post, is also good for such purposes; but when seven you use this powder of Lime and Hony, let the place be washed, as is aforefaid

Of great swellings and inflamations in a Horses withers.

TF the swelling be very great, then the cure according to Martin is thus; First draw round about the swelling with a hot iron, and then crosse him with the same iron in manner of a cherker, then take a round hot iron having a sharp point, and thrust it into the swelling place on each side up toward the point of the withers; to the intent the matter may iffue downward at the holes. That done, tent both the holes with a tent dipt in Hogs greafe to kill the fire, and also another all the other burnt places therewith, continuing fo to do untill the swelling be asswaged, receiving it every day once, untill the fiery matter be clean fallen away, and then tent him again with withed Turpentine mingled with yolks of Eggea and Saffron in fuch manner as hath been aforefald, tenewing the tent every day once untill it be whole.

If you fee that the fwelling for all this go not away, then it is a figne of fome impostumation with in, and therefore it shall be necessary to lance it, and to let out the corruption; then take of home half a pinte, of Verdigreass two ounces beaten to powder, and mingle it together with the Hony then boil them in a pot untill it look red, then being lukewarm, make either a tent of platter, according as the wound shall require, renewing the same every day once, until it is whole. But the fore may be fovehement, that for lack of looking in time, it will pierce downward bessuing to the fore may be for the fore may be for the fore may be for the fore may be forest for the fore may be forest for the fore may be forest for the forest ward betwirt both floulders toward the intrails, which is very dangerous: yea, and as Rife faith, mortal, because the corruption of the sore insecting the lungs and heart (which be the vitall parts and chief preservers of life) the body must needs decay. And therefore Martin would have you to fill the hole with the Salve last mentioned, and to thrust in afterward a piece of sounds. founge, as well to keep the hole open, as also to suck out the corruption, renewing it every day once untill it be whole. of it halfs in lack.

afithe borns or based knows graning under the sadie side.

Was Of the Horse.

His is a dead skin like a pisas of leather, salled of the Italian Gorno, that is to fay, a horn, Blundeville.

Togethat it, is hard under hand, and cornects by means, of fome first Saddle, pinching the Horle more on the one fidesthen to a the other; or electon both fides equally. The cure whereof according to Maria, is in this forty. A noise them with freeh Butter, of Hogs greafe, untill they be motified and made: folials, as you may either, cut them, or pull them away, and then with the wound with mans sale, or with white Wine, and dry it with powder of unfleck't Lime mixt with Hony.

Of Wens or knobs growing about the Saddle skirts.

Hele be great hard knobs growing most commonly betwixt two ribs, apparent to the eye, which he their hardness feem in come of fome old bruise, and are colled of the haliant, le Cuif. The cure whereof, according to Mertin, is thus ; First mollifie them, by andinting them with Moles greafe every day once or twich, the foars of eight dayer, and if you perceive that it will come to no head with this, then lance it from the middle downward, that the matter may knows out : then kent it with washed Torpentine, yolks of Egges, and Saffron mingled together as is aforesaid, renewing the tent everyday oure until it be whole, decome . The ail

of the Navillgall.

THe Navil gall, is a bruise on the back behinde the Saddle right against the Navil of the Horse and thereof taketh his name; to cometh rither by splitting of the Saddle behinde, or for lack of fluffing, or by means of the hinder buckle freeting that place, or elfe byfome great weight laid on his back; you shall perceive it by the puffed up and spungy flesh, looking like rotten Lights or Lungs, and therefore is called of the lealtans, Palmone, or Pulmonielle. The cure whereof, according to Marin, is thus ; Out it round about with a sharp knife or gasor even to the bone, leaving no rotten flesh behinde : diat done, take the white of an Egge and Sale beaten together and lay that plaisterwise to the fore upon a little cowe, renewing it once a day the space of two dayes. Then take of Honya quartern of a pinte, and of Verdigrease an ounce beat into powder, and boile them together in a pot, firring it fill untill it look red, and being lukewarm, make a plaister with towe and clap it to the wound, washing and cleansing well the wound strft with a little warm Vinegar or white Wine, continuing it once a day untill it begin to heal and skin, then dry it up, by sprinkling thereon this powder following; Take of Hony a quartern, and as much of unsleck't Lime as will thicken the Hony like unto paste, and in a fire pan over the fire, flir it still until it be hard baked, fo as it may be beaten into powder, but before you throw on the powder, wash the wound first with warm Vinegar, continuing so to do untill it be perfectly skinned and whole. Of the swaying of the back.

This is called of the Italians, Malferute, and according to Ruftin and Marthit opinions, cometh Blundeville.

and rolling of the Horfes hinder parts in his going, which will father many times, and fway fointe-times backward, and sometime stdeling, and be ready to fall even to the ground, and the Horfe being laid, is sant able to get up. The cure, according to Martin, is thus; Cover his back with a sheen skin court in the Martin, is thus; Cover his back with a sheen skin court in the Martin, is thus; Cover his back with a Sheeps skin, coming hot from the Sheeps back, laying the fleshie fide next unto his back, and lay a honling cloth upon the same to keep his back as warm as may be, and so let it continue until it begin to smell; then take the old skin away, and lay a new unto it, continuing so to do the space of three weeks. And if he amend not with this, then draw his back with a bot iron out on both fides of the ridge of his back, from the pitch of the Buttocks, unto a handful within the Saddle, and ter every line be an inch distant one from another, and then again overthwart checker-wie, but let not such strokes be over deep, and so burned as every one look yellow, then by fin this charge following; Take Pitch one pound, of Rozen half a pound, of Bole Armony half a pound made in powder, and half a pinte of Tar, and boil all thefe together in a por, firring it untill everything be molten and thoroughly mingled together, then being lukewarm, dawball the burn-ning therewith very thick, and thereupon clap as many flocks of the Horfes colour, as you can make to abide on, and remove it not before it fall away it felf; and if it be in Summer, you may tuth

Blundevile.

of the weakness in the back.

Thoth appear by Laurenius Ruffin, that there is another kind of weakness in the back, called in I doth appear by Laurentee de le reni, that is to fay, the fretting or biting of the reins, which as the Italian, le gotte or morjevatura de le rem, that is co lay, the distribution of that place, whereby all the hinder faid Ruffius faith, proceedeth of abundance of humors reforting to that place, whereby all the hinder parts of the Horie do lose their feeling and firength, and the Horie falleth down on the ground; parts of the morie do lote their techniques, do suffocate the same, and in two or three hours do yea, and such humors resorting to the heart, do suffocate the same, and in two or three hours do yea, and fuch numbered to die. The remedy, according to Ruffius, is in this fort; Let him bloud abundant. came the riotte to die with a hot iron, in fuch fort as is declared in the last Chapter. He ly in the neck, and draw his back with thorugh a river, and to rowel him on his hanches nigh the huckle bones; and to make the hair to grow again, it is good, as he faith, to anoint the place with Hogs greafe, and three leaved graffe stamped together.

of Hidebound.

Idebound, is when the skin cleaveth fo fast to the Horses back, that a man cannot pullir from the flesh with his hand, which Ruellim calleth Coriago; it cometh for the most part of poverty, or else when the Horse after some great heat hath been suffered to stand long in the rain or wet weather, for that will cause the skin to thrink, and to cling to his ribs. It is known by the leanor wet weather, for that will can exhibit and by fast sticking of the skin unto the ribs when you pul at it with your hand. The cure, according to Martin, is thus: Let him bloud on both sides the belly in the flank veins betwix the flank and the girding place: that done, give him this drink; Take a quart of white Wine, or else of good Ale, and put thereunto three ounces of good Sallet Oil, of Cumin one ounce, of Annis feeds two ounces, of Licoras two ounces, beaten all into fine powder, and pive it him lukewarm with a horn. And when he hath drunk, let one standing at his huckle bone, rub him hard with his hand along the back, and overthwart the ribs, the space of halfan hour: that done, fet him in a warm Rable, and let him ftand in litter up to the belly, and cover all his back and ribs with a fack first, throughly soaked in a tub of cold water, and then well and hard wrung, and over that cast another cloth, and gird it fast with a furcingle, stuffing him well about the back with fresh straw, continuing thus to do every day once the space of a week, during which time givehim no cold water, but lukewarm, and put therein a little ground Mault. The wet fack will cause the back to gather heat it felf, and the skin to loofen from the flesh, and if you will bestow more cost. you may anoint all his body wish Wine and oil mingled together, according to the opinion of the old writers, which no doubt is a very comfortable thing, and must needs supple the skin, and looks it from the flesh.

Of the diseases in the throate and lungs, and why the griefs of the shoulders and hips be not mentioned before amongst the griefs of the withers and back.

Ome perhaps would look here, that for fo much as I have declared the difeases of the neck, Dwithers and back, that I should also follow on now with the griefs of the shoulders and hips. But fith that fuch griefs for the most part doe cause a Horse to halt, and that it requireth someskill to know when a Horse halteth, whether the fault be in his shoulder, hip, leg, joint, or foot, Ithinkitis not good to separate those parts asunder, specially fith nature hath joyned them together, thatis to fay, the shoulders to the forelegs, and the hips to the hinder legs. And therefore according to natures order, I will treat of them in their proper place; that is to fay, after that I have sheweld the diseases that be in the inward Horses body, not only above the midriffe, as the diseases of the throat, lungs, breaft and heart, but also under the midriffe, as those of the stomach, liver, guts and of all the rest. And first, as touching the diseases of the throat, the Glaunders, and Strangullion, to all Horses is most common.

of the Glanders and Strangullion, so called according to the Italian name Stranguillion.

Oft Farriars do take the Glanders and Strangullion to be all lone disease, but it is not fo, for the Glanders is that which the Physitians call Tonfile, and the Strangullion is that which they call in I wise Against which they call in Latine, Angina, in Greek, Gynanch, and we commonly call it in English the Squinas cy, or Quinfie. Tonfile, is interpreted by them to be the inflamations of the kirnels, called in Land Glandes, the Italian, Glandule, which lie on both fides of the throat, underneath the root of the tongue nigh unto the fival lowing place a contribution of the throat, underneath the north tongue, nigh unto the swallowing place; of which word Glandes, or Glandula, I think we bottom this name Glanders; for when the Horse is troubled with this disease, he hath great kirnels under neath his jawes, easie to be feen or felt, paining him so, as he can not easily swallow down his mel, which cometh first of cold distillations out of the head: But if such kirnels be not inflamed, they me them to a such a such as the method in the head perhaps go away of themselves, or else by laying a little hot horse-dung and straw unto them, by warmth thereof will diffolve them, and make them to vanish away.

But if they be inflamed, they will not go away, but engreafe and wax greater and greater, and he more painful every day then other, and cause the Horse to cast continually filthy matter at his Note. The cure whereof, according to Martin, is this; First ripe the kernels with this plaister; Take of bran two handfuls, or as much as will thicken a quarcof Wine or Ale: then put thereunto half a bound of Hogs greafe, and boyl them together, and lay it hot to the fore with a cloth, renewing it every day until it be ready to break, then lance it, and let out all the matter, and tent it with a tent of Flax dipt in this falve; Take of Turpentine, of Hogs greafe, of each like quantity, and a little wax, and melt them together, and renew the tent every day until it be whole. Laurentim Kuffius Gith, that this disease is very common to Colts, because in them doth abound fluxible moissure and to be diffolved with every little heat, and to turn to putrifaction; and therefore if the

Of the Horse.

Horse be not over young, he would have you first to let him bloud in the neck vein, and then to lay unto the same sore a ripening plaister, made of Mallowes, Linseeds, Rew, Wormwood, ground Ivy, Oyl of Bayes, and Dialthea, and to anoint his throat also, and all the sore place with fresh Butter: and the fore being ripe, to lance it, or else to rowel it, that the matter may come forth. But if the kernels will not decrease, then pull them away by the roots, and dry up the Ulcerous

place with an ointment made of unfleck't Lime, Pepper, Brimftone, Nitrum, and Oyl Olive. It shall be alfo good to purge his head by perfuming him every day ones, in fuch fort as hath been before declared. And let the Horse be kept warm about the head, and stand in a warm stable, and let him drink no cold water: but if you fee that after you have taken away the kernels, the Horse doth not for all that leave calting filthy matter at the Nose, then it is to be feared that he bath some spice of the mourning of the Chine, for both difeases proceed of one cause, and therefore I think good to speak

of it here presently.

But first I will set down a drink which I have seen proved upon a Horse that I thought could never have been recovered of the same disease, and yet it did recover him in very short space, so as he travelled immediately after many miles, without the help of any other medicine.

A drink for the Strangullion or Glanders.

Ake of warm milk as it cometh from the Cow a quart, or in stead thereof a quart of new Boer Blundrolls. or Ale warmed, and put thereunto of moulten Butter the quantity of an Egge; and then take one head of Garlick, first clean pilled and then stamped small, which you must, put into the milk or drink being made lukewarm, and give it the Horse with a horn, and immediately after the drink be given, catch hold of his tongue with your hand, and having broken two raw Egges, either upon his foreteeth, or against the staffe wherewith his head is holden up, cast those broken Egges, their and all into his throat, making him to swallow down the same; that done, ride him up and down till he begin to sweat, then fer him up covered warm with an old coverlet and straw, not suffering him to eat nor drink for the space of two or three hours after, and let his drink for the space of two or three dayes be somewhat warm, whereunto it is good to put a handful or two of Bran or ground Mile, and in giving the said drink, it shall not be amisse to power some thereof into

Of the mourning of the Chine.

This word, Mourning of the Chine, is a corrupt name borrowed of the French tongue, wherein it is called Morte defehien, that is to fay, the death of the back. Because many do hold this opinion, that this difease doth consume the marrow of the back; for remedy whereof, they use strange kinds of cures. For fome taking it to be a rheume, go about to ftop it, by laying aftrictive, or binding charges to the nape of the neck. Some again, do twine out the pith of the back with a long wire thrust up into the Horses head, and so into his neck and back, with what reason I know not Well, I know that few Horfes do recover that have this difease. Some againg bink that the Lungs of the Horle be rotten, and that the Horle doth caft them out at his Nofe. But, Martin faith, that he hath cut up divers Horses which have been judged to have dyed of the mourning of the Chine, but he could finde never either Back or Lungs to be perished, but only the Liver, and most commonly that fide of the Liver which answereth the Nostril whereat he casteth, whereof we will talk inhis proper place, when we come to speak of the diseases in the Liver. The Italians do call this difeale Ciamorro, the old Authors do call it the moift malady, whereof Theoremessus maketh two differences. For in the oneithe matter which he doth cast atthe Nose is white, and doth not finell atall: and in the other than which he calleth is filthy and flinking corruption whey proceed, both of cold humons congealed to the hour more abounding in the anather in the other a by reason perhaps that the Horse was not cured in time a for of cold first congest, the 1806, and the Count, then the Glanders, and last of all the Mourning of the China, 1. When the Horse, castest master at the Nost hand the congest of th the Nose that is not stinkings he may easily be cured by such remedies as have before edeclared in the Chapter of the Pole shout if the matter be very distry, and sinkings, then in the cure. Notwithstanding it shall not grieve societo write lines, you here; the experience of Theoremestar, and of Lenginia Russian. Theoremestar cure is thus; Take of Water and Hony.

called of the Physitians Hydromel, a quare, and put thereunto three ounces of Oyl, and powre that into his Nostril every morning the space of three dayes; and if that do not profit him, then let that into his monthly every morning the year a quart of old Wine, mingled with fome of the medicine, or rather the precious meat, called of the old writers Tetrapharmacum, and that will reflore him to his or rather the precious meat, canculotte of all difeafes there is none more perillous, hot more to be suspected, then the rheume which cometh of cold, for Horses have large Conduites, and are full of movilure, and therefore if cold once enter, it sindeth matter enough to work on, to breed continuous. monture, and therefore it cold once enternal animarally, descending down to the vitall part in nual distillation, as well outwardly at the Nose, as inwardly, descending down to the vitall part in

fuch fort, as it doth not suffocate the same.

the income only all

fuch fort, as it dott not innocate the jame.

The fignes, according to the faid Ruffiw, be these; the Horie doth cast matter continually at the Nose, sometime thin, and sometime thick, his Noserlls, Bars, and all his outward parts, will be cold to Note, tometime triin, and tometime the body heavy, and he will cough, and have find! appetite to the feeling, his eyes, head, and all his body heavy, and he will cremble and shake. His cure is in this fortal his meat, and lesse to his drink, and sometime he will tremble and shake. His cure is in this fortal Purge his head, partly by perfuming him, & partly by making him to neeze in such fort as hath been before taught in the Chapter of the Pose, which wayes of perfuming and pur ging his head as they be good, to doth Ruffim praise these two here following to be most excellent; the first is this: De good, to doth Angles Plane there wife called Brionie, or wilde Vine, two or three good handfuls. and being bruifed put them into a linnen bag, and fasten the bag to the Horses head, so as he may teceive the fent up into his Nostrils, without touching the hearb with his mouth, and this will cause the humors to run down abundantly. The second medicine; Take of Euforblum beaten into fine powder, three ounces, of the juice of Betes one pound, of Swines bloud half a pound, boyl all these together until they be throughly mingled together, and liquid like an ointment, and then take it from the fire, and put thereunto one ounce more of Euforbium, and mingle them again throughly together, and preserve the same in a box, to use at needful times in this sort; Make two fiffe long rols or tampins of linnen clouts, or such like stuffe, sharp pointed like Sugar loaves: which tampins are called of the Physicians in Latin, Peff., and being anointed with the ointment aforesaid, thrust them up into the Horses Nostrils, and let them abide there in a pretty while, then pull them our, and you shall fee such abundance of matter come forth at his Nose, as is marvellous to behold. Russen also praiseth very much this medicine here

Take as much of the middle bark of an Elder tree, growing on the water fide, as will fill a new following. earthen pot of a mean fize, putting thereunto as much clear water as a pot will hold, and les it boyl until one half be confumed, and then to be filled up again with fresh water, confining 600 do three times one after another, and at the last time that the one half is confumed; take it from the fire; and firain it through a linnen cloth. Then take two parts of that decocition, and one part of Hogs greafe, bt Butter, and being warmed again together, give the Horfe to drink thereof one hornful, and powre another hornful into his Noftril that caffeth and when loever you give him this medicine, let the Horse be empty and fasting, and keep him without meat also two or three hours after, for this is a very good drink for any fickness that cometh of cold. Moreover, open the skin of his forehead, and of his temples, and also of his tail with a fliarp hot iron, that the corrupt humors may issue outward. That done, take hot brickes, or else a pan of fresh butting coles, and hold it nigh unto his belly and flanks, to the intent that they may be throughly warmed, and being so warmed, anoint them all over with Oyl-de-bay, or Dialthea, to defend his body from the cold, and let his head be well covered, and all his belly kept warm. Yea, and it were good to bathe his head fometime, as Ruffin faith, with a bath made of Rew, Wormwood, Sage, Junier, Bay leaves, and Hysop. And let his drink be warm water mingled with Wheat meal; yet, and make it the more comfortable, it were good, as Ruffin saith, to but thereunto some Cinamon, Ginger, Galingale, and such hot pieces. And his meat in Winter season would be no other but todgen. Or warm Mashes, made of ground Malt and Wheat bran: in Summer sason, but some state of the control if he went to graffe, I think it would do him most good, so that he go in a dry warm ground, for by feeding alwayes downward, he shall purge his head the better, as Ruffish faith. This much of the Glanders, and mourning of the Chine. Now we will peak fomewhat drene straight in the control of the opinion of the Authors, though not to the fatisfaction exhall of our Rouble Parriars. but he did indeed on the control of the grown person and the control of the contr English Parriars.

of the Strangullion for Sydinancy; and the sold policy for the strangullion for Sydinancy; and the sold policy for the sold po

He Strangullon, called of the Latines, Angine Daccording to the Phylicians, is an inflament tion of the invard parts of the throat, and as I fall before recalled of the Office Think lider which is as much to lay in English as Strangling, whereof this name breangullion as Think lider will the distance of the Latines the strangling whereof this name breangullion as I soluted the ved, for this difeate doch ftrangle every Man or Beak and therefore is numbred sublight the perillous and tharp difeates, called of the Latiner; "North doint; "of which ftraining the pifficials in Mans body make four differences, The first and worship within the most right worship with the most right body with the part within the most right worship with the most right nor without, appeareth manifestly to be inflamed; and yet the patient is in great peril of stranging the feeth of the first parts of the throat only be inflamed. The first parts of the throat only be inflamed. The first parts of the throat only be inflamed. The first parts of the throat only be inflamed, when the maintenance of the fourth of the first parts of the throat be both inflamed. The fourth of the maintenance of the fourth of the first parts of the firs

neck are inflamed, or the inward joynts thereof fo loofened, as they straiten thereby both the throat. or we fand, or wind-pipe; for short breath is incident to all the four kinds before recited, and they proceed all of one cause; that is to say, of some cholerick or bloudy fluxion, which comes out of the proceed an of one throat veins into those partis, and there breedeth fome hot inflamation. But now to prove that a Horse is subject to this disease, you Thall hear what Abstrain, Hierocles, Vegetim, and others do fav. Abstrum writing to his friend a certain Parriar or Horse-leach, called Assorium, speaketh in this manner; When a Horse hath the Strangullion it quickly killeth him; the fignes whereof he these; Histemples will be hollow, his tongue will swell and hang out of his mouth, his eyes also will be fwollen, and the passage of his throat stopt so as he can neither eat nor drink. All these signes he also confirmed by Hisrocles.

Of the Horse

Moreover, Vegetim rendereth the cause of this disease, affirming that it proceedeth of aboundance of fubtle bloud, which after long travel will inflame the inward or outward mufcles of the throat or weland , or fuch affluence of bloud may come, by use of hot meats after great travel, being so alterative as they cause those parts to swell in such fore as the Horse can neither eat nor drink nor draw his hreath. The rure, according to Wege ha, is in this fort "First bathe his mouth and tongue in hot water. breath. He transaction and the many and then another in the with the goll of a Bull; that done, give him this drink, Take of old Oyl two pound, of old Wine a quare, nine Figs; and nine Leeke heads well flamped and brayed together. And after you have boiled these a while before you frain them, put there are little Nitrum Alexandrinum, and give him a quare of this every morning and evening Abfress and Hieroclet would have you to let him bloud in the palate of his mouth, and also to powre Wine and Oyl into his Nostrils, and allo give him to drink this decoction of Figsand Nitrum fodden together, or elfe to anoint his throat within with Nitre, Oil, and Hony, or elfe with Hony and Hogs dung mingled together, which different not much from Galin his medicines to be given unto man. For he faith, that Hony mingled with the powder of Hoge dung that is whitey and iwallowed down, doth remedy the Squinancy prefently. Abstract also praiseth the oinement made of Bdellium, and when the inflamation beginneth fomewhat to decrease, he faith it is good to purge the Horse; by giving him wilde Cucumber and Nitre to drink. Let his mear be grasse if it may be gotten, or else wet hay, and sprinkled with Nitre. Let his drink also be lukewarm water, with some Barley meal in it. and and a self of an incorrect of

Of the Congle.

OF Coughs, fond be betward and some betward: Those be outward which do come of outward coules as by eating a feather, or bearing a duly or flarp firaw, and such like things which taking his throat cause the him to cought you find the predetive it by wagging and wrying his head in his toughing, and by Ramping fornetime with his foot, labouring to get out the thing that grieverh him, and cannon be The cute, according to Martin, is thus: Take a Willow wand, rolled throughout within fine linner clout, and their anoist it all over with Hony; and thrust it down his throat, drawing your hand to and fro, couche intent it may either drive down the thing that grieveth him, or else bring it up, and do this twice or thrice, anointing every time the flick with fresh Hony.

Of the inward and wet Cough.

Of the inward and wet Cough.

Of inward Coughs, fome by wet, and forme by dry. The wet Cough is that cometh of cold; taken after some great heat given to the identification which being afterward congeated, do cause of the identification and dropping if the judget, And I call it the wet Cough, because the Horse in his coughing will word mouth matter arthis mouth after that it is once broken. The lignes be thele; The Horse will be heavie, and his eyes will run with water, and he will forsake his meat; and when he cougheth, he thrusteth out his head, and reacheth with great pain at the first was though he had a dry Cought until the fleatube broken, and then he will rough more hollow; which is a figure of amendments. And therefore, according to Manins experience, to the intend the fleat may breake foomer, it shall be notestary to keep him warm, by cooking him with a double look. toth, and by littering him up to the belly with fresh straw, and then to give him this drink to factor of Barley one peeds, and Boylicin two or chreegallone of fair water, until the Barley begin to burn, and boyl therewith of bruled kidonas, of Amile feeds or Raisins, of each one pound, then first a let, and to keep the first of the factor of the fac and to that liquor put of Hony a pinte, and a quartern of Sugarcandy, and keep it close in a potto lerve the Horle therewith four leveral mornings, and cash not away the fodden Barley with the refe of the frainings; but make it hot every day to perfume the Horfowithal, being put in a bag and tied to his head, and if the Horfewill eat of it, terhall do him the more good. And this perfuming in Winter featon would be used about een of the clock in the morning, when the Suhis of forms the glock to the intent the Horse may be walked about the Sun thing to exercise him moderately and untill his Cough wear away, fall not to give him warm water, with a little ground Maule. And a fine Cough wear away, fall not to give him warm water, with a little ground Maule. And a fine Cough wear away, fall not to give him warm water, with a little ground Maule. And a fine Cough warm water, which a little ground Maule. And a fine cough warm water, which a little ground may be a fine cough warm water. Cough braketh more and moses for let his waterlevery day be leftle warmed then others to lo sawe! choic night of the lens go lancy of warm waster, and the second yelve be a mark

The state of the s

Rlundevile.

His scemeth to come of some grosse and tough humor cleaving hard to the hollow places of the Lungs which stoppeth the winde-pipes, so as the Horse cannot easily draw his breath, and It the Lungs which reoppetite the winds the Puritick, or elfe break his winds altogether. The figus be if it continue, it will either grow to the said also vehemently, without voiding at the hofe or mouth, the figure of the will cough both often, drily, and also vehemently, without voiding at the hofe or mouth. these; He will cough both often, drily, and also venemently, without volding at the nose or mouth. The cure, according to Martin, is in this fort; Take a close earthen por, and put therein three pinter of strong Vinegar, and four Eggs, shels and all unbroken, and four Garlitk heads clean pilled and bruised, and set the pot being very close covered in some warm dunghil, and there let it stands a whole night; and the next morning with your hand take out the Egges, which will be so, soft as silk, and lay them by untill you have strained the Garlick and Vinegar through a fair clothy the north to that lay them by untill you have strained the Garlick and Vinegar through a fair clothy the north to that lay them by until you have trained the Saries singly dispart in origin a fair cloth, then obtate that liquor a quartern of Hony, and half a quartern of Sugarcandy, and two ounces of Licora, and two ounces of Anife feeds, beaten all into fine powder. And then the Horfe having failed all the night before, in the morning betwint feven and eight of the clock, open his mouth with a tord, and before, in the morning betwint feven and eight of the clock, open his mouth with a tord, and whorle therein one of the Egges, fo as he may swallow it down, and then immediately powre in after a hornefull of the aforesaid drink, being first made lukewarm, and east in another Egge with another hornful of drink, and fo continue to do, untill he hash swallowed up all the Egges, and drunk up all the drink; and then bridle him, and cover him with warmer clothes then he tages, and utuin at all into the ftable, and there let him ftand on the bit, at the bate rack, well nad before, and oring the space of two hours. Then unbit him, and if it be in Winter offer him littered up to the belly, the space of two hours. Then unbit him, and if it be in Winter offer him littered up to the belly, the space of two hours. Then unbit him, and if it be in Winter of him littered up to the belly, the space of two hours. Then unbit him, and if it be in Winter of him littered up to the belly, the space of two hours. Then unbit him, and if it be in Winter of him littered up to the belly, the space of two hours. a nanqual by visitabled with water, and give him not much thereof. And therefore you shall need well dusted and sprinkled with water, and give him not much thereof. And therefore you shall need wen unter and spring provender, which slio must be well cleanfed of all filth and dult, and give him the more provender, which slio must be well cleanfed of all filth and dult, and give him no water the space of nine dayes. And if you perceive that the Cough doth not wear away, then if no water the space walling with the spile; Take of Lard two pound laid in water two hours, then it be in Winter, purge him with the spile; Take of Lard two pound laid in water two hours, then take nothing but the clean fat thereof, and samp it in a morter, and thereto put of Licoras, of Anise feeds, of Fenegreek, of each beaten into powder three ounces, of Aloes in powder two ounces, of Agarick one ounce: Knead these together like paste, and make thereof six bals as big as an Egge. Then the Horse having fasted over night, give him the next morning these pils one after another, anointed with Hony and Oyl mingled together in a platter; and to the intent he may swallow them down whether he will or not, when you have opened his mouth, catch hold of histories, and hold it fall while you whirle in one of the pils; threedone thrust it into his throat with wollingpin, and then let his tongue go untill he hach fwallowed at down a reben give him telligramme all the reft of the pils, and let him fland on the bit wasm clothed and litteredy distinger of three hours at the leaft , and after that give him allittle wee hay, and warm water with hite ground mault in itito, drink , and les bim drink another but waternwater the flace well well And now and then in a fair funny day, it shall be good, so, erot him one hour absorde to break him.

of the Fretized, broken and rotten Lungs.

This proceedeth, as Abstran and Theomorphus faith, either of an extreme Cough, or of vehement running, or leapings or of over greedy drinking after great thirt, for the Lung be included a very thin film or skin, and therefore easie to be broken, which if it, he not cored in time, doth grow to Apostumation, and to corruption, oppressing all the Lungs, which of old Authoris called Vomice, and Supporatio. But Theometica faith, that broken Lungs, and rotten Lungs, who are difceles, and have divers fignes, and divers cures. The fignes of broken Lings be there the Hore draweth his wind short, and by little at once, he will surn his headlothen toward the place griend, and groaneth in his breathing, he is afraid to cough, and yet coughesh as though the his arising he is a fraid to cough, and yet coughesh as though the his reality of his, whose Lungs were fraid, or final bones. The same Theomos headed a friends Horse of his, whose Lungs were fraid, or rather broken as he faith, by continual cating of Sair, with this manner of sure herefollowing the the Horfe have quiet and reft, and then let him blaudiathe, hanches, where the weins hypermone and give him to drink the space of seven dayes, Batlay, on tather Osces hodden in Gours with the you can get no milk, boil it in water, and put therein fomathick collicits of Land and of Beligients you san get no mas, bon it in water, and put therein somethick colloquing that dad objectives, and let him drink that i and let his common drink in Winter season be the decodion of Whete meal, and in the Summer time, the decodion of Barley, and this such faith will bind his dings again together. Feetim utterly disallowed letting of bloud in any such disalers to his is any allowing the Cought by means where obtained by the property of the perfectly. And therefore neither his medicines not mean would be burth, but small gain and cooling. The before distinct that may be sided kinds at a state would be that it is made, and and cooling. The best medicine that may be given himlar all times is this a litake of Penette, in of Linfeed, of each half a pound, of Gum dragant mide Mattick, of Myrrhe, of Signs of More of each one of the control of the flower of each one of the control of the contr flowre, of each one ounces alet allthefethings be heaten sinto 'fine powder, and then infinite whole night in a first interest and then infinite interest in the sinterest in th whole night in a sufficient quantity of warm water, and the next day give him a quart of this late warm parting the next day give him a quart of this late warm, putting thereunto two or three ounces of Oyl of Roses, continuing so to do many dist together, and if the disease be new, this will heal him; yea, and it will ease him very much, although the disease be old, which is thought uncurable. And in Winter season so long as he standeth in the standard standard

tot Of the Hormofile od !

fible, let him drink no cold water, and let his meat be clean without dust, but in Summer season it were best to let him run to graffe; for so long ashe sately graffe, a man hall scantly perceive this

were best to let him run to grasse; for so long as he excellegasse, a man shall feantly perceive this diease. Thus much of broken lungs.

diease. Thus much of broken lungs.

30 f pair for him will be him be a line of the pair for the line of the tollowing into fine powder, and a few Rerfins, and give it him to driftk with wine. But Petim would liave him to be cured in this fore; and with left e to be a fifth out. Take of Figure and Attrofoch. nint of each two ounces, and by Reitoloch one ounce and a half better into polyder, and give fifth that with wine. And he would have you also to draw his breast with a hot iron, to the intent the hue mors may issue forth outwardly.

A l'all and so of Bortness of breath land and and

A Horse may have shortness of breath, by hasty running after drinking, or upon a full stordard, or by the descending of humors unto his throat or hings, after some excicine hear dissolving the faid humors, which fo long as there is nothing broken, may in the beginning be eafly holpen. The fignes be there is The Horse will continually pant, and setch his breath floor; Which will tonne very hot out at his note, and in his breathing he wilkiquife in the note; and his flanks will beat thick : yea and some cannot fetch their breath unfelle they hold their necks right out and straight, which difease is called of the old writers by the Grick name Ontoppica. The cure; Let him bloud in the neck, and give him this drink ! Take of Wine and Oil, of each a pinte, of Frankincense half an othice! and of the juice of Horelightid half a pinte. It is good also to powre into his throat Hony, Butter and Hoge greate moulten together, and made tokewarm! Tiberiae faith, it is good to give him whole Egges, the said all, Reeped and made foft in Vinegar; that is to fay, the fifth day three, the fecond day five, and the third day feven, and to power Wine and oil thio his notirils. I for my part would take nothing but Annis feeds. Licoras and Sugarcandy, beaten all into fine powder, give him that to drink, with Wine and Oil mingled together.

This is a shortness of breath, and the Horse that is so diseased is called of the Italiant, Cavillo pullipp, or Bolfe, which I think is derived of the Latin word Vullim, by changing V. into B. and I think different not much from him that, both broken lungs, called of Vigetim and order old writers Vullim, for fuch shortness of breath comes either of the same cantes, or else much tike i as aboundance of groffe humors, cleaving hard to the hollow places of the Lungs, and stopping the windepipes. And the winde being kept in, doth refort downward, as Ruffim faith, into the Horses guts, and so causeth his flanks to beat continually without order; that is to say, more swiftly and higher up to the back, then the flanks of any Horse that is sound of winde. And if the disease be old, it is feldom or never cured; and though I finde many illedicines, prescribed by divers Anthors, few or none do content me, unless it be that of Vegetting recited before in the Chapter of broken Lungs. And if that prevaileth not, then I think it were not amille according to Ruffin to purge him with this drink here following; Take of Maiden hair, of Ireos, of Africas, of Ferilpreck, of Blundevile.

Raifins, of each half an ounce, of Cardanum, of Pepper, of Bitter Almonds of Badrach, of each two ounces, of Nettle feed, and of Ariftoloch, of each three ounces, of Nettle feed, and of Ariftoloch, of each three ounces, of Nettle feed, and of Ariftoloch, of each three ounces of Agarick, and two ounces of Ood loquintida, together with two pound of Hony, and give him of this a pinte or a quart at divers times: and if it be too thick make it thinner, by putting thereunto water wherein Licorae hath been folden: and if need be, you may allo draw book his flanks chouse with a hot Iron, to reftrain the bating of them, and also flights house the stanks crottle wife with a hot tran, to retrain the bating of them, and also flights him botheris, to give him more air. And if it be in Summer, turn him to graffe; if in Winter, let him be kept warm, and give him how and then a fittle folder will at.

Ruffu would have it to be given him three dayes to gether, and also new five wine to drink, on life other good wine min gled with Licoras water.

Other good wine min gled with Licoras water.

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... At hand, we could write, what let have be cream withen that have a conservable of electron to graff a conservable of the following to graff a conservable of the conservable of the

A Consumption is no other thing but an exulceration of the lungs, proceeding of some fretting or gnawing humor, descending out of the head unto the lungs. And I take it to be that disease which the old Writers are wont to call the dry Malady; which perhaps some would rather disease which the old Writers are wont to call the dry Malady; which perhaps some would rather interpret to be the mourning of the china, with whom I intended not to firiue. But this much I must needs say, that every Floris having the mourning of the Chine in doth equationally call at the nose, but in the dry Malady it is contrary. For all the Authors that write thereof affirm, that the Horse, wouldeth nothing at the nose. And the figures to know the dry Malady, associant to their doctrine, be these: His fieth doth clean consume sway, his bally is gainful and the sijalithmen so hard threached, or rather thronk up 145 if you strike on him with your hand it will sometime and threather thronk up 145 if you strike on him with your hand it will sometime at the will be hold whether and for sake his meats, and though he eaterh is that Abstract faith) yeahe doth not digeth it, nor prospered not withal, he would cough and cannot hur hicking such as though he had eaten small bones. And this disasters judged of all the Authors so be incurable. Notwithstanding they say, that it is good to purge his head with such persons be been shewed you before in the Chapter of the Glauders, and also to give him always Coleworts, choot small with his provender. Some would have him to drink the warm bloud of sucking Pine choot small with his provender. been thewed you program, the Complete on the Complete state of the province of viffication of a saffiv

of the Consumption of the Rieft, and how to make a lean Horse fat.

Apin faith, that if a Horse take a great cold after a heat, it will cause his siesh to wash and and dry, and so cleave fast to his sides and he shall have no appetite unto his meat, and the fillers of his back will fall away, and all the flesh of his buttocks, and of his should ders will be confumed. The cure whoreof is thus: Take two Sheeps heads unflead, boyl then in three gallons of Ale, or fair running water, until the field be confumed from the bone, that done, frain is through a fine cloth, and then put thereunto of Sugar one pound, of Cinamon two ounces, of Conferve of Roles, of Barberries, of Cherries, of each two ounces, and mingle two quinces, of Conterve of Roles, of Barberries, of Cherries, of each two ounces, san pingle them together, and give the Horfe every day in the morning a quart thereof luke-warm, until all he spent; and after every time he drinketh, let him be walked up and down in the dahe, or else abroad if the weather be warm, and not windy, and let him neither eat nor drink in two hours after, and let him drink no cold water, but luke-warm, the space of fifteen days, and let him be sed by little and little, with such meat as the Horse hath most appetite unto. But if the Horse be nesh and tender, and so wax lean without any apparent grief or disease, then the old Writers would have him to be fed now and then with parched Wheat, and also to drink Wine with his water, and eat continually Wheat-bran mingled with his provender, until he wax strong; and he must be often dressed and trimmed, and ly soft, without the which things his meat will do him but little good. And his meat must be fine and clean, and given often and by little at once. Russian faith, that if a Horse eating his meat with good appetite, doth not forall that profeer, but is faith, that if a Horse eating his meat with good appetite, doth not forall that profeer, but is fill lean: then it is good to give him Sage, Savin, Bay-berries, Earth-nuts, and Roares greafe, to drink with Wine: or to give him the intrails of a Barbel or Tench, with white Wine. He saith also that sodden Beans mingled with Bran and Salt, will make a lean Horse sat in very shore

Of grief in the Breaft,

Blundevile.

Aurentius Ruffun writeth of a difeafe called in Imlian, Gravenza di petto, which hath not beenin experience amongst our Farniers, that I can learn. It comes, as Ruffus saith, of the superfluint of bloud, or other humors dissolved by some extream heat, and resorting down the break, paining the Horfe, fo as he cannot well go. The cure whereof according to Kuffing is thus: Let him bloud on both fides of the breaft in the accustomed veine, and rowel him under the breat, and twice a day turn the rowels with your hand, to move the humora that they may iffue forth, and let him go fo roweled the space of fifteen days,

Of the pain in the Heart called Anticop, that is to fay, contrary to the Heart.

"His proceedeth of abundance of ranck bloud bred with good feeding and overmuch refl: which bloud reforting to the inward parts doth, infocate the heats, and many simes cauleth fwellings to appear before the breef, which will grow upward to the neck, and then it killeth the Horse. The fignes: The Horse will hang down his head in the manger, for taking his men, and the roll of the horse will hang down his head in the manger, for taking his men, hould be to the week to be the head of the horse will hang down his head in the manger, for taking his men, hould be to the week to be the head of the his head in the manger, for taking his men, hould be to the week to be the head of the his head in the manger, for taking his men, hould be to the his head of the head of the his head of the head o and is not able to lift up his head. The cure according to Martin is thus: Let him blow on both fides abundantly in the plat veins, and then give him this drink : Take a quart of Malmen and put there are the state of the st fie, and put thereunto half a quartern of Sugar, and two ounces of Cinamon, and give it

Of she Horfe.

him luke-warm, then keep him warm in the \$25 to find him well about the to hach, that the wind offend him no manner of way; and give him warm water with that it always to think, and give him fuch meat as he will eat. And if the twelling do appear; then befides letting him bloud, firike the swelling in divers places with your fleam, that the corruption may go forth; and anoint the plate with warm Hogs grease, and that will either make it to wear away, or else to grow to a head, if it be Covered and kept warm.

Ecause we are in hand here with the vital parts, and that when the Horses be tired with overmuch labour, their vital spirits wax feeble, Tthink it beft to speak of them even here, not with long discouring, as Vegetim uleth; but briefly to show you how to refresh the poor Horse, having need thereof, which is done thiefly by giving him rest, warmin and good seeding as with warm mashes and plenty of provenden. And to give him the drink of Sheeps heads recited before in the Chapter of Consumption of the Aesh'; yea, and also to bath his legs with this bath : Take of me chapter of Communication of the nein; yea, and allo to bath his legs with this bath: Take of Mallows, of Sage, of each two or three handfuls, and of a Rofe-cake; with things together, and being boyled, then put untit it good quantity of Butter of Sallet-oil! Or elfethake him this tharge: Take of Bole Aemony; and of Wheat-flowire, of each half a pound, and a little Rozen bearth into powder, and a quart of firing Vinegar; and mingle them together, and cover all his legs therewith; and if it be Summer turn him to grafe:

Of the diseased parts under the Midriff, and first of the Stomach.

He old Authors make mention of many dileases incident to a Horses stomach, as loathing of meat, spewing up his drink, surfeting of provender, the hungry evil, and such like, which few of our Farriers have observed and therefore I will briefly speak of as many as I think necessary Blundrolle. to be known; and first of the loathing of meat.

Of the losthing of Mear.

A Horse may loath his meat through the intemperature of his stomach, as for that it is too hot or too cold. It his stomach be roo hot, then most commonly it will either instance his mouth and make it to break out in bristers, yea and pethaps cause some Cancker to breed there. The cure of all which things hath been taught before. But if he forsake his meat only for very heat, which you shall perceive by the hotness of his breath and mouth, then bool his stomach by giving him cold water, mingled with a little Vinegar and Oyt to drink, or essentially a feature and water all the mouth of Wine. Of seathing prints and make heat any and water all the mouth of Wine, of each one pinte, and put thereunto three ounces of Mel Roseum, and wash all his mouth with Vinegar and Salt. If his stomach be too cold, then his hair will stare and sand right up, which Abstraia and others were wont to cure, by giving the Horse good Wine and Oyl to drink, and some would sether in Wine Rew, or Sage; some would adde thereunto white Pepper and Myrrhe; some would give him Onyons and Rocket-feed to drink with Wine : Again, there be other fome which prefcribe the bloud of a young Sow with old Wine.

Ablirtur would have the Horle to eat the green blades of Wheat, if the time of the year will ferve for it. Columbia faith, that if a Horse, or any other Bealt, do loath his meat, it is good to give him Wine, and the seed of Gith; or else Wine and stampt Garlick.

Of casting out his Drink.

Tregeting faith, that the Horse may have such a Palsie proceeding of cold in his stomach, as he is not able to keep his drink, but many times to caft it out again at his mouth. The remedy whereof is to let him bloud in the neck, and to give him Cordial drinks, that is to fay, made of hot and comfortable Spices; and also to anoint all his Breast, and under his shoulders with hot Oyls, and to purge his head, by blowing up into his nostrils, powders that provoke neezing, such as have been taught you before.

Of Surfeting with glut of Provender.

The glut of provender or other meat not digested, doth cause a Horse to have great pain in his body, so as he is not able to stand on his seet, but lyeth down, and waltereth as though he had neck, then trot him up and down for the space of an hour; and if he cannot state, draw out his vard and wash it with a little white Wine luke-warm and thrust into his yard either a brusted close of Garlick, or else a little out of the more than the cannot state. Garlick or elfe a little oyl of Camomile, with a wax Candle. If he cannot dung then rake his fundament, and give him this Glyster: Take of Mallows two or three handfuls, and boil them in a pottle of fair running water; and when the Millows be fodden, then strain it, and put thereunto a quart of kesh Butter, and half a pinte of Oyl Olive; and having received this Glyster, lead him up and

down, untill he hath emptyed his belly, then fet him up, and keep him hungry the space of three or four days, and the hay that he eareth let it be sprinkled with water, and let him drink water, where in should be put a little Bran, and when he hath drunk, give him the Bran to eat, and give him little or no provender at all for the space of eight or ten days.

Of another kinds of Surfeting with meat or drink, called of its, Foundaring in the body.

Elundevile.

His disease is called of the old Writers in Greek, Critiblesis; in Latine, Hordesios, it cometh as they say, by eating of much provender suddenly after labour, whilest the Horse is hot and paniing whereby his meat not being digefled, breedeth evill humors, which by little and little dipred throughout his members, and at length do oppress all his body, and do clean take away his strength; and make him in such a case, as he can neither go inor bow his joynts, nor being laid, he is not able to tile again; neither can he stale, but with great pain, It may come also, as they say, of drinking too much in travelling by the way when the Horse is hot, but then it is not so dangerous, as when it cometh of eating too much.

But howfoever it cometh, they fay all, that the humors will immediately refort down into the Hories legs, and feet, and make him to calt his hoofs: and therefore I must needs judge it to be no other thing but a plain foundering; which word foundering is borrowed, as I take it, of the French word Fundu, that is to say, molten. For foundering is a melting or diffolution of humors, which the Italiant call Infusione. Martin maketh divers kindes of foundering, as the foundering of the body. which the French men call most commonly Morfunda; and foundering in the logs and feet; also soundering before and behinde, which some Authors do deny, as Magister Maurius, and Lauremius Russius, affirming that there are sewer humors behinde then before, and that they cannot easily be dissolved or molten, being so sar distant from the heart, and the other vital parts. Whereunto a man might answer, that the natural heat of the heart doth not cause dissolution of humors, hut some unnatural and accidental heat, fpred throughout all the members, which is dayly proved by good expenence. For we see Horses soundered not only before or behinde, but also of all four legs at once, which most commonly chanceth either by taking cold suddenly after a great heat; as by standing still upon some cold pavement, or abroad in the cold winde; or else perhaps the Horse travelling by the way, and being in a sweat, was suffered to stand in some gold water whilest he did drink, which was worse then his drinking : for in the mean time the cold entering at his feet, ascended upward, and congealed the humors which the hear before had dissolved, and thereby when he cometh once to reit, he waxeth stiffe and lame of his legs. But leaving to speak of soundering in the legs, as well before as behinde, untill we come to the griefs in the legs and feet; we intend to talk here only of soundering in the body, according to Mailing experience. The signes to know if a Horse be soundered in the body, be these. His hair will stare, and he will be chill, and shrug for cold, and forsake his mer. Bedsing down his best a superience. meat, hanging down his head, and quiver after cold water; and after two or three days he will begin to cough. The cure, according to Marin is thus : First, scour his belly with the Glyster last mentioned, and then give him a comfortable drink made in this fort : Take of Malmfie a quart, of Sugar half a quartern, of Honey half a quartern, of Cinnamon half an ounce, of Licoras and Anile feeds, of each two fpoonfuls, heaten into fine powder, which being put into the Malmfie, warm them together at the fire, fo as the Honey may be molten, and then give it him luke-warm : that done, walk him up and down in the warm stable the space of half an hour, and then let him stand on the bit two or three hours without meat; but let him be warm covered, and well littered; and give him Hay sprinkled with a little water, and clean sifted provender by a little at once; and let his water be warmed with a little ground Malt therein. And if you fee him fomewhat cheered, then let him bloud in the neck, and also persume him once a day with a little Frankincense; and use to walk him abroad, when the weather is fair and not windy, or else in the house, if the weather be foul: and by thus using him you shall quickly recover him.

of the Hungry Evill.

His is a very great defire to eat, following some great emptiness, or lack of meat, and it is called of the old Authors by the Greek name Buimos, which is as much to fay, as a great hunger proceeding, as the Physicians fay, at the first of some extream outward cold, taken by long travelling in cold barren places, and especially where Snow aboundeth, which outward cold causeth the for mach to be cold, and the inward powers to be feeble. The cure according to Abstrus and Historian eles, is in the beginning to comfort the Horses stomach, by giving him Bread sopt in Wine. And if you be in a place of rest, to give him Wheat-slowre and Wine to drink; or to make him Cakes or Bals of Flowre and Wine kneaded together, and to feed him with that; or with Wine and Nuts of Pine trees. Hierocles faith, if any fuch thing chance by the way whereas no flowre is to be had, then the Dall by he had the state of the way whereas no flowre is to be had, then the ball to had. it shall be best to give him Wine and earth wrought together, either to drink, or elfe to cat in

Of the Difeste in the Liver.

A Li the old Authors speak much of the pain in the liver, but none of them do declare whereof it cometh, or by what means, saving than Hippocrates faith, that some Horses get it by violent. running upon some stony or hard ground. If or my pare think that the liver of a Horse is subject to as many dueafes as the liver of a man, and therefore may be pained diverfly. As fometime by the intemperateness of the same, as for that it is pathaps too hot, or too cold, too moist, or too dry: sometimes by means of evill humors, as choler, or slegm abounding in the same, according as the liver is either hot or cold : for heat breedeth choler, and cold, flegm, by means of which intemperature proceedeth all the weakness of the liver. It may be pained also sometime by obstruction and flonging, and sometime by hard knobs, inflamation, Apostume, or Ulcer bred therein, sometime by Consumption of the substance thereof. The signes of heat and hot humors, be these; loathing of meat, great thirst, and looseness of belly, voiding dung of strong sent, and leanness of body. The fignes of cold, and cold humors be thefe: appetite to meat without thirft, a belly neither continually loofe nor tiprike, but between times, no ftrong fent of dung, nor leanness of hody, by which kinde of fignes, both first and last mentioned, and such like, the weakness and guief of the liver is alfo to be learned and fought out. Obstruction or stopping most commonly chanceth by travelling or labouring upon a full stomach, whereby the meat not being perfectly digested, breedeth gross and tough humors, which humors by vehemency of the labour, are also driven violently into the imall years, whereby the liver should receive good nutriment, and so breedeth obstruction and fromping. The fignes whereof in mans body is heaviness and distension, or swelling, with some grief in the right fide under the short ribs, and especially when he laboureth immediately after meat, which things I believe if it were diligently observed, were easie enough to finde in a Horse, by his heavy going at his fetting forth, and often turning his head to the fide grieved; Of an old obstruction, and especially if the humors be cholerick, breedeth many times a hard knob on the liver, salled of the Physicians Schirrus, which in mans body may be felt, if the body be not over fat : and it is more easie for him to ly on the right side than on the left, because that lying on the left side, the weight of the knob would oppress the stomach and vital parts very fore, by which signes methinks a diligent Farrier may learn, whether a Horse hath any such dilease or not. The inflamation of the liver cometh by means that the bloud either through the abundance, thinnels, boyling hear, or flagports thereof; or elfe through the violence of fome outward cause, breaketh out of the veines and floweth into the body of the liver, and there being out of his proper veffels doth immediately putrific and is inflamed, and therewith corrupteth fo much fleshy substance of the liver as is imbrewed withall; and therefore for the most part, the hollow lide of the liver is confumed , yea, and sometime

This hot bloudy matter then is properly called an Inflamation, which by natural heat is afterward turned into a plain corruption, and then it is called an Impostume, which if it break out and run, then it is called an Ulcer, or filthy fore; Thus you fee, of one evilt sountain may fpring divers griefs, requiring divers cures. And though none of mine Authors, nor any other farrier that I know have waded thus far, yet I thought good by writing thus much, to give such farriers as he wife, discreet and diligent, occasion to seek for more knowledge and understanding them is staught them; and me thinks that it is a great shame, that the Farriers of this age should not know much more than the Farriers of old time, fith that besides that the old mone knowledge is not hidden from them, they have also their own experience ; and time also bringeth every day new things to light. But now to proceed in discoursing of the liver according to the Physitians doctrine as I have begun ; I say then of an inflamation in the hollow side of the liver, the signes be these : loathing of repat, great thirst, loofeness of belly, easie lying on the right side, and painful lying on the lest. Butist the inflamation be on the full fide or fwelling fide of the liver, then the patient is troubled with difficulty of breathing, with a dry cough and grievous pain, pulling and twitching the winds pipe, and to ly upon the right fide is more painful than the left, and the swelling may be felt with a mane hand. But you must understand by the way, that all these things last mentioned be the signes of some great inflamation, for small inflamations have no such signes, but are to be judged only by grief under obe hort ribs and fetching of the breath.

The fignes of Apostumation is painful and great heat. The fignes of Ulcerations is decrease of the hear with feebleness and fainting. For the filthy matter flowing abroad with evill vapours acerupteth the heart, and many times causeth death. The signes of the Consumption of the liver, fall bedeclared in the next Chapter; and as for the curing of all other difeafes before mentioned, springer multiful teach it ere I can write it. Notwithstanding, I cannot think but that such things as are good to heal the like diseases in Mans body, are also good for a Horse; for his lives in liber in sublance and shape to a mangiliver, differing in nothing but only, in greatings, and therefore I would with you to learn at the Physicians bands, who I am lives first, as touching the weakests as the liver, proceeding of the untemperatures the liver, proceeding of the untemperatures class his contrary; that is to say, heat by gold, and drawely by molface; and becomes y they therefore it shall be very necessary for you to learn the qualities, natures; and greaters of heaths, drugs, and all other simples and how to apply them in time. And for to heat the observations drugs, and all other simples, and how to apply them in time. And for to heat the obstruction of the liver, they will counsel you perhaps to make the Forse drinks of hish simples as these

be, Agrimony, Fumitory, Camomile, Wormwood, Licoras, Anife seeds, Smallage, Parsly, be, Agriniony, Juniory, Candide, Sperage, Lupines, the vertues whereof you shall learn in the Herbals: but amongst all simples, there is none more praised than the liver of a Woolf beaten into powder, and mingled in any medicine that is made for any difeafe in the liver!

The cure of an inflamation conflitteth in letting bloud, and in bathing, or fomenting the fore place with fuch herbs and Oyls, as may mollifie and differie humors abroad, wherewith fome fimples that be aftringent would be always mingled : yea, and in all other medicines that be applied to the liver, for any manner of diseases. Simples that mollifie and disperse be these: Linseed Re. nigreek, Camomile, Anife feeds, Melliot; and fuch like things. Simples aftringent be these: Red Rose leaves, Bramble leaves, Wormwood, Plantain, Myrrhe, Mastick, Stirax, and such like. Apostumes are to be ripened and voided. Ulcers must be cleanfed, and scowred downward, either by the belly, or by urine : and therefore the use of such simples as provoke urine in such case is necessary. The old Writers of Horse-leech-crast do say, that when a Horse is grieved in his liver, he will forfake his meat, and his body will waste; his mouth will be dry, his tongue rough and harsh: yea. and it will smell, and he will refuse to ly on that side where his grief is. The cure whereof according to Abstract is in this fort: Let him drink stampt Ireos with Wine allayed with water. He praise also an herb much like unto Calamint; called of Pliny, Polymoria; or let him drink Savory with Wine and Oyl. I think that Agrimony or Liver-wort is as good as the best of them. Abbrus would have his body to be chafed with Wine and Oyl mixt together; and to be well littered that he may ly foft: and his provender that should be given him to be steeped first in warm water; and now and then some Nirum to be put into his drink.

of the Consumption in the Liver.

Believe that no inward member of a Horse doth suffer so much as the lungs and liver, and that not so much by continual, as by unordinate, and untimely travail, labour, and exercise, whereby either the Horses lungs, or his liver do most commonly perish, and is consumed : yea, and some time both. Of the Consumption of the lungs, we have talked sufficiently before : therefore let us shew you here the causes whereof the Consumption of the liver proceedeth. The Physitians fay, that it may come of any humor, but chiefly and most commonly of cholerick matter; shed throughout the substance of the liver, which purifying by little and little, and leisurely, doth at length corrupt and perish all the substance of the liver, which thing in mans body doth sink proteed, as the Physicians say, either by eating corrupt meats, or elfe by continual drinking of

But me thinks that the Consumption of a Horses liver, should come by some extreme heat; inflaming the bloud, which afterward being putrified, doth corrupt and exulcerate the substance of the liver. For after inflamation, as I said before, cometh Apostumation, and Bxulceration, which is very hard to cure, because the substance of the liver is spongeous like unto the lungs. And whilelt the liver is so corrupted, there can be no good digestion, for lack whereof the body receiveth no good nutriment; and therefore must needs also languish and consume. The signes according to Man-

The Horse will forsake his meat, and will stand stretching himself in length, and never cover to ly down; and his breath will be fo strong, as no man can abide it, and he will continually call yellowish matter at the one nostril, or else at both, according as one or both sides of the liver's corrupted; and on that side that be casteth most, he will have under his jaw, even about the might thereof, a knob or kernel as much as a Walnut, which when Martin findeth, he committeeth his carkase to the Crows, taking him to be past cure. But if he were let bloud in time, and had such drinks given him, as are good to comfort and ftrengthen the liver, he thinketh that the Horse might be recovered. I never read any medicine for the wasting of the liver, as I remember, but the only diet, which I found in an old English Book. Let him drink for the space of three days no other thing but warm wort; and let him eat no other meat but Oats baked in an Oven, and let him fland meatless the first night before you give him the wort : But I think it were not amis to put into the wort that he drinketh every morning some good confection of powder made of Agrimony, red Rose leaves, Saccharum, Rosaceum, Diarchadon, Abbatia, Diasantalon, Licoras, and of the liver of a Wolf, and such other simples as do comfort and strengthen the liver; or else to give him the same things with Goats milk luke-warm.

Of the difeafes in the Gall.

IN my opinion the gall of a Horse is subject to divers diseases, as well as the gall of a Man, to obstruction, whereof cometi the fulness and emptiness of the bladder, and likewise the fundament in the gall. But obstruction may chance two manner of ways: First, when the way; wherey che choler should proceed from the liver unto the bladder of the gall as unto his receptacle, is his ped, and thereby the bladder remaineth empty, whereof may spring divers evill accidents: and mitting, the Lax or Bloudy flix. Secondly, when the way whereby fuch choler flould iffue forth of the bladder of the gall down into the guts is flut up, whereby the bladder is over full and shound eth with two much choler, which causeth heaviness, suffocation; belching, heat, thirst, and disposition to angryness. The fignes of both kindes of obstruction in the gall is costiveness and yellowithness of skin infected with the yellow Jaundise. The stone in the gall, which is somewhat blackish, oroceedeth of the obaruction of the conduits of the bladder, whereby the choler being long kept in. waxeth dry, and turneth at length to hard gravel or stones, whereof because there is neither figures nor any grievous accident known to the Physicians, I leave to talk any farther thereof, and the nor any bothat none of mine Authors do make any mention of the gall at all. Notwithstanding

Of the Horfe.

rather to the learned Farriers; and that they may the better understand the inward parts of a Horse; I thought good to write thus much, thinking it no time lost while I may prost them any way. of the difeases in the Spletni

He Spleen, as I have faid before in many places, is the receptacle of melancholy, and of the dregs of bloud, and is subject to the like diseases that the Liver's, that is to say; to swelling. obliruction, hard knobs, and inflamation, for the fubftance of the Spleen is foongeous, and thereoblitution, naraknoos, and innamation, for the inditance of the speech is pongeous, and to receive appear to luck in all filth, and to dilate it felf; wherefore being full it must needs swell, which will appear in the left fide under the short ribs; and such swelling cancet has so streath, and the speech when the body doth labour or travel. It is painful also to ly on the right side, because the spleen being swoln so oppresses the midriste, and especially when the stomach is full of mear, and the patient bath worse digestion then appetite, and is troubled with mich winde, both upward and downward. Moreover the vapour of the humor doth offend the heart, making it faint, and causeth all the body to be heavy and dull; and if such swelling be suffered to go uncured, then if it he a melancholy humor, and abounding over-much, it waxeth every day thicker and thicker, cauffing obliquation not only in the veills & arteries; which is to be perceived by heavine's and grief on the left fide, but also in the Spleen it felf; whereas by vertue of the heat it is hardhed every day more and more, and so by little and little waxeth to a hard knob, which doth not only occupy all the substance of the Spleen, but also many times all the left side of the womb, and thereby maketh the evill acci-

dents or griefs before recited much more than they were.

Now as touching the inflamation of the Spleen which chanceth very feldom? for for much as every inflamation proceedeth of pure bloud', which feldom entereth into the Soleen's I shall not need to make many words, but refer you over to the Chapter of the Liver, for in high case they differ not, but proceeding of like caute, have also like figures, and do require like cure. The old Writers fay, that Horles be often grieved with grief in the Spleen, and specially in Summer season with greedy eating of sweet green meats, and they tall those Flories Lienofor; that is to fay, Soleenetick. The fignes whereof (fay they) are these, hard fwelling on the left fide, short breath, often growing, and greedy appetite to meat. The remedy whereof according to Ablyttus is to make a Horse to freed once a day during a tertain time, by riding him, or otherwife travelling him, and to pour into his left nostrilevery day the juyce of Mirabolans mingled with Wine and Water, amounting in all to the quantity of a pinte. But me thinks it would do him thore good, if his drank it as Hierales would have him to do. Embeltus praifeth this drank. Take of Commin feed and of Honey, of each would have him to do. Embelim praifeth this drink: Take of Cummin leed and by Honey, of Each fix ounces, and of Laferpium as much as a Bean, of Vinegar a pinte; and put all these mothite quarty of water, and let it stand so all night, and the next morning give the Horse thereof to drink; being hept over night sasting. The minesture praiseth the detoction of Capers, especially if the back of the root thereof niny be gotten sodden in water to a styring. Or else make him a drink of Garlick? William, Horsebound, and Wormwood, sodden in harsh Wine: Bad the would have the less side to be bathed in water, and to be hard subbed! And if all this will not help? then to give him the fire, which abspring doth not allow, saying the Spicen lyeth so, as it sannot easily be fired, to do him any good. But for so much as the Liver and Spicen are members much occupied in the ingendring and separating of humore than will accident and where do take their strukking.

to do him any good. But for for much as the Liver and Spleen tyen to as it cannot carny or need in the ingendring and leparating of humors; hany evill accidents and griefs do take their first being and leparating of humors; hany evill accidents and griefs do take their first being and leparating of humors; hany evill accidents and griefs do take their first being and leparating of humors; hany evill accidents and griefs do take their first being and leparating of the first we will fine the first with the body, called of their Cachexid, and the Drophie. But first we will fine to the first late their Cachexid, and the Drophie. But first we will fine to the first late of the or velocity. I have a solution of the first late of the l

that I can learn. And yet the old Writers of Horfe-leech-craft, do feem to make two kindes of that I can learn. All yet the waster, that is to fay, the dry choler, and also the moist choler. The signes of the dry choler, as absyring faith, is great heat in the body, and costiyeness of the belly, whereofitie faid to be dry. Moreover, the Horse will not covet to ly down, because he is so pained in his body

and his mouth will be hot and dry.

It cometh, as he faith, by obstruction of the conduit, whereby the choler should refort into the bladder of the gall, and by obstruction also of the urine vessels, so as he cannot stale. The cureac-cording to his experience, is to give him a Glyster made of Oyl, Water and Naturn, and to give him no provender, before that you have raked his fundament, and to pour the decoction of Mallows mingled with sweet Wine into his nostrils, and let his meat be grass, or else sweet Hay sprinkled with Nitre and Water; and he must rest from labour, and be often rubbed. Hierocles would have him to drink the decoction of wilde Coleworts fodden in Wine. Again of the moist choler of Jaunnim to arink the decotion of the Horses eyes will look yellow, and his nostrils will open wide; his eare and his flancks will lweat, and his stale will be yellow and cholerick; and he will grone when he lyeth down; which difease the said Absirtus was wont to heal, as he saith, by giving the Horse a drink made of Thyme and Cumin, of each like quantity stampt together, and mingled with Wine, Honey. and Water, and also by letting him bloud in the pasterns. This last difease seemeth to differ nothing at all from that which our Farriers call the Yellows. The fignes whereof, according to Martin, be these: The Horse will be faint, and sweat as he standeth in the stable, and forsake his meat: and his eyes, and the infide of his lips and all his mouth within will be yellow. The cure whereof according to him is in this fort: Let him bloud in the neck-vein, a good quantity, and then give him this drink: Take of white Wine, of Ale a quart, and put thereunto of Saffron, Turmerick of each fialf an ounce, and the juyce that is wrung out of a handful of Celandine, and being luke-warm. give it the Horse to drink, and keep him warm the space of three or four days, giving him warm wa ter with a little Bran in it.

of the Tellows.

Markham.

He Yellows is a general disease in Horses, and differ nothing from the yellow Jaundise in men: It is mortal, and many Horses die, thereof: the signes to know it is thus; pull down the lide of the Horses eyes, and the white of the eye will be yellow, the inside of his lips will be vellow, and gums, the cure followeth: First, let him bloud in the palat of his mouth, that he may suck up the lame, then give him this drink: Take of firong Alea quart, of the green ordure of Geefe firained three or four spoonfuls, of the juyce of Celandine as much, of Saffron half an ounce; mixtheletogether, and being warm, give it the Honle to drink:

of the evil habit of the Body, and of the Droplice

Blundevile.

A S touching the drines and Confumption of the Hesh, without any apparent cause why, called of the Phylitians as I faid before Airophia; I know not what to fay more then I have already before in the Chapter of Confumption of the flesh, and therefore refort thicker. And as for the svill habit of the body, which is to be evil coloured, heavy, dull, and of no force, frength, nor livelinels, cometh not for lack of nutriment, but for lack of good nutriment, for that the bloud is corrupted with flegm, choler, or melancholy, proceeding either from the Spleen, or elle shrough weak-pels of the flomach or liver, causing evill digestion, or it may come by soul feeding: yea, and allo for lack of moderate exercise. The Evil habit of the body, is next coufen to the Dropfie, whereof though our Farriers have had no experience, yet because mine old Authors writing of Horse-letthcraft do speak much thereof: I think it good here briefly to shew you their experience therein, that is to fay, how to know it, and also how to cure it. But fith none of them do shew the cause whereof it proceeds; I think it meet first therefore to declare unto you the causes thereof, according to the doctrine of the learned Physicians, which in mans body do make three kindes of Droplies, calling the first Anglarca, the second Afener, and the third Timpanias. Analared, is an universal levelling of the body through the abundance of the water, lying betwixt the skin and the fiesh, and diffreth not from the dilease last mentioned, called Cachewia, that is to say, Evill habit of the bloud, saying that the body is more swoln in this then in Cachenia, albeit they proceed both of like causes as of coldness and weakness of the liver, or by means that the heart, spleen, stomach, and other members serving to digettion, be grieved or difeased. Assists is a swelling in the covering of the belly, called of the Physicians. Abdomen, comprehending both the skin, the fig., sight must be film or panicle saled Personness, through the abundance of some whayith humor entred into the same, which bedde in caules before alleadged, proceedeth most chiefly by means that fome of the vessels within be broke of rather cracked, out of the which though the blond being somewhat gross camps is forth, we the whayish humor being subtil, may run out into the belly, like water distilling through a crate ed not.

ed not.

Timpeniae, called of the commonwithe Timpeny, is a feeling of the aforesaid covering of the belly, through the abundance of windegnited into the same, which is ingeniesed of civily through the abundance of windegnited in the same, which is ingeniesed, or called and evil digettion, and whileft it aboundeth in the storage, or other intrails suding so life on it breaketh in violently through the small conduits among the passicles of the aforesaid covering

not without great pain to the patient, and so by toffing to and fro, winderhat length into the space of the covering it felf. But furely fuch winde cannot be altogether void of moisture. Notwithstanding, the body swelleth not so much with this kinde of Dropsie as with the other

kinde called Afeites. The fignes of the Dropfie is shortness of breath, swelling of the body, evill colour, lothing of meat, and great defire to drink, especially in the Dropsie called Afeites, in which alfo the belly will found like a bottle half full of water : but in the Timpany it will found like a Taber. But now though mine Authors make not fo many kindes of Dropfies, yet they fay all generally, that a Horse is much subject to the Dropsie. The signes according to Abstrus and Hierceles, be thefe: His belly, legs, and stones, will be swoln; but his back, buttocks, and slancks, will be dryed

and thrunk up to the very bones.

Moreover the veins of his face and temples, and also the veins under his tongue will be so hidden. as you cannot fee them; and if you thrust your finger hard against his body, you shall leave the orint thereof behinde, for the flesh lacking natural heat will not return again to his place, and when the Horse lyeth down he spreadeth himself abroad, not being able to lie round together on his belly; and the hair of his back by rubbing will fall away. Pelagonius in shewing the fignes of the Dropsie, not much differing from the Physitians first recited, seemeth to make two kindes thereof, calling the one the Timpany, which for difference fake may be called in English the Winde Dropsie, and the other the Water Dropsie. Notwithstanding both have one cure, so far as I can perceive, which is in this fort : Let him be warm covered, and walked a good while together in the Sun to provoke sweat, and let all his body be well and often rubbed alongst the hair, and let him feed upon Coleworts, Smallage, and Elming boughs, and on all other things that may loofen the belly, or provoke urine; and let his common meat be grass if it may be gotten, if not, then Hay sprinkled with Water and Nitrum. It is good also to give him a kinde of Pulse called Cich, steeped a day and a night in water, and then taken out, and laid fo as the water may drop away from it. Pelagonius would have him to drink Parsly stampt with Wine, or the root of the herb called in Latine, Panax, with Wine. But if the swelling of the belly will not decrease for all this, then slit a little hole under his belly a handful behinde the navil, and put into that hole a hollow reed or some other pipe, that the water or winde may go out, not all at once, but by little and little at divers times, and beware that you make not the hole over wide, lest the kall of the belly fall down thereunto; and when all the water is clean run out, then heal up the wound as you do all other wounds, and let the Horse drink as little as is possible.

Of the Evil habit of the Stomach.

TF your Horse either by inward sickness, or by present surfeit, grow to a loath of his meat, or Markbam. by weakness of his stomach east up his meat and drink; this shall be the cure for the same; First, in all the drink he drinks, let him have the powder of hot Spices; as namely, of Ginger, Anife feeds, Licoras, Cinamon, and Pepper; then blow up into his nostrils the powder of Tobacco to occasion him to seefe, instantly after he hath eaten any mear, for an hour together after. let one stand by him, and hold at his nose a piece of sowre leaven steeps in Vinegar, then anoint all his breast over with the Oyl of Ginnuper and Pepper mixt together.

Of the diseases of the Guss of a Horse, and first of the Colick.

He guts of a Horse may be diseased with divers griefs, as with the Colick, with Costiveness, Blundevile. with the Lax, with the Bloudy flux and Worms. The Colick is a grievous pain in the great gut, called of the Physicians Colon, whereof this disease taketh his name, which gut, because it is very large and ample, and full of corners, it is apt to receive divers matters, and so becometh subect to divers griefs. For sometime it is tormented with the abundance of gross humors gottern! betwitt the panicle of the faid gut, and fometime with winde having no iffue out, fometime with inflammation, and formetime with sharp fretting humors. But fo far as I can learn; a Horse is most commonly troubled with the Colick that cometh of winde, and therefore our Partiers do tearm it the winde Colick. The fignes whereof be thefe: The Horfe will forfake his meat, and lie down and wallow and walter upon the ground, and standing on his feet he will stamp for very pain with his fore-feet, and firike on his belly with his hinder foot, and look often towards his belly, which also towards his flancks will swell, and feem greater to the eye then it was wont to be. The cure whereof according to Martin, is in this fort: Take a quart of Malmile, of Cloves, Pepger, Gnamon, of each half an ounce, of Sugar half a quartern, and give it the Horfe luke-warm, and anoint his flancks with Oyl of Bay, and then bridle him and trot him immediately up and down the space of an hour, until he dung, and if he will not dung, then take him; and if need be provoke him to dung, by putting into his fundament an Onyon pilled and jagged with a knife croft-wile fo as the juycethereof may tickle his fundament; and for the space of three or sour days let him drink no cold water, and let him be kept warm. Rusius was wont to use this kinde of curter Take good big reed a span long or more, and being anointed with Oyl, thrust it into the Horses andament, fashning the outward end thereof unto his tail, so as it cannot slip out, and then having

B'undevile.

first anointed and chated all the Horses belly with some hot Oyl, cause him to be ridden hastily up first anomated and character and the tables will make him to void the winde out of his belly through and down some hilly ground, and that will make him to void the winde out of his belly through and down some many ground, and that warm and fed with good provender, and warm maftes the reed: which done, let him be kept warm and fed with good provender, and warm maftes the reca: which done, let thin de kept wall him drink no cold water until he be whole. Abstruction and Fennel feed, and let him drink no cold water until he be whole. Abstruction and the state of the made or vy neat-meat, and reinfer feet, and eof wilde Cowcumber, or elfe of Hens dung, Nitrum, and would have you to give him a Glyster made of wilde Cowcumber, or elfe of Hens dung, Nitrum, and strong Wine.

of Costiveness, or Belly-bound.

Offiveness is when a Horse is bound in the belly and cannot dung, which may come by glut of provender, or overmuch feeding and reft, whereof we have talked fufficient before, also by winde, gross humors, or cold causing obstruction, and stopping in the guts. The cure whereof, ac. winge, grois numore, or condensing of the decoction of Mallows a quart, and put thereunto half cording to Martin, is in this fort: Take of the decoction of Mallows a quart, and put thereunto half a pinte of Oyl, or in stead thereof, half a pinte of fresh Butter, and one ounce of Beneditte land. a pinte of Oys, or in the fundament with a little Horn meet for the purpose, that done, clap his sive, and pour that into his fundament with a little Horn meet for the purpose, that done, clap his tail to his fundament, holding it ftill with your hand, whilest another doth lead him in his hand, and to him up and down, that the medicine may work the better, and having voided all that in his belly, bring him unto the stable, and there let him stand a while on the bit well covered, and warm littered, and then give him a little Hay, and let his drink be warmed; it shall not be amis also to give him that night a warm math.

of the Lax.

He Italians call this difease Ragiatura, and the Horse that hath this difease Cavallo Arragiato, or Sforate. It may come through the abundance of cholerick humors descending from the liver or gall, down to the guts. But Ruffin faith, that it cometh most commonly by drinking overmuch cold water immediately after provender, or by fudden travelling upon a full ftomach, before his meat be digested, or by hasty running, or galloping immediately after water. If this disease continue long, it will make the Horse very weak and feeble, so as he shall not be able to stand on his legs. Notwithstanding, sith nature feeling her self oppressed, endevoureth thus to ease her self by expelling those humors that grieve her , I would not wish you suddenly to stop it , lest some worse inconvenience grow thereof. But if you see that the Horse looseth his siesh, and war th more dull and feeble then he was wont to be; then give him this drink often experimented by Mertin, and that shall stop him? Take of Bean-flowre, and of Bole Armony, of each a quartern, mingle these things together in a quart of red Wine, and give it him luke-warm, and let him ref and be kept warm, and let him drink no cold drink but luke-warm, and put therein a little Beanflowre, and let him not drink but once a day, and then not over-much, for the space of three or four days.

of the Bloudy flux.

T feemeth by the old Writers, that a Horse is also subject to the Bloudy flux. For Ablynus, Hinnels, and Democritus, say all with one voyce, that the guts of a Horse may be so exulcerated, that he will void bloudy matter at his fundament, yea and his fundament therewith will fall out, which diease they call Dyseneria, which is as much to say, as a painful exulceration of the guts, under the which the old men as it feemeth by the words of Hierocles, and Abstrius, would comprehend the difeste called of the Physicians Tenasmus, that is to say, a desire to dung often, and to do but little, and that with great pain: And also another disease called Pracidentia ani, that is to say, the falling out of the fundament, which the Physitians do account as several diseases. Notwithstanding, for so much as Dyfenteria, and Tenafmus, do spring both of like causes: yea, and also for that the falling out of the fundament hath some affinity with them, I will follow mine Authors, in joyning them all togther in this one chapter.

The Phylitians make divers kindes of Bloudy flux, for sometime the fat of the slimy fish which is voided, is fprinkled with a little bloud, formetime the matter that voideth is mixt with the firaping of the gues, and fomerime it is waterish bloud, like water wherein flesh hath been washed, and fometime bloud mixt with melancholy and fometime pure bloud, and by the mixture of the matter you shall know in mans body, whether the ulceration be in the inner small guts or no; if it be, the matter and bloud will be perfectly mixt together; but if it be in the outward guts, then they be not mingled together, but come out feveral, the bloud most commonly following the matter. this kinde is that disease called before Tenasmus, for that is an ulcer in the right gut serving the fundament; and doth proceed even as the flux doth of fome sharp humors, which being violent driven, and having to pass through many crooked and narrow ways, do cleave to the guis, and with their thannals for all the guis, and with their fharpnels fret them, caufing exulceration and grievous pain. The flux alfo may control of formatting and service of the s of some extream cold, heat or moistness, or by mean of receiving some violent purgation, having therein over-much Scammony, or such like violent simple; or through weakness of the Line, or other members ferving to digeftion. Now as conching the falling out of the fundament the Physisians say, that it cometh through the resolution or weakness of the muscles, serving

to draw up the fundament, which resolution may come partly by over-much straining, and partly they may be loofened by over-much moisture, for which cause children being full of moisture are more subject to this disease then men. And for the self same cause I think that Horses having very moit bodies be subject thereunto. Thus having shewed you the causes of the diseases before recited, I will shew you the cure prescribed by the old Writers. Absprius would have the fundament on the outside to be cut round about, but so as the inward ring thereof be not touched, for that were dangerous, and would kill the Horse, for so much as his fundament would never abide within his body; and that done, he would have you to give him to drink the powder of unripe Pomgranate shels, called in Latine, Malicorium, together with Wine and Water, which indeed because it is aftringent, is not to be misliked: but as for cutting of the fundament, I assure you I cannot judge what he should mean thereby, unless it be to widen the fundament, by giving it long flits or cuts on the outfide; but well I know that it may cause more pain, and greater inflamation. And therefore me thinks it were better in this case to follow the Physitians precepts, which is first to consider whether the fundament being fallen out be inflamed or not; for if it be not inflamed, then it shall be good to anoint ir first with Oyl of Roses somewhat warmed, or else to wash it with warm red Wine,

But if it be inflamed, then to bathe it well, first with a spunge dipt in the decoction of Mallows, Camomile, Linseed, and Fenigreek, and also to anoint it well with Oyl of Camomile and Dill mingled together, to affwage the fwelling, and then to thrust it in again fair and softly, with a fost linnen cloth. That done, it shall be good to bathe all the place about with red red Wine, wherein hath been sodden Acatium, Galles, Acorn cups, parings of Quinces, and such like simples as be astringent, and thento throw on some aftringent powder made of Bole Armony, Frankincense, Sanguin Draconie, Myrrhe, Acatium, and fuch like : yea, and alfo to give the Horse this drink, much praised of all the old Writers. Take of Saffron one ounce, of Myrrhe two ounces, of the herb called in Latine, Abrotonum, named in some of our English Herbals Southernwood, three ounces, of Parily one ounce, of garden Rue, otherwise called Herb Grace three ounces, of Piritheum, otherwise called of some people Spittlewort, and of Hylop, of each two ounces, of Caffe, which is like Cinamon, one ounce. Let all these things be beaten in fine powder, and then mingled with Chalk and strong Vinegar wrought into paste, of which paste make little cakes, and dry them in the shadow, and being dryed, distolve some of them in a sufficient quantity of Barly milk, or juyce called of the old Writers, and alfo of the Phylitians, Cremor Ptifane, and give to the Horse to drink thereof with a horn, for the medicine, as the Authors write, doth not only heal the Bloudy-flix, and the other two diseases before recited, but also if it be given with a quart of warm water, it will heal all grief and pain in the belly, and also of the bladder, that cometh for lack of staling. And being given with sweet Wine, it will heal the biting of any Serpent or mad Dog.

Of the Worms.

N a Horses gurs do breed three kindes of Worms, even as there doth in Mans body, though Blundeville. they be not altogether like in shape. The first long and round, even like to those that children do most commonly void, and are called by the general name Worms. The second little worms having great heads, and small long tails like a needle, and be called bots. The third be short and thick like theend of a mans little finger, and therefore be cald Troncheons: and though they have divers shapes according to the diversity of the place perhaps where they breed, or else according to the figure of the putrified matter whereby they breed: yet no doubt they proceed all of one cause, that is to fay, of a raw, gross and flegmatick matter apt to putrifaction, ingendered most commonly by foul feeding: and as they proceed of one felf cause, so also have they like signes, and like cure. The signes bethese: The Horse will forsake his meat, for the Troncheons and the Bots will covet always to the maw, and pain him fore. He will also lie down and wallow, and standing he will stamp and strike at his belly with his hinder-foot, and look often toward his belly.

The cure according to Martin is thus: Take of sweet Milk a quart, of Honey a quartern, and give it him luke-warm, and walk him up and down for the space of an hour, and so let him rest for that day, with as little meat or drink as may be, and fuffer him not to lie down. Then the next day gve him this drink : Take of Herb-grace a handful, of Sayin as much, and being well stampt, put thereunto a little Brimstone, and a little Soot of a Chimney, beaten into fine powder, and put all these things together in a quart of Wort or Ale, and there let them lie steep the space of an hour or two, then strain it well through a fair cloth, and give it the Horse to drink luke-warm, then bridle him, and walk him up and down the space of an hour: that done, bring him into the stable, and let him stand on the bit two or three hours, & then give him a little Hay. Lawrenium Russium saith, that it is good to give the Horse the warm guts of a young Hen with a Salt three days together in the morning and not to let him drink untill it be noon. Some say that it is good to ride him, having his bit firsh anointed with dung coming hot from the man: fome again use to give him a quantity of Brimtone, and half as much Rozen beaten into powder, and mingled together with his provender, which he must eat a good while before he drinketh.

I have found by often tryal, that if you give the Horse with a horn a good pretty dishful of Sale brine, be it fiesh brine, or Cheese brine, it will kill any of the three kindes of Worms, and make the Horse to avoid them dead in short time after.



of Worms in general.

Markham.

Besides the Bots, there are other Worms, which lie in the great paunch or belly of a Horse, and they be shining, of colour like a Snake, six inches in length, great in the midst and sharp at both ends, and as much as a Spindle: they cause great pain in a Horse belly, as you shall perceive the belly with his foor. The cure is thus. Give him by his continual striking of himself on the belly with his foot. The cure is thus: Give him two or by his continual triving of milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together, or chopt Hay in his provender, eithree mornings together new Milk and Garlick boyled together new Milk and Milk ther of both will ferve: it killeth the worms and maketh them to void.

of the pain in the Kidneys.

Blundevile.

TE thinks that the Kidnies of a Horse should be subject to as many griess as the Kidnies of a Man, as to Inflamation, Obstruction, Apostumes and Ulcers, and specially to obstruction that Cometh by means of fome stone or gravel gathered together in the Kidnies whereby the Horse cannot ftale but with pain; for I have feen divers Horses my self that have voided much gravel in their ftale, which without doubt did come from the Kidnies; but my Authors do refer fych griefs to the bladder and urine, and write of no difease but only of the inflamation of the Kidnies, which is called of them Nephritis, and so it is cald of the Physicians. It cometh, as they say, by some great frain over fome ditch; or elfe by bearing fome great burthen. The fignes whereof be thefe: The Horse will go rolling behinde and staggering, his stones will shrink up, and his stale will be blackish and thick. I think this disease different not from that which we called before the swaying of the back when we talked of the griefs in the back and loins, and therefore refort thither. The cure of this difease, according to the best of the old Writers, is in this fort: Bathe his back and loins with Wine, Oyl, and Nitrum warmed together, after that you have fo bathed him, let him be covered with warm clothes, and stand littered up to the belly with straw, fo as he may lie soft; and give him fuch drinks as may provoke urine, as those that be made with Dill, Fennil, Anise, Smallage, Parlley, Spikenard, Myrrhe, and Cassia. Some say it is good to give him a kinde of pulse called Cich with Wine. Some again do praise Ewes milk, or else Oyl and Deers sewet molten together, and given him to drink, or the root of the herb called Afphodelm, Englished by some Dastadil, sodden in Wine.

of the diseases belonging to the Bladder and Urine of a Horse.

I lerocles faith, that a Horse is subject to three kinde of diseases incident to the Bladder or Urine. the first is called Stranguria, the second Dysuria; the third Ischuria. Stranguria, otherwise called in Latine, Stillicidium, and of our old Farriers, according to the French name Chowdepie, is, whenthe Horse is provoked to stale often, and voideth nothing but a few drops, which cometh, as the Physitians fay, either through the sharpness of the urine, or by some exulceration of the bladder, or else by means of some Apostume in the liver or kidnies; which Apostume being broken, the matter reforteth down into the bladder, and with the sharpness thereof causeth a continual provocation of

Dyjuria is when a Horse cannot pile but with great labour and pain, which for difference sake I will call from hence forth the pain-pifs. It may come fometime through the weakness of the bladder and cold intemperature thereof, and sometime through the abundance of flegmatick and groß humors, stopping the neck of the bladder. Istburia, is when the Horse cannot piss at all, and therefore may be called the piss-supprest, or suppression of urine, whether you will: me thinks always that the shorter and the more proper the name is, the better and more easie it is to pronounce.

It may come, as the Physicians say, by weakness of the bladder, or for that the Water conduits ftopt with gross humors, or with matter descending from the liver or kidnies, or with the stone; yes and sometimes by means of some inflamation or hard knob growing at the mouth of the conduit of for that the sinews of the bladder is nummed, so as the bladder is without feeling: or it may come by retention, and long holding of the water, most of which causes Hierocles also reciteth, adding thereunto that it may chance to a Horfe through over-much rest and idleness, and also bymeans of some extream cold, and especially in Winter season; for the which, warmth of the fire is present remedy. But now mine Authors do not shew for every one of these three kindes of distales several fignes; but only fay, that when a Horfe cannot stale, he will stand as though he would stale, and thrus out his yard a little; and also for very pain, stand beating his tail betwixt his thighes.

Neither do they feem to appoint feveral cures, but do make a hochpoch, mingling them all togs ther: fome of them praising one thing, and some another: For some say it is good to mingle the juye of Leeks with sweet swelling Wine and Oyl together, and to pour it into his right nostril, and then the same of the same o walk him up and down upon it, and that will make him to stale. Some say it is good to give him Smallage feed, or elfe the root of wilde Fennil fodden with Wine to drink; or to put fine sharp On the standard of the root of wilde Fennil fodden with Wine to drink; or to put fine sharp On the standard of the root of wilde Fennil fodden with Wine to drink; or to put fine sharp On the standard of the root of wilder for the standard of the root of the standard of the standar ons clean pilled, and fomewhat bruifed into his fundament, and to chafe him immediately uponis, either by riding him or otherwife, and that shall cause him to state presently. It is goodally bathe all his back and lain with bathe all his back and loins with warm water.

The scraping of the inward parts of his own hoofs beaten into powder and mingled with Wines The fcraping of the inward parts of his own hoofs beaten into powder and mingled with Wine; and poured into his right nothing with which is considered into his right nothing with the considered into his right nothing with the considered into his right into fome Sheeps cot, or other place where Sheep are wont to him the first of the considered in the considered in the considered with the considered with provider in the considered with the considered with the considered in the considered with the consid many of the system of the follow here at hand; agreeing in all points with Laurentius Russian cure, which is in this fort: First, draw oubhis 22 to 32 and walk is well in white Wine, and scour it well, which is in this lott: First, draw outhing and with the well in white Wine, and scour it well, because it will be many times stopped with durt and other baggage together, and hardned like a song and there has a little Coulor of Sandist, with a wind Candid and a brushed song of Sandiste in the conduit, with a wind candid and a brushed song of Sandiste in the conduit of the condui and every day he would have you to give the Horfe Hogs due and deith with and Wine unit had

whole. The repart if it thought it thought it the World as a solve fail would be a the watershares of the feed and unfulfied of the feed and unfulfied of the watershares of the feed and unfulfinds of the World give him red when the odning a different world in the watershare are the world in a world and the watershare and the world and t I or over fat, he will many times pifs bloud, and the rather as I think, ally that fome vern is broken within the Horses body, and then cleer bloud will come forth many times, as the Physitians fav, without any pifs at all. But if the broud be perfectly mingled together with his stale. then it is a figne that it cometh from the Kidnies, having some thone therein, which through vehiment hipping doth free the kidnies and veins the reof, and to shall the bleed, through which while the principal state of the while the w firipe, or from the mulcles bas doctofes bothe fleck of the bladden. The cure according to Pelagnius, Ablytus, Hieroster, and the rest, is thus silet the Horse bloud in the palare of the niouth, to convert the bloud the contrary way; then take of Tragaganer had been deeped in Wine, half an ounce, and of Poppyifesdone dram and one fcruple, and of Surax as mucht and twelve Pine. apple-kernels; he all these things be besteld and mingled well together, and give the Horse thereof every morning, the space of seven days, the quantity of a Hafelding diffempered in a quart of Wine; me thinks that the quantity of a Wal-nut were too little for lo much Wine Some write that it is good to make him a drink with theroot of the herb Apphoditury which fome call Daffadil, mingled with Wheat, flowre and Somach fodden long in water, and forto be given the Hoyle with some Wine added therestato ; or make him a drink of Goassmith and Oyl; itraining theretinto a little Fromenty. Anglolius faith, that it isigood to give the Horse three days together, sodden Beans clean pilled, whereunto would be added some Deers Sewen and a attie Wine,

an and gifted control of a general of maked and Areameter (11 antitue). .m.n.e gar an**்ரி the Cols Buil**e gib an antitue of control good dad

This name Colt Evil, in my judgement, doth properly dignifie that disease, which the Physi- Blundevile. tians call Priapifmus, which is a continual standing together, with an unnatural swelling of the yard proceeding of some winde, filling the arteries and hollow finew or pipe of the yard; or electhrough the abundance of seed, which do chance of entimes to man; and I think forms time to floned Horfes. Notwithstanding Martin faith that the Cole Byille Welling of the Heath of the yard, and part of the belly thereabout, caused of worrape reed, coming out of the yard, and remaining within the theath where it putriffeth And Geldings most commonly are inbject to this disease, not being able for lack of natural heat; to expel their seed any firthist. Bol-Horses, as Martin saith, pre seldom troubled with this diseast; because of their liest, unless to be when they have been over travelled or otherwise weakened. The cure according to him is thus i Wath the heath clean within with luke-warm Vinegarithen draw out his yard and wash charalfo : that done ride him into some running fream up to the belly, tossing him therein to and fro to allay the heat of the members, and use him thus two or three days, and he shall be wholed a roll of the resulting the members. 104, of Vinegar of each half a mar, and half a converent Bole. An arreleated a conclusion in them engetherm a duffe, and being the Cols to Polyadoph Adoph Acon in with veneral conclusion.

The Colt Evil is a difease that cometh to floned Horses, through randing the course and want Markbam. of vent, it appeareth in his cod and sheath, which will swell exceedingly in the cure is the lining of vent, it appeareth in his cod and sheath, which will swell exceedingly in the cure is the lining of the cure is the lining. River, the swelling will fall, and the Horse will do well. If the Horse be of years and tribilited with the grace ling will fall, and the Horse will do well. with this grief; if you pur him to a Mare, it is not amile; for Randing fill ma Rable will hold a with this grief; if you pur him to a Mare, it is not amile; for Randing fill ma Rable will hold a with a great occasion of this disease.

Dd3

the cers every day once another ac-

and perced into the many of the missing general part of the cure according to Martin is thus: Take a pinte of white Wine; and which was proved to the cure according to Martin is thus: Take a pinte of white Wine; and the part of the cure according to Martin is thus: Take a pinte of white Wine; and the part of the cure according to Martin participation of the part o

Blundevile.

retain the leed until we be where the same and business is good that the same and all regions would have the flow the following the parts thereabouts, which be the feed vessels: that done to cover him warm that he take ho cold and every day he would have you to give the Horfe Hogs dung to drink with red Wine untill he be whole. I for my part, if I thought it cane af weaken as is aforesaid, which I would judge by the wateriffness of the feed and unlustiness of the Horse, would give him red Wine to drink, and put therein a lietle Againmithe juyee of Blancain, and a little Maltick; and bath his back with vel wine and Oyl of Rose mingled togesher.

On the brid rose

the Tard.

The Cometh, as I take it, through the weakness of sheathers building and the first building and the cometh, as I take it, through the weakness of sheathers building and b

mulcles and linews ferving the lame, naufed at the first (perhaps) by forme great first or fittie on the back. It may come also by wearingsand tiring, Mer remedy whereof, Aspens was Wootto waring the yard with falt water from the Sea, ible may be gotten ; and if noth with water and falt | and if that prevailed not, he would all to prick she outmost skin of the yard with histo needle, but not deep, and then with all the pricks with frong Winegar, and that did make the Horie, as health, to draw up his yard again immediately was, and this alfo will remedy the fulling out of the full mon.
Peleggiu, would have you to put into a the pipe of his yard Honey and Salv boyled to gettle and mide liquid, or alle a quick vision a grain of Eranking sufe, or a clove of Garlick clean pilled, and foreshed bruiled; and alio to pour on his back Will, Wine, Nicro made warm and mingled together. But Martin experience is in this fort : First; wash the yard with warm white Wine, and then inoin it with Oyl of Roles and Honey mingled together, and put it up into the Theath, and make him s Code piece of Canvas to keep it fillings and drefe it this every day once until it be whose. And many cale let his back be kept warm, either with a double oldth, or else with a charge made of bole Armony, Egges, Wheat-flowre, Sanguin Diaconin, Turpentine, and Vinegar; or else lay on a wet lack, which being covered with another dry cloth will keep his back very warm.

. Of the fuelling of the God and Stones.

A Library faith, that the inflamation and swelling of the cod and stones, cometh by means of one wound, or by the singing of some Serpent, or by sighting one Horse with another. For remember, where the work work to bathe the god with water wherein hath been sodden the roots of wife Cowcumber and Salt, and then to anoint it wish an Oincment mdo of Girufa Oyl; Goats getale, and the white of an Egge. Some again would have the codito be bathed in warm Water, Mirrimand Vinegar together, and also to be anointed with an Ointment made of Chalk or of Potters earth, Ore dung, Cumin, Water and Vinegar, or else to be anointed with the fuve of the herb Wilmin, alled of lone Night shade, or with the juyes of Hemiock growing on dunghils t yes, and also to be let bloud in the flanks. But Martin faith, that the swelling of the code someth for the most part after the flanks. But Martin faith, that the swelling of the code someth for the most part after the flanks. fome fickness or surfeting with cold, and then it is a figure of amendment. The cure according to his experience is in this fort. First let him bloud on both sides chestank voins. Then take of Oylos Roses, of Vinegar of each half a pinte, and half a quartern of Bole Armony beaten to powder. Mingle them together in a cruse, and being like-warm, anoint the cods therewith with two or three feathers bound together, and the next day ride him into the water, fo as his cods may be within the water, giving him two or three tuens therein, and so return sail and forthy to the hable, and whenhe is an anoint him again as before continuing thus to do every day once until they be whole. The faid Me tin faith alfo, the code may be willen by means of fone hurt or evill huttors reforting inforthered and then he would have you cover the dods with a charge made of Bole Armony and Vinega wrought together, renewing it every day onto until the swelling go away, or that it break of itel and it it break, then tent it with Mel Rosaum, and make him a breech of Canvas to keep it in, renewing the tent every day once untill it be whole

DE 1 Se band sindbung anily rank Dorle.

And Historial recordings to borrow and of the station went to be an incident to be a state of the station of th cording is a leastly received in the flable. I for my pare am very well-consent therewith, minding not Marcottling to the names of the bance Grisped o upo Bin Bring to direction of personal time and the bance of the bance Grisped of the Bringing por John Bringing to the personal time and the bance of t hall understand, that next unto the thick outward skin of the belly, there is also another intimed thin skin covering all the muscles, the Caul, and the guts of the belly, called of the Anatomists Peritothin skin covering an the minities, the Saur, and the guts of the beny, caned or the Anatomius revivously, which skin cometh from both parts and fides of the back; and is fastened to the Midriffe above, and also to the bottom of she whelly beneath; we deep in all lines contents of the vication belief beneath; and therefore if the skin be broken, or over fore the simulation freetched, then either some part of the caul or guts slippeth down, fometime into the cod, sometime not so far.

or guts lippeth down, sometime into the cod, sometime not so far.

It the give App down is to che sod, the en indetailed of the Physicians by the Greek, admireduals in the give the code and in the App down into the code at the code and the Physician is the code at the code at the code at the property: incident no code and ingently the famale kindediate in code. Notwithis ading they may be so hursen as either gut of captures, described a code and a possible of the famale kindediate no code. Notwithis ading they may be so hursen as either gut of captures, the famale kindediate no code. Notwithis ading they may be so hursen as either gut code, and the privar manufers or danks, which private is called of the Lutins, langues, then of the phicys by Buniting is called of the Physicians Bedevaces, wherevere a delow not what they have a gus and the limit of the Physicians Bedevaces, wherevere a delow not what they have a gus and the limit of the Physician and the code of the code of the limit is the should not the code of the code of the limit is the should not the code of the code of the limit is the should not the code of the limit is the should not the code of the limit is the should not the code of the limit is the should not the code of the limit is the should not the code of the limit is the should not the should English name to give univite il ilivould calitat flackout then, into proven, the codiner flank may be imperime lighten, by mosses of two majorish humour gathered to gether in the fame, which is eatied of the Phylician the december is at a say. Wester hundren, and fometimes the codiner may be fived by mean of them, then december the flat algorithm of the chinaking pankles of the through at specific fact is to take the chinaking.

But for a much as new of white the through which is her whence the developed like it throw; have interpretable with any kinds a Burding, but only wield that whence the general lice is lower interpretable factors and the conting to inform in the conting to inform in the conting to inform apportune. Which is allowed the conting to inform apportune.

ence which affine you different not much keem the precepted of the old welters tilbur firity of that underlying the first hard welters the firity of that underlying the four buffer, and blank-burflen, doth proceed both of one more, that is we they by means that the kin, called buffer in the instance of the buffer, either by iome ftripe of winther stories or elfe by fome abrain in leaping over a hedge thirth, or pute, or otherwise; yea, and many times in passing a career, through the carelesness of the Rider, stopping the Horfe fuddenly without giving waxning, whereby the Horfe is derived to cast his hinder legs abroad, and so straineth or bursteth tile skin aforesaid, by means whereof the gut falleth down into autous and to traineth or duriteth the skin atoreiaid, by means whereof the gut faileth down into the cod. The figure these grades will for fake this these, and stand thoring and testing allowed the on that fide the is hurt; and on that fide if you fearth with your hard bestime the kone aid the thigh upward to the body, and furnewhat above the floors, you that find the gut it fitting and farily in the feeling, whereas on the other fide you shall find no such thing. The turns are desired in the feeling the Horse into some house or place that hath over head a strong balk or beam going overthear and strong balk or beam going overthear and strong balk or beam going. overthant, and firew that place thick with firaw; then put on four pasternes with four rings on his feet, and then fasten the one end of a long ropers one of those rings, then thread all the other rings with the loose end of the rope, and to draw all this four feet together, and cast him on the straw. rings with the looke and of the rope, and to drawlall his four flet together, and cast him on the straw. That done, cast the rope over the baulk, and holde the Horse to as he may lie state on his back, with his high spaced without struggling. Then but he his high should were west exist water where and the should struggling. Then but he his high should wish were them use should reserve the strain of the should be should be

of the boson in the grains of a Borfe.

The History of Four footed Beafts.

BRaulderla bafult at humours and then Suddenly laboured, the tramore will refort into the weater In subjected the unit management of the manageme twistable thighs, nor farmon the country in it and the wind you hand you that find a great kind of and affected you hand you that the care; set ording to Marin; is this twelling, and if it be round and hardit will gathento a head. The care; set ording to Marin; is this twelling, and if it be round and hardit will gathento a head. The care; set ording to Marin; is this? twenting and it is be tound and the low Wheat flower of Turpentine, and of Flony, of each a like quantification with a plainer; take of Wheat flower like Turpentine, and of Flony, of each a like quantification. Eitt rape it with a planter of make a fiffe plaifter, and with a cloth lay it unto the fore televing it every day once until it breakfor wax foft, and there hance it as the matter may run downward; then

To feemeth by fome writers, that the womb of a Mare is fub left to certain difeates, though not To many as the womb of a Woman, as to afcent, deftent, falling out, Convullibre Barrenness, aborsement; year Aristotle and others do not let to write; that mentional bloud doth namely void from the Marei as from the Woman; though it be fo little in quantity, as it carnot be well perceived. But fith none of mine Authors have whitten thereof to any purpole, nor any Parier of this time that I know, have had any experience in fuel (matters) will paffe them all over with filence, faving barrennesse, whereof I promised before in his due place, to declare unto you the causes and such kind of sure for the fame, as the old writers have raught. A Mape then may be bir ren through the untemperateness of the womb or matrix, as welf for that it is too hor and flery or electoo cold and moin, or too day, or electoo short, or too narrow, or having the neck thereof turned awry, or by means of fome obstruction or stopping in the matrix; or for that the Mire is too fat, or too lean, and many times Mares go barren, for that they he not well Horied Wel, the cure of barrenness that comeditateough the fault of the matrix or womb according to the old writers is thus ; Take a good handful of Leeks famp them in a inorter with half a glaffe fill fewing, then put thereunto twelve Flies, called of the Apothecaries Canterides, of divers colours if they may, be gotten fithen ftrain all together with a fufficient quantity of water to ferre the Marribers with awo dayes together, by powring the fame into ber nature with a horn or glyfter pipe mateof purpose, and at the end of three dayes next following offer the Horse write her that should cover her; and immediately after that the is covered, wash her nature twice together with cold water. and immediately alteranae incis coveren, want het net de control de partofe.

Another receipt for the fame purpofe.

Ake of Nitrum, of Sparrows dung, and Turpentine, of each a like quantity well wrought together and madedike a Suppository, and put that into her nature, and it will cause her to delice the Horis, and also to conceive. Hipportates saith, that it is good also to put a nettle into the Horis; mounts that should cover her.

The first should cover her.

The first state of the sait, and state of the sait, and sail, and sail,

Blundévile.

TANSpring time Horses many times are troubled with the Troncheons in their fundament, and then steer will rub their tail, and break the hair thereof, and yet in hie tail perhaps, shall be neither Isah, Scurffe nor Scab; wherefore if you rake the Horfe well with your hand anointed with Sope and fear ch for those Troncheons and pull them clean out, you shall cause him to leave rubbing sand if you fee that the hair do fall away it felf; then it is a fign, that it is either eaten with Words, or that there is some Scurffe or Scab fretting the hair, and causing such an itch in his tail as the Hore is alwayes rubbing the same. As touching the wormes, Scurffe or Scab, it shall be good to anomal the sail with Sope, and then to walk it clean even to the ground with strong lie, and charwill kill the Wormer, and make the hair to grow again. And if touch of the tail be worn away, it shall be needed so keep the tail continually wet with a fpunge dipt in fair water, and that will make the hair to grow very fait. But if the Horfes tail be mangy, then healthat like as you do the manginess of the mar before rehearled, Again, if there bread any Canker in the tail (which will confume both fiesh and bone, and as Lowentime Ruffum faith, make the joints to fall away one by one) it shall be good at Marker in faith to wash all his roll with tin faith, to wash all his tail with dana form, or strong water made in this fort: take of green Coppets of Allum, of each one pound, of white Copperas a quartern. Boyl of all these things together is three quarts of running water in a strong earthen pot, untill one half be consumed, and then will be consumed, and then will be consumed, and then will be consumed. a little of this water being made lukewarm, wash his tail with a little clout, or flax bound to the containing to the day of a little clout, or flax bound to the containing to the day of a little clout, or flax bound to the containing to the day of the little clout, or flax bound to the containing to the day of the little clout, or flax bound to the containing to the day of the little clout, or flax bound to the containing to the day of the little clout, or flax bound to the containing to the day of the little clout, or flax bound to the containing to the little clout, or flax bound to the containing to the little clout, or flax bound to the containing to the little clout, or flax bound to the containing to the little clout, or flax bound to the containing to the little clout, or flax bound to the containing to of a flick, continuing so to do every day once untill it be whole.

Of the Scal

He Scab is a foul scurffe in divers parts of a Horses body, and cometh of poverty or ill keeping, or many times by going amongst woods wherein they are infected with water boughs; it is most incident to old Horses, which will die thereof, and chiesty in the Spring time when the new bloud appears: the cure whereof I have spoken before.

How to know when a Horse halteth before in what part his erief it.

Bing now come to talke of the griefs in the shoulders, legs, hips, houghes, joynts and hoofs? Cauling the Horse most commonly to halt: I think it good first to shew you the way how to find in what part of his legs the Horse is grieved when he halteth either before or behind. And first you have to confider that if a Horse halteth before, it must be either in his shoulders, in his legs, or in his feet. If it be in his shoulders and new hurt, the Horse will not lift that leg, but trail it nigh the ground. If it be old hurt, he will cast that leg further from him in his going then the other, and if he beturned on the forefide, then he will halt to much the more. It a Horse halteth in the leg. it is either in the knee, in the shank, or else in the pastern joynt; if it be either in the knee, or pastern joynt, he will not bow that leg in his going like the other, but go very stiffy upon it. If he halteth in the shank, then it is by means of some splent, wind gal, or such apparent grief, apt to be seen or felt. If he halt in the foot, it is either in the cronet, heel, in the toe, in the quarters, or fole of the foot. If it be in the cronet, the grief will be apparent, the skin being broken or swollen some manner of way. If in the heel, as by over-reach, or otherwise, then he will tread most on the toe. If upon any of the quarters, then going on the edge of a bank or hilly ground, he will halt more then on the plain ground, and by the Horses coming toward you, and going from you upon such edge or bank, you hall easily perceive whether his grief be in the inward quarter or in the outward quarter ; the quarter is to be understood, from the mid hoof to the heel.

If he halt in the toe, which is not commonly feen, then he will tread more upon the heel. If the grief be in the fole of the foot, then he will halt all after one fort upon any ground, unleffe it be upon the stones. And to be sure in what part of the foot the grief is, it shall be good first to make him go upon the plain ground, and then upon a hard and stony ground : yea, and also a bankie ground. Thus having declared unto you in general, how to know in what part a Horse is grieved when he halteth before . I think it meet first to shew you orderly all the particular griefs and forances, whereunto the foreparts of a Horse is subject, together with the causes, signes and cure thereof. That done, I will speak of halting behind, and shew you first generally where the grief is, and then particularly declare unto you every grief incident to the hinder parts of a Horse. And lastly, I will ipeak of fuch griefs and forances as are commonly in both parts, that is to fay, as well to the fore legs and fore feet, as to the hinder legs and hinder feet.

Of the grief and pinching in the shoulder.

THis cometh either by labouring and straining the Horse too young, or else by some great burthen; you shall perceive it by the narrowness of the breast, and by confuming flesh of the shoulders, insomuch as the forepart of the shoulder bone will Rick out, and be a great deal higher then the field. And if it be of long continuance, he will be very hollow in the brisket towards the armeholes, and he will go wider beneach at the feet, then above at the knees. The cure, according to Manin, is thus. Give him a flit of an inch long with a sharp knife or rasor upon both sides an inch under the shoulder bones: then with a Swans quill put into the slit, blow up first the one shoulder, and then the other, as big as can possible, even up to the withers, and with your hand strike the windeequally into every place of the shoulders. And when they be full, then beat all the windy places with a good hasell wand, or with both your hands, clapping upon the places puffed the wind, wind so fast as they can walk one after another over all the shoulder; then with a flat slice of iron. loolen the skin within from the fleth; that done, roll the two flits or cuts with two round rols made of the upper leather of an old thooe, with a hole in the middelt that the matter may iffue forth, and let fuch role be three inches broad, and to put in as they may lie plain and flat within the tut? Titleh make a charge to lay upon the same in this fore; Take of Ritch; and Rosen! of earth time pouled! Tar half a pinte, boyl thefe things all together in a pot, and when it is followide the cooled, take a fick with a woollen clout bound fait to the end thereof, and dip it into this that ye and tover and did an the choulder therewith. I take done, clap the end to pound are field by the field of or a righ unto the fame as may be, every other day clearly both the wolness and folly, and folly of the file wolness and folly and folly of the fine as the state of the file wolness and folly of the wounds with two dents of Place dip in The precapets, and biggs state whole the file of the wounds with two dents of Place dip in The precapets, and biggs state whole the fill will lift fall sway off it fame every day once, until the wounds be whole fills while the fill will lift fall sway off it fell, and terms the foregrounds be antilly chick had a frequency of the fill will lift fall sway of the fill, and terms the foregrounds be antilly chick had a frequency of the fill will lift fall sway of the fill while the fill of the fill will be the fill of the fill will be the fill of t

of the wrinching of the Shoulder.

The History of Four-footed Beasts.

His cometh sometime by a fall, and sometime by turning too suddenly in some uneven ground. or by rash running out of some door, or by some stripe of another Horse, or by some studen ftop in passing a Career: you shall perceive it in his going, by trailing his legs upon the ground top in paining a Career, you man possible. The cure, according to Martin, is thus: Let him blood fo close unto himself as he can possible. the quantity of three pintes, on the breaft in the palat-vein, receiving the bloud in a por; and the quantity of three parts of itrong Vinegar, and half a dozen broken Egges, shels and all, and so much Wheat-flowre as will thicken all that liquor. That done, put thereunto Bole Armony beaten much vyheat-nowle as with thickening the many beaten into fine powder one pound, Sanguin Draconin two ounces, and mingle them all together, so as the flowre may not be perceived, and if it be too stiffe, you may make it more liquid or soft, with a little Nowre may not be perceived, and all the shoulder from the mane downward, and betwirt the fore-bowels, all against the hair, and let not the Horse depart out of that place, until the charge be furely fastned unto the skin.

That done, carry him into the stable, and tie him up to the rack, and suffer him not to lie downall that day, and give him a little meat, dieting him moderately the space of fifteen days: during which time he may not stir out of his place, but only lie down, and every day once refresh the should der point with this charge, laying still new upon the old, and at the fifteen days end, lead him abroad to fee how he goeth, and if he be somewhat amended, then let him rest without travelling, the space of one month; and that shall bring his shoulder to perfection. But if he be never the better for this that is done, then it shall be needful to rowel him with a leather rowel upon the shoulder-point. and to keep him rowelled the space of sisteen days, renewing the rowel, and cleansing the wound every other day; and then walk him up and down fair and softly, and turn him always on the contrary fide to the fore; and when he goeth upright, pull out the rowel and heal the wound with a tent of flax dipt in Turpentine, and Hogs grease molten together. And if all this will not serve, then it shall be needful to draw him checker-wise with a hot iron over all the Shoulder-point; and also make him to draw in a plough every day two hours at the least, to settle his joynts for the space of three weeks or a month; and if any thing will help him, thefe two last remedies will help him, and make him to go upright again.

of Splaiting in the Shoulder.

His cometh by some dangerous sliding or slipping, whereby the shoulder parteth from the breast, and so leaves an open rift, not in the skin, but in the slesh and film next under the skin, and so he halteth and is not able to go; you shall perceive it by trailing his leg after him in his going. The cure according to Martin is thus: First put a pair of straight pasterns on his fore-seet, keeping him fill in the stable without disquieting him: Then take of Dialthea one pound, of Sallet Oyl one pinte, of Oyl-de-bays half a pound, of fresh Butter half a pound; melt all these things together in a Pipkin, and anoint the grieved place therewith, and also round about the inside of the shoulder, and within two or three days after, both that place and all the shoulder besides will swell. Then elther prick him with a lancet or fleam, in all the swelling places, or else with some other sharp hot Iron, the head whereof would be an inch long, to the intent that the corruption may run out, and use to anoint it still with the same Ointment. But if you see that it will not go away, but swell fill, and gather to a head, then lance it where the swelling doth gather most, and is soft under the finger, and then tent it with flax dipt in this Ointment : Take of Turpentine and of Hogs greafe, of each two ounces, and melt them together, renewing the tent twice a day untill it be whole.

Of the Shoulder pight. The next medicanting

Blundevile.

His is when the shoulder point or pitch of the shoulder is displaced, which grief is called of the spallato; and it cometh by reason of some great fall forward, rush or strain). The signer be thefe. That shoulder-point will stick out further then his fellow, and the Horse will halt right down. The cure according to Martin is thus : First make him to swim in a deep water up and down a dozen turns, and that shall make the joynt to return into his place. Then make two tough pins of Affiguity od as much as your little finger; tharp at the points, each one five inches long; that done, flittle skin an inch abyoe the point, and an inch beneath the point of the shoulder; and thrust in one of the first point of the skin. And if the print of the skin and inches the skin and inches the skin and inches the skin and inches the skin and it is one of the skin and it is one of the skin and it is print of wood will not pestly pass through, you may make it way in the without the skin. And it is print of wood will not pestly pass through, you may make it way in the within Iron pin. That done make other two holes took to the first blooks, so as the tooker pin may cross the first pin right in the midth with a right cross, and the first pin would be somewhat flat in the midth, to the intent that the other being round. May note the being round. other being round; may pair the hearst without the product the math, to the mean the piece of a little line, formewhat bigger then a whip-cord, and at one one of the pins ends, winder the piece of the pins ends, winder the pins ends and the skin, and faften the last end with a pack-needle and private threat unto the reft of the cord. thread unto the rest of the cord, so as it may not slip: and to do well, both the pricks and the cord would be first anointed with a little Hogs grease. Then bring him into the stable, and let him the the space of nine days, but let him lie down as little as may be, and put on a pastern on the fore leg, so as it may be bound with a cord unto the foot of the manger, to keep that leg always whilest he standeth in the stable more forward then the other. And at the nine days end take out the pricks, and anoint the fore places with a little Dialibea, or with Hogs greafe, and then turn him out to grafs.

Of the swelling of the Fore-legs after great labor.

Reat labour and heat causeth humors to refort down into the legs making them swell. The T cure whereof according to Martin is thus; Bathe them with buttered Beer, or elfe with this bath here following: Take of Mallows three handfuls, a Rose cake, Sage one handful: boil them together in a sufficient quantity of water, and when the Mallows be soft, put in half a pound of Butter, and half a pinte of Sallet Oyl, and then being somewhat warm, wash the swelling therewith every day once, the space of three or four days. And if the swelling will not go away with this; then take Wine lees, and Cumin, and boil themotogether and put thereunto a little Wheat-flowre, and charge all the swelling therewith, and walk him often ; and if it will not serve, then take up the great vein above the knee on the infide, fuffering him not to bleed from above, but all from bund that Fore-legs.

He cause of this grief is declared before in the Chapter of foundering in the body, whereas I shewed you, that if a Horse be soundered in the body, the humors will immediately resort down into his legs, as Martin faith, within the space of 24 hours, and then the Horse will go crouching all upon the hinder-legs, his fore-legs being to fliffe, as he is not able to bow them. The cure where-of, according to Martin, is in this fort: Carter each leg immediately one handful above the knee, with a lift good and hard, and then walk him or chafe him, and so put him in a heat, and being somewhat warmed, let him, bloud in, both the breast veins, referving the bloud to make a charge with-

all in this manner:

Take of that bloud two quarts, and of Wheat-flowre half a peck, and fix Egges, shels and all, of Bole Armony half a pound, of Sanguis Dragans half a quartern, and a quart of strong Vinegar; mingle them all together, and charge all his shoulders, breast, back, loyns, and fore-legs therewith, and then walk him upon some hard ground, sintering him not to stand sint; and when the tharge is dry, refresh it again. And having walked him three or some hours together, lead him into the stable, and give him a little warm water with ground Mault in it, and then a little Hay and provender, and then walk him again, either in the house, or else abroad, and continue thus the space of sour daws; and when all the charge is seen. Sower him and little have been deep the back in the source of sour daws; and when all the charge is seen. of four days, and when all the charge is spent, cover him well with a honsing cloth, and let him both stand and lie warm, and eat but little meat during the four days. But if you see that at four days end he mendeth not a whit, then it is a fignethat the humor lies in the foot; for the which you must fearch with your Butter, paring all the foles of the fore-feet to thin as you hall, fee the water issethrough the fole. That done, with your Butter, let him bloud at both the toes, and let him bleed well. Then hope the viria with a little Hogs grease, and then, tack on the shooss, and Turpentine molten together, and laid upon a little Hogs grease, and then tagether with Tow, to the intent it may be surely stope; Then fill both his feet with Hogs grease, and bran surel together in a stopping pan, so hope of the stopping. And upon the stopping class and bran surel clie two splents to keep the stopping. And immediately after this, take two Egges, beat them in a difficult of the stopping. And immediately after this, take two Egges, beat them in a difficult of the stopping. And suppose so much as will token the same, and make the stopping to the semination of the stopping. gle them well together, and make thereof two plainers, such as well thicken the same, and winningle them well together, and make thereof two plainers, such as may close each foot round shout, somewhat above the cronet, and binds is fall with a list or roller, that it may not fall away, not be removed for the space of three days, but let the sole be cleaned, and new stapped every day not, and the cronets to be removed syry two days, continuing so, to do untill the whole. Dating which time let him rest unwalked right for fear of loosening his hoofs. But if would that he begin to smend, you may walk him tain and softly onices day upon some soft ground, to exercise his less and set; and let him not eat much, nor drink told water. But if this fundering break out above the hoof, which you shall perceive by the loosens of the coffin, above by the cronet; then when you pare the sole. You must take all the fore part of the sole clean away leaving the lees whole. Jou pare the fole, you mult take all the fore-pars of the fole clean away, leaving the heels whole; to the intent the humors may have the freer pallage downward, and then stop him, and dreft him about the cronet as is before laid. The state of the s

OF all other forances, foundering is foonest got, and hardlyest cured: yet if it may be perceived in twenty four hours, and taken in hand by this means hereafter prescribed, it shall be cured in other twenty and four hours, notwithflandings, the fame, reseit hath cured a Horfe that hath been foundered a year and more, but then it was longer in bringing it to pais. Foundering confeits when a Horfe is heared, being in his greate and very fat, and taketh thereon a fadden cold whith thiseth down into his legs, and taketh away the us and feeling thereof. The figs to know it indies

Of the Horse.

Horse cannot go, but will stand cripling with all his four legs together; if you offer to turn him. Horie cannot go, but will train criping with an increase have I feen fit on their buttocks to the ground, and some Horses have I seen fit on their buttocks to

The cure is thus: Let him bloud of his two breast veins, of his two shackle veins, and of his The cure is thus: Let min blood the choofs; if the veins will bleed, take from them three pintes two veins above the cronets of his hinder hoofs; if the veins will bleed, take from them three pintes two veins above the cronets of his minden his neck vein, and take fo much from thence. Save the blood at leaft; if they will not bleed, then open his neck vein, and take fo much from thence. Save the blood at leaft; it they will not bleed, their open shed it grow into lumps; when he hath done bleeding, and let one fland by and fir it as he bleeds, left it grow into lumps; when he hath done bleeding, and let one mand by and the reas will thicken the blood, the whites of twenty Egges, and three or four take as much Wheat flowre as will thicken the blood, the whites of twenty Egges, and three or four take as much Wheat nowre as will till the the bloom, and a pinte of strong Vinegar, incorporate all yolks; then take a good quantity of Bolearminack, and a pinte of strong Vinegar, incorporate all these well together, and withal charge his back, neck, head, and ears; then take two long rags of thele wen together, and withal garter him fo strait as may be above both his knees of his forelegs; then let his keeper take him out to fome ftony causie, or high-way paved with ftone, his torciegs; then let his accept his accept, let him trot up and down for the space of an hour, or and there one following him with a codgel, let him trot up and down for the space of an hour, or and there one ionowing inthe up and give him fome meat; and for his drink, let him have a two, or more: that done, let him have a warm mash: fome three or four hours after this, take off his garters, and fet him in some pond of warm main : joine thite of and fo let him stand for two hours, then take him out and fet him up ; the water up to the line-line, and pare his feet very thin, and let him blood both of his heels and toes; next day pull off his shooes, and pare his feet very thin, and let him blood both of his heels and toes; next day pun on his thooes again, and ftop them with Hogs greafe and bran boiling hot, and splint them then fet on his shooes again, and not the shall be found up, and so turn him out to run, and he shall be found.

of the splent as well in the inside or outside of the knee, as other where in the Legs,

Blundevile.

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This forance to any mans feeling, is a very griftle, formetime as big as a Walnut, and formetime no more then a Hafel-nut, which is called of the Italians, Spinella, and it cometh, as Laurential Ruffin faith, by travelling the Horfe too young, or by oppressing him with heavie burthens offending his tender finews, and fo caufeth him to hale. It is easie to know, because it is apparent to the eye, and if you pinch it with your thumb and finger, the Horse will thinkup

The cure whereof, according to Martin, isin this fort : Wash it well in warm water, and shave off the hair, and lightly scarifie all the fore places with the point of a rasor, so as the blood may issue forth. Then take of Cantharides halfa spoonful, and of Eusorbium as much, beaten into fine powder, and mingle them together with a spoonful of Oyl-de-bay, and then mele them ha little pan, flirring them well rogether, so as that they may not boil over, and being so boiled hot, take two or three feathers; and anoint all the fore place therewith. That Hone, let not the Horfe fir from the place where you so dresse him for one hour after, to the intent he shake not off the ointment. Then carry him fair and foftly into the stable, and tie him as he may not reach with his head beneath the manger, for otherwise he will cover to bite away the smarting and pricking medicine, which if it should touch his lips, would quickly fetch off the skin. And also let him stand without litter all that day and night. The next day anoint the fore place with fresh butter, continuing so to do every day once for the space of nine dayes, for this shall allay this heat of the medicine, and cause both that, and the crust to fall away of it self, and therewith either clean take away the splent, of at least remove it out of the knee into the leg, and so much diminish it, as the Horse shall go right up, and halt no more through occasion thereof. Laurentius Russius would have the splent to be exceed knifting it least wife and Anathenia. splent to be cured by firing it longst wife and overthwart. I have feen the splent to be clean taken away thus: first having clipt away the hair growing upon the hard place, you must beat it with a good big stick of Hasel almost a foot long, in which stick somewhat distant from the one end thereof would be set fast a sharp prick of a little bit of steel, to prick the fore place therewish. once or twice to make the bloud iffue out, never leaving to beat it first fortly, and then harder and harder until it waxeth foft in every place to the feeling, and to thrust out the blood, partly with the flick, leaning on it with both your hands, and partly with your thumbs : that done, wind about the fore place with a piece of double red woollen cloth, holdingit fo asit may lie close thereunto; then fear it upon the cloth with the flat fide of your fearing iron, made hot; and not red hot, but so as it may not burn through the cloth; that done, take away the cloth, and lay up on the fore a piece of Shoomakers wax, made like a little cake, fo broad as is the foreplace and then fear that into his Legs with your fearing iron, until the wax be throughly moulten dryd, and funken into the fore: that done, fear another piece of wax in like manner into the fore, until it be dryed up, and then you may travel your Horse immediately upon it if you will, for he will not halt no more.

Splent is a forance of the least moment, unlesse it be on the knee, or else a through Splent both which cannot be cured. A Splent is a foundly hard griffle or bone, growing fall on the infide of the thin-bone of a Horfe, where a little making flark the finews compels a Horfe formulation of the flare of th to stumble. The cures are divers, and thus they be; If the Splent be young, tender, and but per

in breeding, then call the Horse, and take a spoonful of that Oyl called Petrolium, and with that Oyl rub the Splent till you make it fost; then take a fleam, such as you let a Horse bloud withal, and strike the Splent in two or three places, then with your two thumbs thruft it hard, and you shall see crush't matter and bloud come out, which is the very Solent : then set him up and let him rest, or run at grasse for a week or more. Others for a young Splent do thus; Take a Hasell stick and cut it square, and therewithal beat the Splent till it besoft, then take a blew cloth and lay upon the Splent, and take a Taylors pressing Iron madehot and rub it up and down upon the cloth over the Splent, and it shall take it clean away. But if the Splent be old and great, and grown to the perfection of hardness, then you must cast the Horse, and with a sharp knife slit down the Splent; then take Cantharides and Euforbium, of each like quantity, and boyl them in Oyl-de-bay, and with that fill up the flit, and renew it for three daves together, then take it away and anoint the place with Oyl-de-bay, Oyl of Roses or Tar: until it be whole.

Of a Malander

Malander is a kinde of Scab growing in the forme of lines, or strokes, overthwart the bent of Blundeville. A the knee, and hath long hairs with Aubborn roots, like the briftles of a Bore, which corrupteth and cankereth the flesh, like the roots of a childes scabbed head: and if it be great, it will make the Horse to go stiffe at the setting forth, and also to halt. This disease proceedeth sometime of corrupt bloud, but most commonly for lack of clean keeping, and good rubbing. The cure, according to Martin, is thus; First wash it well with warm water, then shave both hair and scab clean away, leaving nothing but the bare flesh, whereunto lay this Plaister: Take a spoonful of Sope, and as much of Lime, mingle them together, that it may be like paste, and spread as much on a clout as will cover the fore, and binde it fast on with a list, renewing it every day once the space of two or three dayes, and at the three dayes end, take away the Plaister and anoint the fore with Ovl of Roses made luke-warm, and that shall fetch away the crust-scurfe, bred by means of the Plaifler, which being taken away, wash the fore place well every day once with his own stale, or else with mans urine, and then immediately frow upon it the powder of burnt Oystershels, continuing thus to do every day once until it be whole.

Another of the Malander.

Malander is a peevish forance, and cometh of ill keeping, it is on the fore-legs, just on the Markhaill A inside, at the bending of the knee, it will make a Horse go stark, and stumble much. The cure is in this sort; Cast the Horse, and with some instrument pluck off the dry scab that will flick thereon, and rub it till it bleed, then take and bind it thereto for three days, in which space you shall see a white asker on the fore, then take that off and anoint it with Oyl of Roses or fresh Butter until it be throughly cured.

Of an upper Attains or over-reach upon the back sinem of the shapke, somewhat above the joynt.

He Italiane call this forance Attinito, which is a painful swelling of the master sinew, by means that the Horse doth sometimes over reach, and strike that sinew with the toe of his hinder-foot, which causeth him to halt. The signes be apparent by the swelling of the place, and by the Horses halting. The cure, according to Martin, is thus; Wash the place with warm water, and shave all the hair so far as the swelling goeth, and scarific every part of the fore place lightly with the point of a Rasor, that the bloud may issue forth. Then takeof Cambarides and of Euforbium, of each half an ounce, mingle them together with half a quarten of Sope, and with a flice spread some of this Ointment over all the fore, suffering him to rest there as you dreffe him for one half hour after, and then you may carry him into the stable, and there let him ftand without litter, and tyed as hath been faid before in the Chapter of the Spleen, and the next day dreffe him with the same Ointment once again, even as you did before. And the third day anoint the place with fresh Butter, continuing so to do the space of nine days, and at the nine dayes end, make him this bath; Take of Mallowes three handfuls, a Rose cake, of Sage a har dful; boyl them together in a sufficient quantity of water. And when the Mallowes be soft, put in half a pound of Butter, and half a pinte of Sallet Oyle; and then being somewhat warm, wash the fore place therewith every day once, the space of three or four dayes.

of 4 Nether taint.

The History of Four-footed Beasts.

Blundevile.

His is a little bladder full of jelly, much like unto a Wind-gal, not apparent to the eye, but to the feeling, growing in the midst of the pastern, fomewhat above the frush. It comesh by a strain, or else by some wrench, or by any other over-reach, and maketh the Horse to halt. The fignes be these; The neather-joynt toward the sewter-lock will be hot in feeling, and formewhat swollen. The cure, according to Martin, is in this fort; Tie him above the joynt with a list somewhat hard, and that will cause the bladder to appear to the eye. Then lance it with a sharp lift somewhat hard, and that will cause the shador to eppear to the eye. Then said after pointed knife, and thrust out all the jelly. That done, lay unto it the white of an Egge, and a little Salt beaten together, and laid upon flax or tow, and bind it fast unto the fore, renewing it once a day the space of four or five dayes, during which time let him rest, and then you may boldly labour him.

of an Attaint.

Markham.

N Attaint is a grief that cometh by an over-reach, as clapping one leg upon another, or by A forme other Horfes treading upon his heels. The cure is; Take a sharp knife and cut, out the over-reach, that is, if it be never to deep like a hole, cut it plain and smooth, how broad so ever you make it, then wash it with Beer and Salt, and lay to it Hogs grease, Wax, Turpentine, and Rosen of each like quantity, boyled and mingled together, and this will in few dayes heal him, be it never fo fore.

of an over-reach upon the beel.

→His is a cut, fo as the skin hangs down at the heel, made with the toe of the hinder foot, and is apparent to the eye, and it will cause the Horse somewhat to halt. The cure whereof, according to Martin, is thus; Cut away the skin that hangeth down, and bind a little flax dipt in the white of an Egge mingled with a little Bole-armony, renewing it every day once the space of three or four days, and that will heal it.

of false quarters.

"His is a rift fometime in the outfide, but most commonly in the inside of the hoos, because the infide is ever the weaker part, which fides are commonly called quarters, and thereof this forance taketh his name, and is called a false quarter; that is to fay, a crased or unfound quarter, which name indeed is borrowed of the Italians, calling it in their tongue, Fall quato. It cometh by evill shooing, and partly by evill paring. The fignes be these: The Horse will for the most part halt, and the rift will bleed, and is apparent to the eye. The cure, according to Martin, is thus; If the Horse halt, then pull off the shooe, and cut so much away on that side of the shooe where the grief is, as the shooe being immediately put on again, the rift may be uncovered. Then open the rift with a Rosenet or drawer, and fill the rift with a roll of Toe dipt in Turpentine, Wax, and Sheeps sewet molten, renewing it every day once until it be whole And the rift being closed in the top, draw him betwixt the hair and the hoof with a hot Iron overthwart that place, to the intent that the hoof may shoot all whole downward, and when the Horse goeth upright, ride him with no other shooe, until his hoof be throughly harded again.

Of halting behind, and where the grief is.

Blundevile.

The Horse halt behind, the grief must either be in the hip, in the stifle, in the hough, in the ham in the leg, in the neather joynt, pattern or foot. If he halt in the hip of a new hurt, the Horte will go fideling, and not follow fo well with that leg as with the other; but if it be old hurt, the fore hip will fhrink and be lower then the other. And is best seen, when he goeth up a bill, or upon the edge of some bank, so as the worst leg may go on the higher side, for then he will halt so much more, because it is painful unto him to go so unevenly wrinching his leg. If the grief be in the single then the Horse in his going will cast the slifle joyst outward, and the bone on the inside will be start the start of the source of the single will be start of the start of t bigger then the other. If the grief be in the hough, then it is by means of fome Spayen, a fome other hurt apparent to the eye. And the like may be faid of the ham, wherein may be seen the Selander, or such like apparent sorence, causing the Horse to halt. If the grid be either in the leg, pastern or foot, then you shall finde it by such figures as have been taged you before. And therefore let us now speak of those for ances that are properly incident to the hinder legs.

Of the String balt.

He String-halt is a disease that maketh a Horse twitch up his leg suddenly, and so halt much, it Markham. cometh lometimes naturally, and fometimes casually, by means of some great cold whereby the finews are strained: the best cure thereof, is to dig a pit in some dunghil, as deep as the Horse is high, and fer the Horse in, and cover him with warm dung, and so let him stand the space of two hours, then take him out and make him clean, and then bathe him all over with Train-ovl made warm, and it will help him.

Of a Horse that is hipped, or burs in the hips......

THe Horse is said to be hipt, when the hip-bone is removed out of his right place, which grief is called of the Italians, Mal del ancha. It cometh most commonly by some great stripe or strain, flipping, fliding or falling. The fignes be thefe: The Horse will halt, and in his going he will go fideling, and the fore hip will fall lower then the other, and the flesh in processe of time will consume clean away. And if it be suffered to run so long, it will never be restored unto his pristine estate. The best way, as Martin saith, to make him go upright, is to charge his hip and back with Pitch and Rolen molten together, and laid on warm, and then some flocks of his own colbur to be clapped upon the same, and so let him run to graffe untill he go upright. But the sore hip will never rise again fo high as the other. If the Horse be not hipped, but only butt in the hip, and that newly, then first take of the Oyl de-bay, of Dialthea, of Nerval, of Swines grease, melt them all together. flirring them continually until they be throughly mingled together, and anoint the fore place against the hair with this Ointment every day once, the space of a fortnight, and make the Ointment to fink well into the flesh, by holding a hot broad bar over the place anointed, weaving your hand to and to, until the Ointment be entred into the skin. And if at the fortnights end, you fee that the Horse amendeth no white for this, then flit a hole downward in his skin, and an inch beneath the hip-bone, making the hole so wide, as you may easily thrust in a rowel with your finger, and then with a little broad flice or iron, loosen the skin from the flesh above the bone, and round about the same, so broad as the rowel may lie flat and plain betwixe the skin and the flesh, which rowel would be made of foft Calves Leather, with a hole in the midft like a ring, having a threed tied unto, it, to pull it out when you would cleanfe the hole, and if the rowel be rolled about with flax fast tyed on, and anointed with the ointment under written, it will draw so much the more; and thrust in the rowel first double, and then spread it abroad with your finger. That done, tent it with a good long tent, of flax or tow dipt the little Turpentine and Hogs grease molten together and made warm, and cleanse the hole, and the rowel every day once, and also renew the tent every day for the space of a fortnight. And before you dreffe him, cause him every day to be led up and down a foot paces quarter of an hour, to make the humors come down, and at the fortnights end pull out the rowel, and heal up the wound with the same salve, making the cent every day lesser and lesser until it be whole. And so soon as it is whole, draw with a hot Iron croffe lines, of eight or nine inches long, right over the hip-houe, to as the rowelled place may be in the very midft thereof, and burn him no deeper, but to as the skin may look yellow, and then charge all that place, and over all his buttocks with this charge i Take of Pitch a pound, of Rosen half a pound, of Tar half a pinte; boyl them together, and then being good and warm, spread it on with a clout tyed in a riven flick, and then clap on a few, flocks of the Horses colour. And if it be in Summer, let the Horse run to grasse a while, for the more he travelleth at his own will, the better it is for him.

of stifting, and burts in the stifte.

The Horse is said to be stifled, when the stifling bone is removed from the place; but if it be not removed nor loosened, and yet the Horse halteth by means of some grief there, then we lay that the Horse is hurt in the stifle, and not stifled. The stifle cometh by mans of some blow, or lome great strain, slipping or sliding. The signes be these; If he be slifted , the one bone will stick out farther then the other, and is apparent to the eye. Martin would have you to cure the flifte, in, all points like unto the shoulder pight, faving that the pins need not be so long, because the shifting place is not so broad as the shoulder, and standing in the stable, let him have a pastern with a Ring on his fore-leg, and thereunto fasten a cord, which cord must go about his neck, and let it be so much strained as it was the shoulder. frained as it may bring his fore leg more forward then the other to keep the bone from flarting out. But fife Horfe be but hurg in the ftifle with some ftripe or frain, then the bone will not ftand oue. but perhaps the place may be swollen. The cure, according to Marting is thus; First anoint the place with the Ointment mentioned before, every day once the space of a fortnight; and if the Horse and mentioned before, every day once the space of a fortnight; and if the Horse and the state of the space of a fortnight; mend not with this, then rowel him with a hearen rowel, or elfe with a quill, and let the neather hole be somewhat before the fore place, and cleanse the hole every day, by turning the rowel, continuing fill to anoint the place with the Ointment aforesaid, and that will make him whole.

of foundering behind.

His haps most commonly when a Horse is very fat, and hath his greate moulten within him which is soon done with every little heat. You shall perceive it by his going, for he will be afraid to fet his hinder-feet to the ground, and he will be so weak behind, as he will stand quive-ring and shaking, and covet alwayes to lie down. The cure, according to Martin, is thus: First garring and making, and cover always then force him to go a while to put him in a heat, and being someter him about the houghes, and then force him to go a while to put him in a heat, and being some what warm, let him bloud in the thigh veins, referving of that bloud a pottle, to make him a charge in this fort; Put unto that bloud, of Wheat-flower and of Bean-flower, of each a quarter of a peck, of Bole-armony one pound, of Sanguis Draconis two dunces, fix Egges, shells and all, of Turpentine half a pound, of Vinegar a quart; mingle all these things together, and therewith charge both his hait a pound, or vinegat a quast, ill against the hair. And if the Horse cannot dung, let him bersked, and give him this glyfter; Take of Mallowes three handfuls, and boyl them well in fair Water from and give min this given frainit, and put thereunto half a pound of Butter, and of Sallet Oyl a a pottle to a quart; then firainit, and put thereunto half a pound of Butter, and of Sallet Oyl a a pottie to a quart; the analysis of this belly, give him also this drink to comfort him; Take of quarter of a pinte, and having emptied his belly, give him also this drink to comfort him; Take of quarter or a pinte, and put thereunto a little Cinamon, Mace, and Pepper, beaten into fine powder, and of Oyla quarter of a pinte, and give the Horse to drink of that luke-warm with a horn. and or Oyia quarter of a pince, and given a good while together if he beable to go; if not, then tie him up to the rack, and let him be hanged with Canvas and Ropes, so as he may stand upon the ground with his feet : For the leffe he lyeth, the better ; and pare his hinder-feet thin, untill the dew ground with insteet . To the floors again, stop the hoofs with Bran and Hogs greafe boyled togecome out; and tacking on the shoots again, stop the hoofs with Bran and Hogs greafe boyled togecome out; ther, and let both his feet, having this geer in it, be wrapped up in a cloth even to his pafferns, and there tie the clout fast. Let his diet be thin, and let him drink no cold water, and give him in Winter wet hay, and in Summer graffe.

of the dry Spaven.

Blundevile.

The dry Spaven, called of the Italians, Spavano, or Sparavagno; is a great hard knob as big as a Walnut growing in the infide of the hough, hard under the joynt, nigh unto the malter vein, and caufeth the Horfe to halt, which forance cometh by kinde, becaufe the Horfes Parents perhaps had the like difeafe at the sine of his generation; and fometime by extreme labor and heat diffolving humors which do descend through the master vein, continually feeding that place with evil nutriment, and causeth that place to swell. Which swelling in continuance of time becometh lo hard as a bone, and therefore is called of some the Bone Spaven. It needeth no fignes or tokens to know it, because it is very much apparent to theeye, and therefore most Farriers do take

Notwithstanding, Martin faith, that it may be made lesse with these remedies here follow ing; Wash it with warm water, and shave off the hair so far as the swelling extendeth, and fcarifie the place so as it may bleed; then take of Cantharides one dozen, of Enforblum half a spoonful, break them into powder, and boyl them together with a little Oyl-de-bay, and with two or three feathers bound together, put it boyling hot upon the fore, and let his tail be tyed up for wiping away the medicine; and then within half an bour after fet him up in the stable, and it him so as he may not lie down all the night for fear of rubbing off the medicine, and the next day anoint it with fresh butter, continuing thus to do every day once the space of five or sixdays, and when the hair is grown again, draw the fore place with a hot Iron; then take another hot sharp Iron like a Bodkin, somewhat bowing at the point, and thrust it in at the neather end of the middle line, and so upward betwixt the skin and the flesh to the compasse of an inch and a half. And then tent it with a little Turpentine and Hogs grease moulten together and made warm , renewing it every day once the space of nine dayes. But remember first immediately after his burning to take up the master vein, suffering him to bleed a little from above, and tie up the upper end of the vein, and leave the neather end open, to the intent that he may bleed from beneath until it cease it felf, and that shall diminish the Spaven, or elenothing will do it.

of the Spaven, both bone and bloud.

Markbam.

Doubtless a Spaven is an evill forance, and causeth a Horse to halr principally in the beginning of his grief; it appeareth on the hinder-legs within, and against the joynt, and it will be a little swoln; and some Horses have a thorough Spaven; which appeareth both within and without the Spaven there are a thorough spaven; which appeareth both within and without the Spaven there are a thorough spaven. within and without. Of the Spaven there are two kindes, the one hard, and the other folt, that is, a Bone-Spaven, and a Bloud-Spaven; for the Bone-Spaven, I hold it hard to cure, and therefore the left age of the space. therefore the lesse necessary to be dealt withal, except very great occasion urge; and thus may be holpen.

Cast the Horse, and with a hot Iron slit the flesh that covereth the Spaven, and then lay upon the Spaven, Cantharides and Euforbium boyled together in Oyl-de bay, and anoint his legs round Of the Horse, and

about, either with the Oyl of Roses, and with Unguinnan album gamphiratum. Dresse him thus for three dayes together, then afterward take it away, and foothree dayes more lay unto it only upon flax and unfleck't Lime, then afterward dreffe it with Tar until it be whole.

The Cambarides and Enfonbium, will eat and kill the fpungy bone, the Lime will bring it clean 45 way, and the Tar will fuck out the poifon, and heal all up found: but this cure is dangerous. for it the incision be done by an unskilful man a and he either by ignorance, or by the swarving of his hand, burn in twain the great vein that runs crosse the Spaven, then the Horse is

Now for the bloud Spaven that is easily helps, for I have known divers which have been but newly beginning, helpt only bytaking up the Spaven vein, and letting it bleed well beneath, and then flop the wound with Sage and Salt, but If it be a great bloud Spaven, then with a sharp knife, cut it as you burnt the bone Spaven, and take the Spaven away, then heal it up with Hogs greafe and Turpentine only.

Of the wet Spaven writhrough Spaven.

This is a fost swelling growing on both sides of the hough, and seems to go clean through the hough, and therefore may be called a through Spaven. But for the most part the swelling is on the infide; because it is continually fed of the master vein, and is greater then the swelling on the outlide. The Italians call, this forance Laierda; or Gierdone; which feemeth to come of a more fluxible humour, and not fo viscous or flimy as the other Spaven doth, and therefore this waxeth. mustble humour, and not to yntous or many sature of the parent corn, and energies this waxette not folder, not grower to the nature of a bore as the other doth, and this is more curable then the other. It needs no figures, because in a apparent to the eye, and easie to know by the description thereof before made. The cure, according to Mariii, is thus; First wash, shad farishe blace as before; then take of Cambarides half an ounce, of Enfortum an ounce broken to powder, and Oyl-de-bay one ounce, mingle them well together cold, without boyling them, and drelle the fore therewith two dayea together, and every day after, until the hair be grown again anoint it with fresh Butter. Then fire him both without and within, as before, without tenting him, and immediately take up the mafter vein, as before; and then for the space of nine dayes, anoint him every day once with Butter, until the fired place begin to scale, and then wash it with this bath; Take of Mallowes three handfuls, of Sage one handful, and as much of red Nettles, boyt them in water until they be fost, and put thereunto a little fresh Butter, and bathe the place every day once for the space of three or four dayes, and while the hunning be whole, let the Horse come in

This is a kinde of Scab breeding in the ham, which is the bent of the hough and is like in all fort to the Malander, proceeding of like causes, and requireth like cure, and therefore re-

of the bough bony, or hard knob. I don't be solly solly and the don't be solly a don't be solly and the solly are solly ar His is a round swelling bony, ilike a Paris ball, growing upon the alpor allow of the hough, and therefore I thought good ten call it the shough bony. This storage cometh of some stripe on bruife, and as Marin saith, is cated thus; Take a round hot iron fomewhat there end like a good his bodding to the call of the ca porties and as Marin faith; is, entractinus; Take's round not iron tomewhat there are end like, a good big bodkin, and let it be formewhat benging at the point, each in holing the fortwith your left hand, pulling it formewhat from the finewas prierce it with the iron's geing first made order, but, through the penalt, in the opening it in the prierce it with the belly penalt made order the fine jelly may iffus downward out at the hole; and having abruk outall the jelly; each the bole with a tentiof, flag dig. in Turpentine, I and klogs: greate moltenerogether, and also noint the outside, with Hogs greate made warm; renewing the every day some until the bole be ready to thut up, making the tentievery, day lesser and lesser, to the intentio may bell up.

of the Curb.

Of the Carb.

This is a long swelling, bear at his orion a guibir to drome and senared a significant and caused. Blundevile, the Horieto hair, after that she hat been a while sabound, and thereby somewhat hateed. Blundevile, the Horieto hair, after that she hat been a while sabound, and thereby somewhat hateed. Blundevile, by the more that she will be the same that the same that is the same that the same balf an ounce, and fir them well together, and being made warm, charge the fore three or four

with Pitch and Rolen molten together, and lay it on good and warm, and clap thereon fome flocks

of his own colour, or fo nigh as may be gotten, and nemove them not juntil they fall away of them.

And the states

felves. And for chelipace of nine dayes the Horle telt, and come in no wer, a propose contraction of the stage of the base of the proposed are the format the Another of the Curb. dans

Markham.

and others a ten and her come out of the fire Curb is a forance that maketh a Horse to halt much, and it appears upon his hinder legs, A draight behind upon the cumbrel place; and a titole beneath the Spaven and of will be fwole as big as half a Walout. The cure followorh; Tskes small cord and bind his legs hard above it, and beneath it, then beat it, and rub it wish a heavy aliek cilling row fort, other within floam finke it in beneath it, the most sea, and with your thumbs cruck out the filthy havied matter then look the tord, and anoint it with Butter until it be whole.

working of the Pains.

Blundevile.

His is a kind of Scab, called in Italian, Grappe, which is full of freetting matterill water, and it breedeth in the patterns for lack of clean keeping and good rubbing after the Florie hath ben journyed, by means whereof, she fand and dirt remaineth in the hair, fretteth the skin and defi, and to breedeth a Scab. And therefore those Horses chat have long hair, and are rough about the feet, are soonest troubled with this dista fe, if they be not the cleanlier kept. The figures be thefe; His less will be (wollen and hot, and water will iffue out of the Scab, which water is hot and fretting, as it will will be involved and mother was made to the core, according to Martin, is that a First wish foold off the hair and breed Scabe, to far as it goeth. The core, according to Martin, is that a First wish well all the pasterns with Boer and Butter warmed sogether, and his legs being somewhat dryed with a cloth: clip away all the hair, faying the seweer locks. Then take of Turpentine, of Hogs graie, of Hony, of each like quantity, mangie them together in a pot, and put thereto a little Bole amony, the yolks of two Egges, and as much Wheat flower as will thicken the things aforesaid, and mike it plaister like, and for that cause it had need to be very well wrought and flirred together. Then with a flice frike fome of the platter upon fuch a piece of linnen cloth as will ferve to go roundabout a mee trinke to the or the planter appendict a piece or infinencious with the wholes and let not the pattern, and bind it fait on with a coller, renewing iclosice a day until the wholes and let not the pattern, and bind it fait on with a coller, to make it is a collection of the pattern, and bind a waif this Floric be travelled nor fland wet, in the commendation of the pattern with the collection of the pattern of the pattern, and bind it fait on with a collection of the pattern, and bind it fait on with a collection of the pattern, and bind it fait on with a collection of the pattern, and bind it fait on with a collection of the pattern, and bind it fait on with a collection of the pattern, and bind it fait on with a collection of the pattern of

Markham

DAins is a forance that cometh of hot ill humors of ill keeping; it appeareth in the Fetlocks and will swell in the Winter time, and will ferid forth Iharp water ; the hair will stare : and the cure is thus; Wash them every day twice or thrice with gunpowder and Vinegar, and they will be whole in one week at the most.

" His is a kind of Scab breeding behind, fornewhat above the neather joynt, growing overhwart the fewter lock, which cometh most commonly for being bred in cold ground or ele for lack of good dreffing, after that he hath been laboured in foul mire and direy ways, which dore lying fill in his legs, freeteth the skin, and maketh feabby rifts, which are foon beed, but not fo foon some awayi The anguish whereof maketh his legs formewhat to swell and specially in Winter and spring time, and then the Horse goeth very fifty, and with great pain. The forance is apparent to the eff and is zured according to Mertin, in this fort , Take a piece of linnen cloth, and with the falvereind in the last Chapter, make such a plaister as may coverall the fore black, and what the such that the such as the fore black, and what his covery day successful the fore black, and bind to his on that of the such as the suc at the three dayes and, to wash them with a little Beef broath of dish water. All of giant all

of Frettishing.

Blundevile.

Rettishing is a forance that cometh of riding a Horie till he fweat, and then to set him up with love litter, where he taketh suddenly cold in his seen wild chiefly the fore it is indeed to heel in the heart of the foot; for it will grow dun, and what white had to make a round, and all in time it will show the wringles on his hoof, and the tongrading which was brinked all in the heart of the contract on hard glound, not well it will not will have with the many free that he had parely for the will be able to tread, our money on hard glound, not well it will not the sumble will be the sumble to tread, our money on hard glound, not well to the work there is a his contract of heart here. It have the bring extreme blook accessor of singly graph, then the foot and the will be founded as and to limit it than the Eggestian was graphed but him fundable will be founded as an one of the contract of the result on an execution is true a lake of vernescess princes a partiage from a second of a classic or flour design and this characters will together, and being that warm, charge the fee for or flour design and the classic or flour

Of Sorances or griafy kint be commen to all Fore-feet.

Therrowe have declared unto you the causes, lignes and care of all fuch griefs as are properly indent, either to the fore-legs, or hinder legs: now therefore we freak of those gratis that son all gas of the property of the most of the property of the part and property of the part of the pa

of Windgals.

He Windgal called of the Lialians, Galla; is a bladder full of corrupt jelly, whereof fome be Blundevile. great, and fome be finall, and do grow on each fide of cherjoynt, andie finantificant effecally in Summer feafon; when the weather is hot and the stalys thand, as the blorfe is not able to travel, but halteth down right. They notine for the most part through extreme labour add hext whereby the humors being diffolved, ido flowland refer time the holtow sheets before the method founts, and there be congested and covered drish a thin skindikon bladders They be apparent to eye, and therefore need no other fignes to sknow them: of The chie whereof according to abdition is thus: Wash them with water, and shave be ithe hair, frantie them with the point of a rather and dress them with Cantharides in the folf fame manner as the optent in the knee was ranght to fore and anoint them afterward with Butten untill the akin be wholen and if this will por heal it theholow them with a hot Iron like a ranged staffe of That done, flir the middle line whe to patieth sight down through the windgal wigh a fharp knife, beginning beneath, nand fo upward the wingth of half an inch, to the intent you may thrush the jelly mie at that hole sithen lay unto it wlittle Pitch and Rol zen molten together, and made luke-warm, and put a few flocks on it, and that will heal him. And wod may dry up the Windgal in fuch manner as here followeth: First chop off the hair so far as the Windgal extendeth, and having friekenit with a firsth, shruthout the yelly with pour singer. Then take apiece of red wollen cloth and clap it to the place, and with a hot broad fearing Iron fear it, fo as

the Iron may not burn shuough the cloth, which is done to dry tip the humoral lo shame and I'V Then having taken away, the cloth, lay unito the place a piece of Shoomakeds was midd like a flat cake, about the breadth of a taken a and with your ledli normade over hobout treek softly upon it half, shooth wish it deliming up north from the district and particular of the state of the stat

ther, and make a falve thereof, and with your linger anone. But a fore place, the changer you go, the intent you may the enter this behind the the changer and the characteristic product of the characteristic product of the characteristic product.

Wingals are easie to cure, they be little swellings like blebs or bladders, on either side the joynt Markham.

Markham. of great travel, in hard, gravelly, or fandy ways. The cure is: Take Pitch, Rozen, and Mastick, of each like quantity, melt them together, and wish a flick lay it round about the Horfes legs, and whileft it is not lay flocks thereon; the nature of this plainten, is not an order to dome asker whileft there is Coy Windgalon the Horles legs; but when they are dryed up, thatilt will fall away of it felf. il-so of W Lime kned together, for the value, that he are by and an he proves the fore with Bores greate and Annehe fore with Bores greate and Annehe sadding guidants W JO

This cometh many times by treading away in tome Carp root or otherwise. The signes be these:

The joynt will be swollen and fore, and the Horse will halt. The cure whereof according to Martin is thus: Take of Diehhea halfa pound, and so much is hipryal y mingla them to gother i and anoint the describe the rewith she fing to wall with both your hands, the the Oistmethathany ender, continuing to to do every day once, until the Oistmethathan and the title distribution of the will not provail, then own the thick of the continuing to to do every day once, until the Oistmeth but it will not provail, then own the thick of the wall not provail, then own the thing of the thing the first of the last first own described the last first of the last first own described the last first own describ

are of their own nature cold and dry, waxed hard, cleaveth to fome bone, and in procefed to councid a bone. The figures be thefe r. side the process of the specific order to be figures bethefe r. side the specific order to be specified by the best of the content of the content of the best of the content of be broad, take of Enforthm one ounce, of Cartinarides half an ounce, broken into fire proceed of Oyl-de-hay one ounce; and it tinging rebuild the state of this proyection of Oyl-de-hay one ounce; and it tinging rebuild the state of this ray three: however, the tire of the state fire the fore place with right lines from this phase works about a part of the phase of the phas edge of the drawing Iron be as thick as the back of a measurate, and have this for the

skin may look yellow: that done, coper the burning with Pitch and Found their

ther, and clip thereon flocks of the Harrowa colo or former or my the ar about three days after fee regain tome of the last mention as platter, or elements

Miller or to be offiche Shakel Belle, on a some of the

The a Horse be galled in the pasterns, with shakel, lock pastern, or hatter, anoint the fore place with a little Honey and Verdigrease boyled together; untill it look red, which is a good Ontment antitiemoney and vertigitate over and immediately from upon the Ointment, being first ald upon for all gallings on the withers, and immediately from upon the Ointment, being first ald upon for all gallings on the witners, and that will flick faft, continuing to to do every day once until it be whole.

Markbam.

of burts in the Legs, that cometh by casting in the halter or collar.

Thehanceth many times, that a Horse having some it chunder his ears; is desirous to stratch the fame with his hinder-foot, which whileft horeacheth to and fro, doth faften in the collar or hall ter, wherewith the more that he friveth the more he galleth his legs reand many times it chancel for that he is tyed to long, by means whereof being laid, and the halter flack about his feet, rifine perhaps or turning he faarleth himfelf fo as he is not able to get up, but hangeth either by the neck or lags, which fomesime are galled even to the hard bone.

Ruffus calleth fuch kind of galling Capifraime, which he was wont to heal with this Ointment here following praising it to be excellent good for the cratches, or any seab, brusse, or wound? Take of Oyl Olive one ourses, of Turpentine two or three ourses; melt them together over the fire, and then put thereunto a little Wan, and work them well together, and anoint the fore plate there with. Marin faithint is good to anoint the fore place with the white of an Egge and Sallet Orl besten together; and when it cometh to a feab, anoint it with Butter) being molten; until it food brown A it is the variety of the state of the variety of the state of the variety of the

Of the Gratches, or Rapstails, called of the Italians, Crepacie.

His is a kinde of long scabby rifts growing right up and down in the kinder pare, from the second to the curb, and cometh for lack of clean keeping, and its easily feer if you take up the horse foot, and lift up the hair. The cure according to Marin is thus v. Take of Tiffering half a pound, of Honey a pinte, of Hogs goçase a quartern, and three yolks of Egges, and of Boll, air, mony a quartern, beaten into itae powder; of Bean-shower half a pinte; mingle ail these well toge, mony a quartern, beaten into itae powder; of Bean-shower half a pinte; will the well toge. ther, and make a salve thereof, and with your finger anoint all the fore places, sheading the hair as you go, to the intent you may the easier finde them, and also to make the salve enter into the skin, you go, to the intent you may the eather since them, and and to make the laive enter into the skin, and let the Horfe come in no wet, until he be whole.

Interpret the since the since is the solid s

in the pafterns under the Fet-locks; as if this skin were cut over the tree that a man may lay to Wheat-firaw. The cure is thus a Binde unto them, (the hair being cut clean away) black Sope and Lime kned together, for three days, then lay that by, and anoint the place with Butter; and heal the fore with Bores greafe and Tanmixt well together.

establed the part of the property of the pring bone. The part of the principle of the princ by lome blow of another Horse, or by firiting his one food against fome full, or Rose of hich like cafualty. The pain whereof breedeth a vifcous and flinsy humor, which reforting to the bones, that are of their own nature cold and dry, waxeth hard, cleaveth to some bone, and in process of time becometh a bone. The fignes be thefe: The Horfowill halt, and the hard swelling is apparent to the eye, being higher then any place of the cronet. The cure according to Martin is thus: Figh washie well with warm water, and shave away all the half, to as the fore place may be all dispersed. Then fearifie it lightly with the point of a rator, to be the blood may five forth. Then if the fore he broad take of Furnism and a course of Control of the course of Furnism and a course of Control of the course of Furnism and a course of Control of the course of Furnism and a course of Control of the course be broad, take of Euforbium one ounce, of Cantharides half an ounce, broken into fine powder, and edge of the drawing Iron be as thick as the back of a meat-knife, and burn him so deep as the skin may look yellow: that done, cover the burning with Pitch and Rozen molten together, and clap thereon flocks of the Horfes own colour, or fomewhat nigh the fame, and also three days often law and also about three days after lay again some of the last mentioned plaister, or Ointment; and all

Of the Horse.

new flocks upon the old, and there let them remain, until they fall away of themselves. But if their Ring-bones, on knobs, breed in any other place, then in the Cronet, you shall cure them as is before faid, without firing them.

Of the Ring-bones

He Ring bone is an ill difease, and appeareth before on the foot above the hoof, as well before Markbath. as behinde, and will be swoln three inches broad, and a quarter of an inch or more of height. and the hair will flare and way thin, and will make a Horse hale much. The cure is 1 Cast the Horse. and with an Iron made flat and thin, burn away that griftle which annoys him; then take Wax, Turand with it sweethe fore: This Plaister will also cure any other wound or ulcer what soever.

Of the Crown-Scab.

His is a kinde of filthy and stinking Scab, breeding round about the feet upon the Cronets, and Blundevile: is an elvistrand painful difease, called in feelian, Crifaria. It feemeth to come by means that the Horse hath been bred in some gold wet soil, striking corrupt humors up to his face; and therefore the Horse that hath this grief is worse troubled in Winter then in Summer. The signes be these: The hair of the Cronets will be thin and staring like briftles, and the Cronets will be always mattering, and run on a water. The cure according to Martin is thus: Take of Sope, of Hogs-greafe, of each half a pound, of Bole-armony a little, of Turpentine a quartern; and mingle them all together, and make a Plaisten, and binde it fast on, renewing it every day once, until it leave running, and then washit with strong Vinegar, being luke-warm, every day once, until the fore be clean dryed up, and let him come in no wet until it be whole.

Of hurts upon the Cronet crossing one foot over another, which the Italian's call Supraposte.

Manin faith, wash it well with white Wine, or with a little stale, and then lay unto it the white of an Egge, mingled with a little Chimny soot and Salt, and that will dry it up in three or sour days, it it be renewed every day once.

Of the Quitter-bones.

His is a hard round swelling upon the Cronet, betwixt the heel and the quarter, and groweth I most commonly on the inside of the foot, and is commonly called of the Italians, Setula or Se-14. It cometh by means of gravel gathered underneath the shooe, which fretteth the heel, or else by the cloying or pricking of some nail evil driven, the anguish whereof lopseness the griftle, and so breedeth evil humors, whereof the Quitter-bone springeth. The signes be these: The Horse will halt, and the swelling is apparent to the eye, which in sour or sive days coming to a head, will break out with matter at a little deep hole like a Fifula. The sure according to Mertin is thus: First, burn about the quitter-bone with a hot Iron, in manner of half a circle, and then with the same Iron draw another right strike through the midst thereof. Then take of Arsenick the quantity of a Bean beaten into fine powder, and put it into the hole, thrufting it down to the bottom with a quill, and flop the mouth of the hole with a little tow, and binde it fo fast with a cloth, and cord, as the Horse may not come at it with his mouth, and so let it rest for that day. And the next day, if you see that the fore looketh black within, then it is a figne that the Arsenick hath wrought well and done his part. Then to allay the burning thereof, tent the hole with flax dipt in Hogs-greafe, and Turpentine, molten and mingled together, and cover the tent with a bollter of Tow dipt also in the Ointment aforesaid, continuing so to do every day once, until you have gotten out the core. Then shall you see whether the loose griftle in the bottom be uncovered or not; and if it be uncovered, then feel with your finger, or with a quill, whether you be nigh it or not. And if you be, then taile the griftle with a little crooked instrument, and pull it clean out with a pair of small nippers, meet for the pupose. That done, tent it again with a full tent dipt in the aforesaid Ointment, to allwage the anguish of the last dressing, and stop it hard, to the intent that the hole may not shrink toguher, or close up; and the next day take out the tent, and tent it a new with the Salve or Ointment taught in the Chapter of the Shakel-gall, renewing it every day once until it be whole, keeping always the mouth of the fore as open as you may, to the intent that it heal not up too falt, and let nottheHorse be in any wet, nor travel, until he be perfectly whole.

Of the Quitter-bone.

O litter-bone is a round hard swelling upon the Cronet of the hoof, betwire the hoof and the Markbam quarter, and for the most part groweth on the inside of the foot : the Original effect thereof is the fretting of gravel underneath the shooe, which bruifeth the heel; or elfe by means of some

flub, or the pricking of some nail, through the pain whereof the griftle is loosened, breeding evil humors, which be indeed the ground of the Quitter-bone: it is to be known by the Horses halfhumors, which he indeed the ground of the Sunctional the thin three or four days will grow uning, and by the apparent swelling to the eye of that part, which in three or four days will grow uning, and by the apparent swelling to the eye of that part, which in three or four days will grow uning. ing, and by the apparent livering to the cycle of the parties at a little hole. The cure is thus: Take a hot Iron, made in fashion of a knife, and with it burn out the flesh, in compass of a Moon, Take a not iron, made in familion of a wint, out too: Then take Verdigreafe, fresh Butter, and Tar, till you come to feel the griftle, then burn it out too: Then take Verdigreafe, fresh Butter, and Tar, molten together, and dip fine Tow therein, stop up the hole, then lay thereon a Sear-cloth of molten together, and dip fine Tow therein, stop up the hole, then lay thereon a Sear-cloth of Deer-sewet and Wax, and so let him rest for the first day: the next day; take of Mel roseum, Oyl of Roses, Wax, and Turpentine, of each like quantity, infine them all on the fire toger ther; and with the Salve dress the fore morning and evening, till it be whole. But if you finde any proud fiesh to grow, then forget not to lay thereon some red Lead, or Verdigrease: and with any proud nein to grow, their torget not to lay their to the wound heal not fafter then the bottom, for fear all have an especial regard, that the upper part of the wound heal not fafter then the bottom, for fear of Fistulating.

of the Gravelling.

Blundevile.

"His is a fretting under the foot, most commonly in the inside, and sometime in the outside. and fometime in both fides together of the heel. It cometh by means of little gravel flores getting betwixt the hoof, or calking, or spunge of the shooe, which by continual labour and treading of the Horse, doth eat into the quick, and the rather, if his heel be soft and weak, or that the shooe do lie slat to his foot, so as the gravel being once gotten in, cannot get out. The signes be these: The Horse will hale, and covet to tread all upon the toe, to savour his heel. The cure according to Martin is thus : First pare the hoof, and get out the gravel with a corner, or draw. er, leaving none behinde, for if you do, it will breed to a Quitter-bone. That done, ftop him with Turpentine and Hogs-grease molten together, and laid on with tow or flax, and then clap on the shoot to keep in the stopping, renewing it every day once until it be whole. And suffer the Horse to come in no wet, until he be throughly whole. If a gravelling be not well stopt to keep down the flesh, it will rise higher then the hoof; and not only require more business in bolstering it, but also put the Horse to more pain.

of Gravelling.

Markbam.

Ravelling is a hurt will make a Horse to halt, and cometh of gravel and little stones, that Igoeth between the shooe and the heart of the foot. The cure is: Take off the shooe, and let him be well pared; then fet on the shooe again, and stop it with Pitch, Rozen, and Tallow, and of Surbating. this shall help.

His is a beating of the hoof against the ground, called of the Italiant, Sobatitura; it comell fometime by means of evil shooing, lying too flat to his foot; or by going long bare foot, and sometime by the hardness of the ground, and high lifting of the Horse. And those Horses that be flat-footed, the coffins whereof are tender and weak , are most commonly subject to this forance. The fignes be these: the Horse will halt on both his fore-legs, and go fliffely and creep ing, as though he were half foundered. The cure according to Martin is thus: Take of his shooes, pare him as little as may be; and if the shooes be not easie, that is to say, long, large, and hollow enough, then make them fo, and then tack them on again with four or five nilk That done, stop his feet with Bran, and Hogs-grease boyled together, so hot as may be; and allo cover all the coffin round about with the same, binding all in together with a cloth, and a lift fallened about the joynt, renewing it every day once, until it be whole, and give the Horse during that while warm water; and let him stand dry and warm, and not be travelled until he be whole.

Of a Prick in the sole of the Foot, by treading on a nail, or any other sharp thing that doth enter into the Foot.

Blundevile.

"He fignes be these: If a man be on his back when he treadeth on any such thing, he shall set The fignes be thele: If a man be on his back when he treadern on any such thing, the that the Horse will lift up his soot, and cover to stand still to have help. And if it chance at any other time, the halting of the Horfe, and the hurt it felf will shew. The cure according to Martin is thus: Pull off the shooe, and pare the foot; and with a drawer uncover the hole, mixing the mouth so broad as a two penny piece, then tack on the shoot again. That done, stop it, by pouring into the hole Turpentine and Hogs-grease molten together, and lay some flax, or tow upon it; and then stop all the Horses foot with Horse-dung, or rather with Cow-dung, if you can get it; and splent it either with sicks, or else with an old shooe-sole, so as the stopping may abide in, renewing it every day once until it be whole, and let the Horse come in no wet. If this be not well cured, or looked to in time, it will caufe the hoof to break above, and to loofen round about and perhaps to fall clean away. But if you fee that it begins to break above, then make a greater

ine beneath by opening the hole wider, and taking more of the fole away, that the fleth may have the more liberty. Then take of Bole-armony half a quartern, Bean-flowre, and two Egges. have the most and mingle them well together, and make a plaister thereof upon Tow, and lay it round about the Cronet, binde it fast on, and so let it remain the space of two days, and then renew it again, not failing fo to do every two days untill you fee it wax hard and firm above. For this plailer being restrictive, will force the humors to refort all downward, which must be drawn out with Turpentine and Hogs-grease as before, until it leave mattering, and then dry it up wish burnt Allum beaten to powder, and strowed uponit, with a little stax laid again upon that, con-

Of the Horse.

Of Accloyd or Prickt.

he be whole.

tinuing to to do every day once, until it be hardned; and let not the Horse come in any wet, until

A Coloyd is a hurt that cometh of thooing, when a Smith driveth a nail in the quick, which Marklam. will make him to halt. And the cure is; to take off the thooe, and to cut the hoof away, to lay the fore bare: then lay to it Wax, Turpentine, and Deer-fewet, which will heal it,

Of the Fig.

TF a Horse having received any hurt, as before is said, by nail, bone, splent, or stone, or otherwise in the fole of his foot, and not be well dreffed and perfectly cured, there will grow in that place a certain superfluous piece of flesh, like a Fig: and it will have little grains, in te like a fig, and therefore is rightly called of the Italians, Un fice, that is to fay, a fig. The cure whereof according to Matin is thus: Cut it clean away with a hot Iron, and keep the flesh down, with Turpentine, Hogs-greefe, and a little Wax laid on with Tow, or Flax, and flop the hole hard, that the flesh site not, renewing it once a day until it be whole. of a Retreat.

"His is the pricking of a nail, not well driven in the shooing, and therefore pulled out again by the Smith, and is called of the Italians, Tratta messa. The cause of the pricking may be partly the rash driving of the Smith, and partly the weakness of the ing may be partly the rash driving of the Smith, and partly the weakness of the nail, or the hollowness of the nail in the shank. For if the stood weak, the point many times be deth away into the quick when it should go right forth. It statteth and shivereth in the driving into two parts, where of one part raises the quick in pulling out, or else perhaps breakneth clean assigner, and so remaines the shinder, and this kinde of pricking is worse than the cloying, because it will rankle worse, by reason of the slaw of Iron, remaining in the sless. The signes be these if the Smith that driveth such a nail be so, lewd, as he will not look unto it before the Horse depart, then there is no way to know it, but by the halking of the Horse, and searching the soof stift which a hanmer by, knocking upon every clinging. For when you knock upon that nail, where the grief is, the Horse will shrink up his soot. And if that will not serve, then pinch or gripe the shoot with a pair of pinsons round about until you have found the place grieved. The cure according to Marin is thus: First, pulloss the shoot, and then open the place grieved with a Butter or Drayair, so as you may pencive by seeing or seeing, whether there be any piece of nail or not; if there be, to pull it out, and to stop the hole with Turpengine, Wax, and Sheeps sewer molten together, and so poured hot into the hole, and then lay a little Townponit, and clap on the shoot rome in any wet, and it must be so stopped, though it be but pricks without any, piece of nail remaining. And if for lack of looking to is maine, this retreat cause the hoof so break above. maining. And if for lack of looking to it in time, this retreat cause the hook so break above, then cure it with the Plaister restrictive in such order as is mentioned in the last place saving one before this.

Loying is the pricking of a whole nail, called of the Italians, Inchindatura; passing through the quick, and remaining still in the same, and is clenched as other nails he, and so causesh the Horse to halt. The grieved place is known, by searching with the hammer and pinfons, as is before faid: If the Horse halt immediately, then pull off his shope, and open the hole, until it begin an bleed; and stop it with the Ointment aforefaid, in the same page of the Retreat, and clay on the those again a and the hoof may be fo good, and the harm so little, as you may travel him immediately upon it, but if he be ranched, then renew the stopping every day once; let him come in no wet, until it be whole.

of loosening the Hoof.

His is a parting of the hoof from the cronet, called of the Italians, Diffoldiura del unibia which if it be round about, it cometh by means of foundering; if in part, then by the anguish caused by the pricking of the canel nail, piercing the sole of the foot, or by some Quitter-bone, Retreat, Gravelling, or Cloying, or fuch like thing: The fignes be these: When it is loosened by foundering, then it will break first in the fore-part of the Cronet, right against the toes, because the humor doth covet always to descend towards the toe. Again, when the pricking of a canel nail, or such like cankered thing is the cause, then the hoof will loosen round about, equally even at the first. But when it proceedeth of any of the other hurts last mentioned: then the hoot will break right above the place that is offended, and most commonly will proceed no further. The cure according to Martin is thus: First, of which soever of these causes it proceeds, be sure to open the hoof in the fole of the foot, fo as the humor may have free passage downward, and open the most mit above with the Plaister restrictive before mentioned, and in such order as is there written, and also heal upithe wound, as is before taught in the Chapter of a prick in the sole of the foot.

of calling the Hoof.

THis is when the coffin falleth clean away from the foot, which cometh by fuch causes as were last rehearsed, and is so apparent to the eye, as it needeth no signes to know it. The cure according to Martin is thus: Take of Turpentine one pound, of Tar half a pinte, of unwrought Wax half a pinte: Boil all these things together, and stir them continually until they be throughly mingled, and compact together. Then make a Boot of Leather with a good strong sole meet for the Horses feet, to be laced or buckled about the pastern; and dress his foot with the Salve aforefaid laid upon the Flax or Tow, and bolfter or stuffe his foot with fost Flax, so as the Boot may grieve him no manner of way, renewing it every day once until it be whole, and then put him to grais.

Of the Hoof-bound.

Blundevile.

His is a shrinking of all the whole hoof. It cometh by drought, for the hoofs perhaps are A kept too dry, when the Horse standeth in the stable, and sometime by means of heat, or of over-straight shooing. The Italians call the Horse thus grieved Incastellado. The signes be these. The Horse will halt, and the hoose will be hot; and if you knock on them with a hammer, they will found hollow like an empty bottle, and if both the feet be not hoof-bound, the fore foot will be leffer than the other indeed, and appear to to the eye. The cure according to Menth is thus: Pull off the shooes, and shooe him with half Moon shooes called Lunette; the order and shape whereof you shall finde among the Farriers, and rase both the quarters of the hoof with a drawer, from the cronet unto the lole of the foot, fo deep as you shall fee the dew it felf come forth. And if you make two rases on each side, it shall be so much the better, and inlarge the hoof the more. That done, anoint all the hoof about, next unto the cronet round about, with the Ointment prescribed before in the Chapter of casting the hoof, continuing so to do every day once until he begin to amend for the space of a month, and if he goeth not well at the months end, then take off the half shooes, and pare all the foles, and thrushes, and all so thin as yourse fee the dew come forth, and tack on a whole shooe; and stop all the foot within with Hogs greate and Bran boiled together, and laid hot to the foot; renewing it dayly once the space of nine day, to the intent the sole may rife. But if this will do no good; then take away the sole clean, and day on a whole shooe, and stop the foot with Nettles and Salt brayed together, renewing it once and the same sale to the sale to the same sale to the sale but not over hard, to the intent the fole may have liberty to rife, and being grown again, let himbt shod with the lunets, and fent to grass.

of the running Frush.

He Frush is the tenderest part of the hoof towards the heel, called of the Italians, Feliuse, and because it is sashioned like a forked head, the French men call it Furchette, which word out farriers, either for not knowing rightly how to pronounce it; or else perhaps for easiness fake of pronuntiation, do make it a monofyllable, and pronounce it the Frush; in which Frush breedeth many times a rottenness or corruption proceeding of humors that cometh out of the leg, whereby the leg is kept clean from the Windgals, and all other humors and swellings by means that the humon have passage that way. Notwithstanding the discommodity of the sorance is greater then the commodity, because it maketh the Horses seet so weak and tender, as he is not able to tread upon any hard ground. The fignes be thefe:

The Horse will halt, and specially when the passage of the humor is stopt with any gravel give thered in the Frush, and not being stopt it will continually run, the favour whereof will be for strong, as a man is not able to abide it, and in some places it will look raw. The cure according

Of the Horse.

to Martin is thus. First take off the shooe and pare away all the corrupt places; and make them raw fo as you may fee the water iffue out of the raw places; then tack on the shooe again, being first made wide and large enough. That done, take of Soor one handful, of Salt as much; bruile them well together in a dish, and put thereunto the white of three Egges, and temper them together and with a little Tow dipt therein, stop all the foot, and especially the Frush, and splent it so as it may nor fall out renewing it once a day the space of seven days, and then he will be whole. During which time let the Horse rest, and come in no wet, at the seven days end leave stopping him, and ride him abroad, and always when he cometh in , let his fore foot be clean washed, that no gravel remain therein, without doing any more unto him.

of the Frush.

THe Frush is the tenderest part of the sole of the soot, which by humors distilling many times Markbarn. down from the legs, occasion inflamations in that part, which may easily be perceived by the impostumation of the same. The cure is thus: First having taken off the shooe, pare away all the corrupted and naughty matter, until the fore look raw, then nail on a hollow shooc made for the same purpose; and take of soot a handful, of the juyce of House-leek and of Cream, with the white of an Egge or two, as much as will thicken the same: with this stop up the sore, and splint it, so as it may not fall out, renewing it until it be whole: but during the cure, have regard that the fore foot touch not any wet, for that is very much hurtful.

of diseases or griefs indifferently incidens to any part of the body, but first of the Leprose, or universal Manginess, called of the old Writers Elephantia.

"His is a cankred Manginess, spreading over all the body, which cometh of abundance of melancholy, corrupt and filthy bloud. The fignes be these: The Horse will be all mangy and scuryy, full of fcabs, and raw plots about the neck, and evil favoured to look on, and always rubbing and scratching. The cure according to Martin is thus: Let him bloud the first day in the one side of the neck, and within two days after that, in the flanck veins; and last of all, in the vein under the tail. Then wash all the fore places with Salt brine, and rubbing them hard with a wispe of straw hard twiffed, fo as they may bleed well, and be all raw. That done, anoint the place with this Ointment i Take of Quick-silver one ounce, of Hogs-grease one pound, of Brimstone beaten into powder a quartern, of Rape Oyl a pinte; mingle there things well together, until the Quick-filver be throughly incorporated with the rest; and having anointed all the raw places with this Ointment, make it to fink into the flesh, by holding and weaving up and down over it a hot broad bar of Iron, and then touch him no more again the space of two or three days; during which time, if you see that he rubbeth ftill in any place, then rub that place again with an old Horfe-combe, to make it raw, and anoint it with fresh Ointment. But if all this will not help, then with a hot Iron, and blunt at the point, to big as a mans little finger; burn all the mangy places, making round holes, paffing only through the skin, and no further. For which intent it shall be needful to pull the skin first from the fielh, with your left hand, holding it fill until you have thrust the hot Iron through it, and let every hole be a span off one from another, and if need be, you may anoint those holes with a little Sope, and let the Horse be thin dieted, during his curing time.

of the Farcin, called in Italian of some Il verme, and of some Farcina.

THis kinde of creeping Ulcer groweth in knots, following a long some vein, and it proceedeth I of corrupt bloud ingendered in the body, or elfe of some outward hurt, as of spur-galling, or the biting of some other Horse; or of biting of ticks, or of Hogs lice, or such like casualities : Or if it bein the legs, it may come by interfering. It is easily known, partly by the former description, and also it is apparent to the eye. The cure according to Martin is thus: Let him bloud in that vein where it cometh, as nigh the fore placeas may be, and let him bleed well; then fire every knot one by one, taking the knot in your left hand, and pulling it so hard as you can from his body, to the intent you may better pierce the knot, with a blunt hot Iron, of the bigness of a mans fore-finger, without doing the body any hurt, and let out the matter, leaving none unburn'd, be it little or much. That done, anoint every knot to burned with Hogs-greate warmed every day once, until the coars be ready to fall away: and in the mean time prepare a good quantity of old Urine, and when you fee the coars ready to fall, boil the Urine, and put therein a little Copperas and Salt, and few firong Neteles, and with that water being warm, wash out all the coars, and the

That done, fill every hole immediately with the powder of fleck't Rme, continuing thus to do every day once, until the holes be closed up a and if any be more ranker then other. fill those with Verdigreafe; and during this cure let the Horfe be thinly dieted, that is to lay, with firew and water only, unless it be now and then to give him a loaf of bread: for the lower he be kept, the form he will be whole. And in any wife let his neck be yoked in an old borromless pail; for elid

with thort thaves to keep him from licking the fores, and the lefs reft he hath, the better. Or do thus: Take a good great Dock-root clean scraped, and cut thereof five little rundles or takes to be used as followeth First with a knife make a slit right down in the Horses fore-head three inches long then as 10110 weeth First with a kille make a life fight do as you may easily put therein five rundles of Dock, with a Cornet loofen the skin within the flesh, so as you may easily put therein five rundles of Dock, that is to fay, two on each fide of the flit one above another, and put the fift rundle in the very mide that is to lay, two on each inde of the life one ach of the flits two fhort Shoomakers ends, to fervess between the other four: that done, faften to each of the flits two fhort Shoomakers ends, to fervess betwist the other four: that done, taken to said out, and clenfe the fore every day once, laces to tie in the forefaid rundles, fo as they may not fall out, and clenfe the fore every day once, for the vertue of the root is fuch, asit will draw all the flithy matter from any part of the body;

and new roots be thrust into the slit according as you see it needful. of the Farcion.

yea, though the Farcin be in the hinder-legs, which matter is to be wiped away from time to time

Markbam.

THe Farcion is a vilde disease, ingendered of ill bloud, flegmatick matter, and unkindely seed. ing; it appeareth in a Horse like unto little knots in the flesh, as big as a Hasel-nut; the knots will encrease daily and instame, Impostume, and break; and when the knots amount to threescore, they will every night after breed to many more, till they have over-run the Horses body, and with the poylon, which is mighty and also strong soon bring him to his death: This disease is very infectious and dangerous for some Horses, yet if it be taken in any time, it is easie to be holpen: The cure thereof is in this manner: Take a sharp Bodkin, and thrust it through the neather part of his nose, that he may bleed: or if you will, to let him bloud in the neck-vein shall not be amis, then feel the knots, and as many as are foft lance them and let them run; then take strong Lye, Lime, and Allum, and with the same bathe all his fores, and it shall in short space cure him. There is also another manner of curing this difease, and that is thus: Take a sharp lance-knife, and in the top of the Horse fore-head, just between his eyes, make a long slit even to the skull: then with a blunt instrument for the purpose lose the flesh from the scalp a pretty compass: then take Carret-roots cut into since thin round pieces, and put them between the skin and the skull, as many as you can, then close up the wound, and once a day anoint it with fresh Butter: This is a most sure and approved way to care the Farcion, for look how this wound thus made, shall rot, waste, and grow found, so shall the Farcion break, dry up, and be healed, because all the poyson that feedeth the disease shall be altogether drawn into the fore-head, where it thall die and waste away. The only fault of this cure is, it will be fomewhat long, and it is a foul eye-fore until it be whole. Some use to burn this forance, but that is naught and dangerous, as who fo proves it shall finde.

A most approved medicine to care the Farcion.

Markbam.

Ake of Aqua-vita two spoonfuls, of the juyce of Herb of grace as much; mingle them together, then take of Plegants or Bals of Flax or Tow, and Reep them therein, and Rop them hardinto the Horses cars; then take a needle and a thread, and stitch the tips of his two ears together, by means whereof he cannot shake out the medicine, and use him thus but three several mornings, and it will kill any Farcion what soever, for it hath been often approved.

Another medicine of the fame.

SLit every hard kernel with a sharp knife, and fill the hole with an Ointment made of old lard, Sope, and gray Salt, for that will eat out the coar, and cause it to rot, and so fall out of the own accord.

of the Canker, called of the Italian, Il Cancro.

Blundevile.

Canker is a filthy creeping Ulcer, fretting and gnawing the flesh in great breadth. In the be-I ginning it is knotty, much like a Farcine, and spreadeth it self into divers places, and being to ulcerated, gathereth together in length into a wound or fore. This proceedeth of a melandoly and filthy bloud ingendered in the body, which if it be mixt with Salt humors, it canfeth the more painful and grievous exulceration, and fometime it cometh of fome filely wound that is not clean ly kept, the corrupt matter whereof cankereth other clean parts of the body. It is take to be known by the description before. The ture whereof according to Marin is thus? First it him bloud in those veins that be next the fore, and take enough of him. Then take of Allem half, a pound, of green Copperas, and of white Copperas, of each one quartern, and a god handful of Salt: boil all the ethings together in fair running water, from a pottle to a dath And this water being warm, waln the fore with it cloth, and then fprinkle diereth the product of unfleck't lime, continuing fo to do every day and the fpace of infleen days! and they have the transfer of the fore the first the lime do not make the first the fi that the lime do not mortifie the ranck flesh, and keep it from spreading any further; then taked black Sope half a pound, of Quick-filver half an outroet and beat themitogether in a poly with the Quick-filver be to well mingled with the Sope, as you can perceive hone of the Quick-filver it. And with an Iron flice, after that you have walked the fore with the Strong water after cover the wound with this Ointment, continuing thus to do every day once, until the Callet leave spreading abroad. And if it leave spreading, and that you fee the ranck shell is mortifed.

a ward has Of the Horsewill !!

and that the edges begin to gather a skin, then after the washing, dress it with the lime as before continuing fo to do until it be, whole. And in the drefling, suffer no filth that cometh out of the fore to remain upon any whole place about hour wipe it clean away. Abruelle wath in away fore, to remain appear and let the Horle during this cure, be as thinly dieted as may be, and throughly with warm waters of And tenders was to uning anisone; be as a more direction and throughly operations and the od off a superation of the property of the prope

Filtula is a deep hollow grooking Ulcer, and for the molt part fprings of malign humors A ingendered in fome wound, fore, or canker, not throughly healed. He is easie to know by the description before, The owe according to Martin is thus; First, search the depth of it with a quill, or with some other instrument of Lead, that may be bowed every way, meet for the purnole. For unless you finde the bottom of it, it will be very hard to cure: And having found the bottom, if it be in such a place as you may boldly cut, and make the way open with a lancet or rasor. then make a flit right against the bottom, to as you may thrust in your finger, to feel whether there be any bone or griftle perifhed, or spongy or loofe flesh, which must be gotten out, and then, tent it with a tent of flax diptin this Ointmant Take of Hony, a quartern, and of Verdigreald one ounce beaten into powder. Boil them, together, until it look red, furring it continually, left it run over; and being luke warm, dress the tent wherewith, and bollter the tent with a bollter of flax. And if it be in such a place, as the tent cannot conveniently be kept in with a band, then fasten on each side of the hole, two ends of Shoomakers thread right over the bolster to keep in the tent, which ends may hang there as two laces, to tie and untie at your pleasure, renewing the tent every day once until the fore leave mattering. And then make the tent every day leften and leffer, until it be whole. And close it up in the end, by fprinkling thereon a little fleckt lime. But if the Fiftula be in fuch a place as a man can neither cut right against the bottom, or nigh the same ; then there is no remedy, but to pour in fome Strong-water, through fome quill, or fuch like thing fo asit may go to the very bottom, and dry upall the filthy matter, drelling him to twice a day, until ्रिक प्रकार १५० कि विशेष है। जिस्सारिक प्रकार १५० कि विशेष है। the Horie be whole.

thoongs of they in the first new colors by the conduction of Offices. Aubury in your little monograms

ic is comed although

v and yade i. .

This is a great foungy Wart full of bloud, called of the hallans, Mere or Seto, which may grow in any place of the body, and ic hach a root like a Cocks iftone. The cure according to Muttu is thus: Tie it with a thread, so hard as you can pull it, the thread will eat by little and little in fuch fort, as within seven or eight days it will fall away by it felf. And if it be so flat as you can binde nothing about it, then take it away with a sharp, hot Iron, cutting it round about, and so deep as you may leave none of the root behinde, and dry it with Verdigreale. Russim saith, that if it grow na place full of finews, in as it cannot be conveniently cut, away with a hot Iron; then it is good to eat out the core with the powder of Relaigar, and then to flop the hole with flax dipt in the white of an Egge for a day or two; and lattly, to dry it up with the powder of unfleck't Lime and Hony, as before is taught. of painting distince or bear

of Wounds. A grant of the World work I V Ounds come by means of some stripe or prick, and they are properly called wounds, when some whole part is cut or broken. For a wound according to the Physicians, is defined to be a solution, division, or parting of the whole; for if there be no solution or parting, then me thinks it ought rather to be called a bruise then a wound. And therefore wounds are most commonly made with sharp or piercing weapons, and bruises with blunt weapons. Notwithstanding, if by luch blunt weapons, any part of the whole be evidently broken, then it ought to be called a wound as well as the other: Of wounds some be shallow, and some be deep and hollow: Again, some chance in the fleshy parts, and some in the bony and sinewie places: And those that chance in the flefty parts, and some in the bony and sinewic piaces. And those that chance in the flefty parts, though they be very deep, yet they be not so dangerous as the other; and there, fore we will speak first of the most dangerous. If a Horse have a wound newly made, either, its his head, or in any other place that is full of sinews, bones, or grilles. First, Matin, would have you to wash the wound well with white Wine well warmed; That done, to search the borroin of the wound with some instrument meet for the purpose, suffering it to take a stiff winde in the mean while as many be

Then having found the depth, stop the hole close with a clout, until your salve be ready: Then take of Turpensine, of Mel Rosatum, of Oykof Roses, of each a quartern, and a little-unwrought Wax, and melt them together; and if it be a cut, make a handlome roll of clean picked Tow, to long and to big as may fill the hottom of the wound, which tor the most part is not to wide as the mouth of the wound: then make another roll greater than that, to fill up the reft of the wound even to the hard mouth, and let both these rolls be anointed with the ointment aforesaid like-warm. But if the hurt be like a hole made with some prick, then make a stiffe tent, such a one as may teach the bottom, anointed with the aforesaid Ointment, and bolster the same with a little Tow; And if the mouth be not wide enough, so as the matter may easily run forth, if it be in

men place you may do it without multiple passage, and in any wife lieve a special regard, that the

ward, that the matter may have should be paraged, as by binding or staying the seme with the tene may be continually kept in by one means or other, as by binding or staying the seme with the ends of Shoomakers thread as is aforesaid. And if the hole be deep, and in such place as you may not

then make your tent of a Spunge, and so long as it may reach to the bottom, and the tent being

then make your tent of a spunge, and to long as trying of it, you shall easily get it down, and then made somewhat full, with continual turning and wrying of it, you shall easily get it down, and then dress the wound with this twice a day, bleaking the wound every time with a little white Wine luke.

warm. For this Spunge, anointed with the Ointment aforesaid, will both draw and suck up all the

warm. For this spunge, anomited while the sport ble : and as it beginnesh to heal, to make your tehr fithy matter, and make it to fair within as is possible : and as it beginnesh to heal, to make your tehr

thiny matter, and make it to last within as a posterior and never leave tenting it; to long as it will every day lester and lester, until it be ready to close up; and never leave tenting it; to long as it will

every day lener and lener, until the breakful healing of wounds breedeth Fiftula's, which properly receive a tent, be it never fo short. For harty healing of wounds breedeth Fiftula's, which properly

Of the Horse.

Markin.

How toware a wound made with Hangarbufh fhot.

Main faith. First seek with an instrument whether the pellettremain within or not, and if it do, you must get it out with an instrument meet for the purpose. Then to kill the fire: Take a little Vernith, and thrust it into the wound with a feather, anoinging it well within with the feaa new volume that, frop the mouth fair and foftly with a little foft flax, to keep the winde out and on the outsides; charge all the swelling with this charge: Take of Bole-armony a quartern. of Linon the batter into fine powder half a pound, of Bean-flowre as much, and three or four broken Egges. thels and all, and of Turpentine a quartern, and a quart of Vinegar, and mingle them well together over the fire, and being somewhat warm, charge all the sore place with part thereof, and immediately clap a cloth, or a piece of leather upon it, to keep the wound from the cold air, continuing both to anoint the hole within with Vernish, and also to charge the swelling without! the force of four or five days, and at the five days and leave anointing of it, and tent it with actent reaching to the bortom of the wound, and dipped in Turpentine and Hogs greafe molten together, renewing it every day twice until it be throughly killed, which you shall perceive by the mattering of the wound, and by falling of the swelling 1 for so long as the fire hath the upper hand, no thick matter will issue out, but only a thin yellowish water, neither will the swelling asswage. And then take of Turpentine, washed in nine fewbral waters, half a pound, and put thereon three volks of Egges, and a little Saffron, and tent it with that Ointment, renewing it every day once un-

Of burning with Lime or any other fiery thing.

The first of the second of the

til the wound be whole.

Marin faith; First wash away the Lime, if there be any, with warm water. Then kill the fire with Oyland Water beaten together, dressing him so every day until it be all raw, and then anoint it with Hogs-greafe, and firew thereupon the powder of flecked lime, drefling him fo every day once until it be whole,

Of the biting of a mad Dog.

TF a Horse be bitten with a mad Dog, the verom of his teeth will not only pain him extremely, but also infect all his bloudy and make him to dye mad. The cure according to the old Writers is thus: Take of Goats dung, of sleft that hath laid long in Salt, and of the herb Ebulus, called of fome Danewort, of each half a pound, and forty Walnuts. Stamp all these things together, and lay thereof unto the fore, and this will fuck out the venom, and heal the wound. It is good also to give the Horse Treacle, and Wine to drink: yea, and some would have the fore place to of burshby sucks of a Bourge and the such as the such be fiered with a hot Iron.

TF a Horse be hurt with the tusk of a Boar, lay Vitriol, and Copperas thereunto; and the powder I of a Dogs head being burned, but let the tongue be first pulled out and cast away.

Aurentius Ruffius faith; Take a good quantity of the herb called Sanicula, stamp it, and distemper it with the milk of a Cow, that is all of one colour, and give him that to drink, and that Mosther Medicine: for the: same purpose to mount of the city to make the control of the city than a co will heal him.

MAke a plaister of Onions, Hony and Salts stampt and mingled together and lay that to the fore place, and give the Horse Wine and Treacle to drink. Abhitus would have you to give him white Pepper, Rhue, and Thyme, to drink with the Wine.

Of drinking of Horse-leaches.

Te a Horse chance to drink Horse-leaches, they will continually suck his blouds and kill bim wile I remedy, according to Abstrac; is to pour Oylinto the Horles mouth, which will make them to fall away and kill them. Any truth, is to post System the address of the second system of the

F a Horse swallow down Hens dung in his Hay, it will free his guts, and make him to avoid filehy, matter at the fundament. For remedy whereof, Abfrite would have you to give him drink made of Smallage-feed, Wine, and Hony, and to walk him throughly, upon it, that he may empsy his belive

recove a tent, best never so mort. For narry treaming to be old wounds, and therefore must be cared like Pikula's. of Wounds in the fleshy parts.

The the same Ointment and manner of proceeding as before. And if the wound be large, Use the same onthe tent or rolls, you shall be fain to put two or three Shoomakers ends on each fide of the fore, leaving them so long as you may tie them together, and loosen them when you will like laces.

of old Ulcers or Wounds.

O cure an old Ulcer, as Fistula, Gall, or Botch, or any new received wound, these are the best Salves, and miost approved in mine experience : Take of Hony half a pinte, of Deer-lewettwo ounces, of Verdigreale beaten into powder as much; boil all these exceeding well upon the fire, then with the same luke-warm, tent or plaister any venemous fore, and it will recure it. If youtake of Wax, Turpentine, Oyl of Roses, of Hogs-grease, of each like quantity, and half so much Tar a any one of the other simples; melt all these together, and being well incorporated together, either tent or plaister any wound, and it will heal it. Also, if you take the green leaves of Tobacco bruiled, and put them into a green wound, they will healit : the afnes of Tobacco burnt, if they be frewed upon any fore that is neer skinning, it will also skin it perfectly, and it will incarnate well, if the Ulcer be not too deep and dangerous. There be many other Salves, Plaisters, and Unguents which I could let down; but fince I have experienced these for most effectual, I omit the others as siperfluous.

of an hurt with an Arrow.

TF the Horse be hurt with an Arrow, tent the hole with Hogs-greafe and Turpentine moltenoge-I ther, renewing it every day once until it be whole.

of pulling out Shivers or Thorns.

Artin faith, that if it be not very deep, Sope being laid unto it all night will make it to appear, fo as you may pull it out with a pair of nippers. But if it be very deep, then you must open the place with a knife or lancet, and get it out, and afterward heal up the wound as hath been taught you before. Ruffins faith, that the roots of Reed being stampt and mingled with Hony, will daw out any thorn or shiver: and so will Snails, as he saith, being stampt and wrought with styll Butter; and if the place be swoln, he saith it is good to mollisse it with Hogs grease and Hony, which will stand the saith the asswage any new swelling, that cometh by stripe or otherwise.

of bruisings or swellings.

Artin faith, First prick it with a sleam. Then take of Wine lees a pinte, as much Whest-M flowre as will thicken it, and an ounce of Cumin; boil them together, and lay this fomewhat warm unto it, renewing it every day once until the fwelling either depart, or elfe come to a head. And if it do, then lance it, and heal it up as a wound.

of Sinews cut, prickt, or bruised.

Bhundevile.

Ake of Tar, and Bean-flowre, and a little Oyl of Roses, and lay it hot unto the plate. And if this do no good, then take Worms and Saller Oyl fryed together, or else the Ointment works which works the many than the saller oyl fryed together. Worms, which you shall have at the Apothecaries, and one of these will knit it again, if it bent chan a find an clean alunder. July Sale of

Of Lice, and bom to kill theme.

The History of Four-footed Beasts.

Blundevile.

Hey be like Geese Lice, but somewhat bigger, they will breed most about the em, neck, and tail, and over all the body. They come of poverty, and the Horse will be alwayes rubbing, and feratching, and will eat his meat, and not profper withal, and with rubalwayes rubbing, and icrattining, and with rubbing he will break all his mane and tail. The cure, according to Martin, is thus; Anoint the place with Sope and Quickfilver, well mingled together, and to a pound of Sope, put half an ounce of Quickfilver.

of Loufiness.

Markham.

Here be Horfes that will be Loufie, and it cometh of poverty, cold and ill keeping, and it is oftness amongst young Horses, and most men take little heed unto it, and yet they will die thereon. The cure is, to wash them three mornings together in Stau-aker and warm water.

How to fave Horses from the stinging of flies in Summer.

Noint the Horses coat with Oyle, and Bay-beries, mingled together, or tie to the headful A of his collar, a sponge dipt in strong Vinegar, or sprinkle the stable with water wherein Herb grace hath been laid in steep, or perfume the stable with Ivie, or with Calamint, or with Gith burned in a pan of coles.

of bones being broken out of joynt.

Bonesetter, whose practised hand, I must needs confesse, to be needful in such business. Notwithstanding, for that it belongeth to the Farriers art, and also for that the old writers do make fome mention thereof, I thought good not to passe it over altogether with silence. Albeit, they speak only of fractures in the legs beneath the knee. For they make little mention or none of bones above the knee, taking them to be incurable, unlesse it be a rib, or such like. If a bone then be broken in the leg, it is easie to perceive, by feeling the roughness and inequality of the place gridded, one part being higher then another. The cure whereof, according to Abfress and Hierards, winthis

First put the bone again into his right place: that done, wrap it about with unwash't wool, bin. ding it fast to the leg with a small linnen roller, soaked before in Oyl and Vinegar mingled together. And let that roller be laid on as even as is possible, and upon that again lay more wool diptin Oyl and Vinegar, and then fplent it with three fplents, binding them fast at both ends with a thong, and let the Horses leg be kept straight, and right out, the space of forty days, and let not the bonds be loosened above three times in twenty days, unless it shrink, and so require to be new drest, and bound again. But fail not every day once, to pour on the fore place, through the splents, Oyl and Vintgar mingled together. And at the forty dayes end, if you perceive that the broken place be lowdered together again with some hard knob or griftle; then loosen the bonds, so as the Horse may go fair and foftly, using from that time forth to anoint the place with some lost greaker Ointment.

of broken bones.

Markbam.

Have not for mine own part had any great experience in broken bones of a Horse, because it chanceth feldom, and when it doth chance, what through the Horfes brutish unrulines, and the immoderate manner of the act, it is almost held incurable; yet for the little experience I have, I have not found for this purpose any thing so soverain or absolute good, as Oyl of Mandrag, which applyed, conglutinateth and bindeth together any thing, especially bones being either shirered or

of bones out of joynt.

Blundevile.

Fa Horses knee or shoulder be clean out of joynt, and no bone broken, Martin saith the readist way is, to bind all the four legs together, in such fort as hath been taught before in the Chapter of Incording, and then to hoife the Horfe fomewhat from the ground, with his heels upward, fo fall the weight and poife of his body, caufe the joynt to shoot in again into the right place; for by this means he pleasured not long fince a friend and neighbour of his, who going with his Cart from S. Albons, towards his own house, his Thiller fell and put his shoulder clean out of joynt, loss hers neither able to rife, nor being holpen up, could frand on his legs: to which mifchance Marila being called, made no more ado, but taking his friends Care-rope, bound the Horfes legs all four together and with a lever being staid upon the Cart wheel, they putting their shoulders to the other shoulders. holfed up the Horfe clean from the ground, the pole of whole body made the bone to return into his right place, with fuch a loud knack or crack, as it might be heard a great way off, and the Horse immediately had the use of his leg, so as he drew in the Cart, and went also safe home without complaining thereof ever after.

Certain receipts of Plaisters, very good for broken bones, taken out of the old Ausbors, writing of Horfe-leach craft.

TAke of Spume argent, of Vinegar, of each one pound, of Sallet Oyl half a pound, of Ammoniacum. and Turpentine, of each three ounces, of Wax, of Rolin, of each two ounces, of Bitumen, of Pitch of Verdigrease, of each half a pound. Boyl the Vinegar, Oyl and Spuma argenti together, until it was thick, then put thereunto the Pitch, which being molten, take the pot from the fire, and put in the Bitumen, without filtring it at all, and that being also molten, then put in all the reft, and set the pot again to the fire, and let them boy! all together until they be all united in one ! that done, frain it. and make it in a plaister form, and this is called Hierocles Plaister.

Another receit for broken bones.

Ake of liquid Pitch one pound, of Wax two ounces of the pureft and finest part of Frankincense one ounce, of Ammoniacum four ounces, of dry Roses, and of Galbanum, of each one ounce, of Vinegar two pintes. Boyl first the Vinegar and Pitch together, then put in the Ammoniacum, diffolved first in Vinegar, and after that, all she rest of the aforefaid drugs, and after they have boyled toges ther, and be united in one, frain it, and make it plaifterwife, and this is called Emplafrum flavum, that is to fay, the Yellow plaister.

An Ointment for broken bones.

Ake of old Sallet Oyl a quart, and put thereunto of Hogs grease, of Spuma nini, of each one pound, and let them boyl together until it begin to bubble above, and let this ointment be very warm when you use it.

Hitherto of all the difeases belonging to a Horse. Now therefore my promise was made unto your to feak of those things wherein the cure of all diseases do confift, that is to say, in letting of bloud, intaking up of veins, in purging, and in giving the fire ; yea, and also order it self bindeth me to treat of the faid things presently, and first of letting bloud.

In how many veins a Horse may be les bloud, and to what end.

S touching the order, time of the year, Moon, and day, and other circumstances belonging to A letting of bloud, we have sufficiently spoken already in the Keepers Office, in the 22 Chapter. litefleth therefore here to flew you what veins should be opened when the Horse is sick of any diseale, according to Vegetim opinion. But first I will rehearse unto you once again, in how many yeing a Horse may be let bloud, and the rather for that I follow Vegetine. A Horse then may be let bloud in the two Temple veins. Item, in the two eye veins, which are easie to finde in the face of the Horse, fomewhat beneath the eyes. Item, in the two palat veins of the mouth. In the two neck veins Item, in the two palat veins which are in the breaft. Item, in the two fore thigh veins. Them, in the four shakle veins before. Item, in the two toe veins before. Item, in the two fide veins, which may be otherwise called flank veins. Item, in the tail vein. Item, in the two hanch veins. Item, in the two hough veins. Item, in the four shakle veins behind. Item, in the two toe veins behind; so that by this account, a Horse may be let bloud in 31 veins. All which veins are easie enough to know, because that every one lyeth in a little gutter, which by feeling foftly with your finger, you thall finde im-

And Vegetim faith, that if any Horse be pained with any grief in his head, as with ach, heaviness, frenzy, falling-evil, or fuch like, then it is good to let him bloud in the two temple veins with a fleam. If his eyes be wateriff; bloudshotten, or grieved with pin, web, or haw, then it is good to frike the eye vein with a fleam. If he have any heaviness or weariness of body, or be diseased in the throat with the strangullion, quinzie, or swelling of the arteries, either within or without, then it is good to let him bloud in the mouth, in the palat veins with a Cornet. If he be yexed with an Ague, or with ony other disease universally hurting the body, then'let him bloud in the neck veins. If his grief bein the lungs; liver, or in any other inward member, then let him bloud in the breft veins which we called before the palat veins. If he be grieved in the shoulder, then let him bloud in the fore-thigh veins above the knee with a lancer, and that very warrily, because that place is full of finews, and if he be grieved in his joynts, then let him bloud in the thakle veins, and that wartly, because that place is also full of sinews.

And if he be foiled on his fore-feet, by foundering or otherwise, then let him bloud in the toe veins, making way first with your drawer, or Cornet in the hoof to come to the vein. If he be difeased in the kidnies, reins, back, or belly, then let him bloud in the flank veins, and in the tail. If he hath any grief in his hips, or houghs, then let him bloud in the hip or hough veins. And if

The History of Four-footed Beasts.

his hinder-legs, joynts, or feet be grieved, then let him bloud in the snake! veins, and toe veins, as is aforefaid.

The order of taking up Veins, and wherefore it is good.

Rlundevile.

He order observed by Martin, is in this fort; First, if the Horse be very curst and shrewd, then rie order obierved by Martin, is in this lote, I may found the vein that you would take up, cast him upon a dunghil, or some straw, then having found the vein that you would take up, marke well that part of the skin which covereth the vein, and pull that fomewhat afide from the marke wen that part of the sain which to the intent you may flit it with a Rafor, without touching the vein with your left thumb, to the intent you may flit it with a Rafor, without touching the vein. vein with your left thumb, to the intent you may any that longst wife, as the vein goeth, and not And cut no deeper then only through the skin, and that longst wife, as the vein goeth, and not And cut no deeper then only through those in and the skin will return again into his above an inch long. That done, take away your Thumb, and the skin will return again into his place, right over the vein, as it was before. Then with a Cornet uncover the vein and make it up, and being bare, thrust the Cornet underneath it, and raife it up, so as you may put a Shoomakers and being bare, thrust the Cornet underneath it, and raife it up, so as you may put a Shoomakers and being pare, thruit the Cornet than the Cornet, to knit the vein when time is. And if your threed underneath, somewhat higher then the Cornet, to knit the vein when time is. And if your Cornet had a hole in the small end to put in the threed, it should be the easilier done. Then the Cornet standing so still, slit the vein longst wife that it may bleed, and having bled somewhat from net transing to this, the tite with a fure knot, somewhat above the flit, suffering it to bleed only from above, then knit it up with a sure knot, somewhat above the flit, suffering it to bleed only from above, then after up with a fure knot, and beneath, and having bled fufficiently, then knit up the vein also beneath the slit with a sure knot, and fill the hole of the vein with Salt, and then heal up the wound of the skin with Turpentine and hil the note of the vein with one, and laid on with a little Flax. The taking up of veins is very needs. ry, and doth ease many griefs in the legs: for the taking up of the fore-thigh veins easeth Farcins, and swellings of the legs; the taking up of the shakel veins before, easeth the Quitter-bone and fwelling of the joynts, feabs, and cratches. The taking up of the hinder veins, helpeth the Farin, Swellings, and both the Spavens; the taking up of the fhakel veins behind, helpeth swelling of the joynts, the pains, and kibed heels, and such like diseases.

of Purging with Purgation or Glyster.

Purgations is defined by the Physicians, to be the emptying or voiding of superfluous humors, annoying the body with their evill quality. For such humors bring evill juyce and nutriment, called of the Physitians Cacochymia, which when it will not be corrected or holpen with good diet, alteration, nor by the benefit of nature and kindly heat, then it must needs be taken away by Purgation, Vomit, or Glyster. But forasmuch as Horses are not wont to be purged by Yomit, as men be, I will speak here only of Glysters and Purgations. And first because a Horse is grieved with many diseases in his guts, and that nothing can purge the guts so well as a Glyster, and especially the thick guts, I wish that our Farriers would learn to know the diversities of Glysters, to what end they ferve, and with what drugs or fimples they should be made, for as the disease requireth, to mult the Glyster be made; some to allay griefs and sharpness of humors, some to binde, some to loosen, some to purge evill humors, some to cleanse Ulcers: but our Farriers use Glysters, only to loosen the belly, and for no other purpole; yea, few or none do that unlesse it be Marin, and such as he hath taught, who is not ignorant that a Glyster is the beginning of nurgation. For a Glyfter, by cleanfing the guts, refresheth the vital parts, and prepareth the way before. And there fore whenfoever a Horse is surfeited and full of evill humors, needing to be purged, and specially being pained in the guts, I would wish you to begin first with a Glyster, lest by purging him by medicine upon the sudden, you stir up a multitude of evill humors, which finding no passage downward. because the guts be stopt with winde and dregges, do strike upwards, and so perhaps put the Horse

But now you shall understand, that Glysters be made of four things, that is to say, of Decocion, of Drugs, of Oyls, or fuch like unctious matters, as Butter and foft greafe, and fourthly of dwen kindes of Salt to provoke the virtue expulsive. A Decocion is as much to say as the broth of artain hearbs or simples boyled together in water till the third part be consumed. And sometime in ftead of fuch Decoction, it shall be needful perhaps to use some fat broth, as the broth of Beef, or of Sheeps heads, or Milk, or Whay, or some other such like liquor, and that perhaps mingled with Hony or Sugar, according as the difease shall require, the Glyster to be either Lenitive, that is to fay, eafing pain; or Glutinative, that is, joyning together; or elfe Abstersive, that is to ay, clean fing or wiping away fish most of the Dandel to fing or wiping away filthy matter, of which Decoction of broth being strained, you shall need to take three pintes or a quart at the leaft. And then into that, you may put fuch drugs thall be needful to the weight of these or four ourses and the production of the weight of these or four ourses and the production of the weight of these or four ourses and the production of the weight of these or four ourses and the production of the weight of these or four ourses are the production of the weight of these or four ourses are the production of the weight of th needful to the weight of three or four ounces, according as the fimples shall be more or less that lent. Of Oyl at the leaft half a pinte, and of Sale two or three drams, and then to be ministed luke-warm with a horn or pipe made of purpole, when the Horse is not altogether full panels but rather empty, be it either in fore-noon, or after-noon. And as touching the time of keeping Glysters in the body, you shal understand, that to Glysters abstersive half an hour or lesse may sum of all the Glysters abstersive half an hour or lesse may fulfic to Glyfters Lenitive, a longer time if it may be : and to Glyfters Glutinative, the longest time of all most peedful most needful.

Of Purcations.

Ourgations for Men may be made in divers forts and forms 1 but Horses are wont to be purged Blundevile. only with pils, or elfe with purging powders put into Ale. Wine, or some other liquor. But the simples whereof such pils or powders be made, would be chosen with judgement and aprly applyed, lo as you may purge away the hurtful humors, and not the good. Learn first therefore to know with what humor or humors the Horle is grieved, be it Choler, Flegm, or Melancholy, and in what part of the body such humors do abound; then what simples are best to purge such humors. and with what property, quality, and temperament they be indued. For some he violent and next confins to poylon, as Scammony, or Coloquintida, Some again are gentle, and rather meat than medicines, as Monna, Cassa, Whay, Prunes, and tich like. And some again be neither too violent, nor too gentle, but in a mean, as Rhubarb, Agarick, Sene, Aloes. The old men did use much to purge Hories with the pulp of Gelouinida, and sometime with the roots of wilde Concumber: and some time with the broath of a fodden Whelp mingled with Nitsams, and divers other things, whereof I

am first have made mention before in the cutting of Hories difesies.

Notwithstanding I would not with you to be rash in purging a Horie after the old mens example. For as their simples many times be very violent, so the quantities thereof by them preferibedare very much, and dangerous for any Horse to take in these days, in the which neither, man nor beaft, as it feemeth, is of fuch force or ftrength as they were in times past. And therefore whenfoever you would purge him with fuch like kinder of Purgations as Martin worth, whereof you have example before in divers places; and whenfoever you lift for knowledge fake to deal with other simples, to prove them first upon such Jades as may well be spaced. For who sover mindeth to burge a Horse well, that is, to do him good and no hurt, had need to consider many things : as the nature of the Horses disease, and the Horses strength; also the nature, strength and quantity of the medicine that he ministreth: the Region or Country, the time of the disease, the time of the year and day. For as the difeases and evil humors causing such diseases are divers, so do they require to be purged with divers medicines, diverfly compounded, wherein confisteth a point of Art to be learned at the Physitians hands, and not at mine)

Again, weak, delicate, and tender Horses may not be purged in such fort, as those that he of a frong flurdy nature. And therefore in such cases the quality and quantity of the simples is not a little to be confidered; neither is the hotness or coldness of the Region to be neglected, nor the time of the disease. For some require to be purged in the very beginning, some not until the matter be throughly digested : and though the disease proceed perhaps of cold and cold humors, vet a man may not minister such hot things in Summer, as he would do in Winter, nor in the contrary case, such cold things in Winter as be would in Summer. And therefore the time and season of the year is also to be observed: yea the day and time of the day. For the more temperate the day is, the better; not in an extreme hot day, for making the Horse to faint; nor yet when the winde bloweth in the cold North, for that will stop and hinder the working of the medicine, but rather in a temperate moist day, when the winde is in the South, if it may be; for that will further and help the working of the medicine, and make the body loose and soluble.

Again for a Horie, whether you purge him with pils or drink, it is helt for him (as Martis faith) to take them in the morning, after that he hath fasted from meat and drink all the night before. And having received his medicine, let him be walked up and down; one hour at the least, and then fet him up, and fuffered to stand on the bit two or three hours without any mest, but in the mean time fee that he be well littered, and warm covered: and at three hours end, offer him a little of a warm mash made with Wheat-meal, or with Bran. or else with ground mault. Give him little meat, or none until he be purged: all which things have been shewed you before in divers places, and therefore I think it not good to be tedious unto you with often recital thereof.

Of Cauterization, or giving the fire, as well astual as potential.

Orasmuch as the Fire is judged of all the old Writers to be the chiefest ramedy, and as it were I the last refuge in all diseases almost whereunto a Horse is subject. I thought good therefore to talk of it in this place; and the rather, for that few or none of our Farriers, unless it be Matin, or such as have been taught, do know how to give the fire, or to what end it serveth. But first you shall understand, that according to the learned Chirpresons, yea, also according to my old Authors, there be two kindes of Cautery, the one actual, and the other potential. The Cautery actual is that, which is done only by fiering of the grieved place with a hot Iron. The potential Cautery is done by applying unto the grieved place foliae medicine corrofive, pursifiantize, or caulitick. But we will speak first of the actual Cautery, shewing you wherefore it is good, then of what metal and fashion your instrument should be made, and finally how and when to me them

Avicen faith, that an actual Cautery moderately used, is a noble remedy to stop corruption of members, to rectifie the complexion of the same, and also to stanch bloud. Howbeit you must beware (faith he) that you touch not the finews, cords, or ligaments, left the member be weakened, or that the Cramp ensueth. Vegetim also writing of Horse-leach craft, praiseth the actual Cautery very much, speaking in this sort: The actual Cautery faith he, bindeth toge-

ther parts loofened, it doth attenuate parts blown and puffed up, it dryeth up superfluous moisture, ther parts 100 lened, it dotti attenuate pathered together into knots, it asswageth old griefs, it rediit looleneth and divident evil matter gathered by any manner of way, reducing them to their fieth those parts of the body that are corrupted by any manner of way, reducing them to their fieth those parts of the body that are corrupted by any manner, of way, reducing them to their priftine chare, and fuffereth no superfluity to grow or increase, for the skin being opened with a horizon, all kind of corruption by virtue of the fire is first digested and ripened, and then disolved, to as the matter doth issue out at the holes, whereby the member of part before offended is now heafed; and eased of all pain and grief; we at he holes being once closed and clean fluit it, that heafed; and eased of all pain and grief; we at he holes being once closed and clean fluit it, that heafed; and eased of all pain and grief; we at he holes being once closed and clean fluit it, that heafed and better knit; and covered with a tougher skin then ever the was before.

Now as touching the suftrument whereof, and of what fashion they should be made, you shall un-Now as touching the mittanent white would have them to be made of Copper, braining derfland, that Vegetim and the other old Writers would have them to be made of Copper, braining dermand that regerine and the better to burn with then Iron. The Chirurgions for mans body do prane Gold that metal to be far better to burn with then Iron. The Chirurgions for mans body do prane Gold that metal to be lar better to the falhion of the Irons, it is to be referred to the kind of fore place and and Silver; but as for the falhion of the Irons, it is to be referred to the kind of fore place and and officer, but as jot the real according to the divertity whereof the influments are to grieved, wherewith you have some with fearing Irons with tharp edges, and fome with blunt and be made of divers fathions, as some with fearing Irons with tharp edges, and fome with blunt and be made or divers laminous, and some like crooked Bodkins, and some like hooks and likkes, and broad edges, some like right, and some like crooked Bodkins, and some like hooks and likkes, and proad edges, some material and fome with a small Button at the one end; in making whereof, the tome with a great backing who ought to be fo skilful as he may be able to make all manner Farriers judgement is most needful, who ought to be for skilful as he may be able to make all manner of Irons that he should occupie, and to after them according as need shall require. And therefore or irons that he modes of the common drawing Iron, and of the Button Iron, like in thought good only here to speak of the common drawing Iron, and of the Button Iron, like in thought good only nete to speak of the common attamned and specially firm you form to those that Marin useth, referring all the rest to your own judgement, and specially firm you form to those that make the fore of what fort they should be made meet to serve your turn in any have been fully instructed before of what fort they should be made meet to serve your turn in any

neare.

Now as touching the use of the instruments, two things are specially to be considered, that is the heating of the Iron, and the bearing of the hand. For the back of the Iron may not bered hot, but only the edge, for fear of yeelding too much heat. And therefore though it he made red hot at the first, yet it shall be good before you occupie it, to cool the back of the instrument in water; and as touching the bearing of the hand, more evenly and lightly it is done; the better and that according as the fineness and thinness of the skin shall require, which is to be judged by the hair. For if the hair be short and fine, then it is a signe of a sine skin, if long and rough, then the tokeneth a thick skin. The fine skin requireth the lighter hand, and not to be burned to geep as the thick skin, yet both must be burned until they look yellow. But the fine skin will lookyeld low with leffer burning then the thick skin. For the thick skin with his long hair doth chokethefire, and therefore requireth a more heavy hand : yea, and more often heating of the inftrument than the thin skin doth, and be fure to draw alwayes with the hair, and not against the hair, in what forme and in what manner of lines hath been taught you before; for those must be made either long, and in what manner of lines hath been taught you before; for those must be made either long, and in what manner of lines hath been taught you hort, deep, shallow, right-crooked, or over-thwart, according as the disease doth require: you have learned also how to allay the heat of the fire, after such drawing. And therefore I have no more to fay here, but only to admonish you according to Vegetius precepts, not to fire any snewie place, nor bone that is broken or out of joynt, for fear of weakning the whole member, nor tober to heavie or uneven hand, as you should thereby deform or missoshion any part of the Hore, nor be too hasty in giving the fire, but to attempt first all other convenient remedites; and when no thing elfe will help to make the fire your last refuge, and yet not fo much to neglect it and abhori, like the ignorant fort, as you will not usuit when need requireth, for lack whereof many Horse go lame, and uncured of divers difeafes. Practife your felves therefore in giving the fire at medful times with judgement and diferetion, fo shall you do it to the Horses benefit, and to your own great praise and profit.

Of Cauteries Potential.

Auteries Potential, as Jobannes Vigo faith, are medicines Corrofive, Putrifactive and Caullick This word Corrofive, is derived of the Latin word Corrodo, which is as much to lay, as to gnaw and free; and of such Corrosives, some be simple and some compound. The simple, as Vigo saith, be fuch as these be, Roch Alum, as well burnt as not burnt, spunge of the Sea somewhat burnt, Limes red Coral, powder of Mercury. Compound Corrofives be these, Unquentum Apostolorum, Unquentum Egyptacum, Unquentum Ceraceum. Medicines Putrifactive, called of the learned fort, Septica, according to Avicen, be those that have strength to corrupt the complexion of the member, and to induce any fear like dead flesh, causing great pain; yea and Bevers, and therefore ought not to be ministed but to strong bodies and in strong diseases, as in Carbuncles, Cankers, Ulcers, and such like, and they be these, Arsinicke, Sublimas, Resalgar, and order medicines compound therewith. Silvin allowed therewith Solvin allowed therewith Solvin allowed therewith Solvin allowed the new of the president and Acontum, but he doth not agree with Avien in the description of the new of the ne description of the putrifactive medicines: For he saith, that they have little pain or none neither be they fo hot and drie as those that are called Escharotica; that is to say, Grustive: which be hot inthe fourth degree, and do breed a crust and scar, and cause great pain; as unfleck't Lime, and the burned dregs of Wine: wherefore it feemeth that Avicens description belongeth rather to the crusing then to the Putrifactive medicines.

Notwithstanding, I must needs say that our Chirurgions and also Farriers, do finde both Median and Refalgar, to be fo sharp, hot and burning things, as when they minister the same to any fart of the body, they are forced to allay the sharpness thereof: the Chirurgions with the juice of Plantain, or Daffadil, or elfe of House-leek, the Farriers with Hogs grease. Medicines Cautick, that is to tain, Burning, are those who is operation are most frong and incline to the nature of the fire. and yet more easily allayed as Vigo writeth, then the medicines Putrifactive, and therefore may be more fafely used. They be made as he faith, of ftrong lie, called Capite sum, or Magistra, of Vitriola Ros mane, Sal Nari, Aqua fortis, of this fort be all those which Vigo calleth the bliftering medicines, as Apium, Cantharides, Ciclamine, Onions, ftrong Garlick, Melanacurdinum, the ftones or grains of Vita Alba, otherwise called Brionie. Moreover, Vigo maketh every one of these Cauteries Potential to excell one another, as it were by certain degrees, faying, that Corrofives be weaker then putrila-Aires, and Putrifactives be weaker then Causticks, and therefore Corrolives work in the upper part. and in foft flesh; Putrifactives, in hard flesh and deep. But Causticks have power to break the skin in hard flesh, and do enter most deeply. The ule of the most part of which things have been taught you before in fundry places, according to Martins experience.

And therefore I leave to trouble you any further, withing you that are defirous to know any more ofthose matters, to read Taugant us writing De piroticis; and Silvius de medicamentorum compositione 1 and John Vigo writing of Surgery, Englished but few years fince. But the old writers, fo far as I can judge by the words of Absprims, and others, that write of Horse-leach craft, do apply this word Cuultick, to fuch medicines as are aftrictive, and binding, called of Martin and other Farriers in these dayes, binding charges, as may well appear by the composition and use here following, recited by Vegetius in this fort.

The receipt of a Caustick used by Chiron, to dry up the superstuous moissure, and to bind parts loosened, and to strengthen parts weakned.

Ake of Bitumen Judaicum two pound, of Bitumen Apollonii two pound, of the purelt part of Frankincense fix ounces, of Bdellium Arabicum two ounces, of Deers sewet two pound, of Populeum two ounces, of Galbanum two ounces, of the drops of Storax two ounces, of common Wax two pound, of Refin Gabial one pound, of Vifeus Italiam three ounces, of Apoxima two ounces, of the juyce of Hylop two ounces, of the drops of Armoniack two ounces, of Pitch one pound.

Another Caustick used by Pelagonius, to dry up Swellings, Bladders, Wind-gals and Splents in the legs and joynes.

TAke Virgin Wax one pound, of Rosin two pound and a half, of Galbanum three ounces, of Alphaltum Judalcum two pound, of Mirrhe fecondary two pound, of Bitumen one pound, of Armoniack fix ounces, of Cafen fix ounces Boyl all these things together in an earthen pot, saving the Appealium, Armoniack and Collum, which being first ground like fine flowre, must be added unto the other things, and after that they have been boyled and cooled, and then boiled all together again, and well firred, fo as they may be incorporated together, and made all one substance. These kindes of Emplaisters or Ointments ought in my judgement to be so called, as I said before, rather binding charges, then Caustick medicines, because there be no such extreme Corrosive or burning simples in thefe, as are before recited. Notwithstanding I refer my judgment to those that be better learned, and so end for being over tedious. For if I would, I could take very good occasion here to speak of divers other medicines, whereof fome are called Anodyna, cafing pain and grief. Martin calleth them Linoges, which are made of Linfeed, Camomile, foft greafe and fuch like things, as are hot in the first degree ; some again are called Narcotica, that is to say, astonying or bringing to sleep, as those that are made of Opinm, Mandragora, Poppie, and such like cold and groffe things. And some are called Sarcotica, that is, Breeding fleth, as Barly flowre and Prankincenfe. And many other kinds of Emplailers, Qintments, waters and falves, which would occupy a book of no fmall volum, to be written hereafter by some other perhaps, if not by my felf. And in the mean time, let this that I may have already written fuffice. www.isi. w. 1836. a.

of the Anticor.

A N Anticor cometh of Superfluity of evill-bloud or spirit in the arteries, and also of inflamation Makham?" A in the liver, which is ingendered by means of too choise keeping, and overmuch rest, which chooketh the vital power, and profiles unassural swallings in the brest, which if they ascend upward and come into the neck, they are instantly death. The cure whereof is in this fort; Let him bleed fo as he may bleed abundantly, then with a fharp knife in divers places out the fwelling : which done, fet a cupping-glaffe thereon, and cup it still the glaffe filled with foul water fall away it felf; then give the Horle to drink three mornings together a pinte of Malmelie well ftirred with Cinamon, Licoras, and a little Bezan frone, and during his ficknows, be his drink be warmed, and mingled

He Cord is a disease that maketh the Horse stumble, and many times fall, and they appear in a Horses fore-legs: this is the cure thereof; Take a sharp knife, and cut a slit even at the top of his nofe, juit with the point of the griftle, open the flit being made, and you shall perceive a white string, take it up with a Boars tooth, or some crooked bodkin, and cut it in sunder, then stitch up the slit and anoint it with Butter, and the Horse doubtless shall be recovered.

of the Millets.

THe Millets is a grief that appeareth in the Fetlocks behind, and causeth the hair to shed, three or four inches long, and a quarter of an inch in breadth, like as it were bare and ill to cure. But thus is the cure; First wash it well with wrong lie, and rub it till it bleed, then binde unto it Hony, unsleck't Lime, and Deers sewet, boyled and mingled together, this do for the space of a week, and it shall be whole.

of the Serew.

Screwis a foul forance, it is like a Splent, but it is a little longer, and is most common-Alyon the outside of the fore-leg, as the Splent is on the inside. The cure is thus; Taketwo spoonfuls of strong Wine Vinegar, and one spoonful of good Sallet Oyl, mingle them together, and every morning bestow one hour in rubbing the forance with it altogether downward till it be gone, which will not be long in going.

The medicines arising out of Horses.

Pliny.

THe Grecians have written nothing at all concerning wilde Horses, because in their Countrey there was none of them usually bred or gotten: yet notwithstanding the same we ought to think that all medicines or any other things, which do proceed from them, are more strong in operation, and have in them greater force and power then any common Horses have, as

it falleth out in all forts of other beafts. The bloud of a Horse (as Pliny affirmeth) doth gnaw into dead flesh with a putrifadive force, the same vertue hath the blood of Mares, which have been covered by Horses: Also the blood of a Horse (but especially of one which is a breeder) doth very much make and help against impostumes, and small bunches which do arise in the flesh. Moreover it is said that the bloud of a young Asle is very good against the Jaundies, and the over-slowing of the gall, as also the same force and effect is in the bloud of a young Horse. The Horse-leaches do use the bloud of Horses for divers diseases which are incident unto them, both by anointing or rubbing the outward parts, as

Purthermore if one do cut the veins of the palat of a Horses mouth, and let it run down into his belly, it will prefently destroy and consume the maw or belly-worms, which are within him. When a Horse is sick of the Pestilence, they draw bloud out of the veins in his spurring place, and mingling the same upon a stone with Salt, make him to lick it up. The bloud of a Horse is also mingled with other medicines, and being anointed upon the armes and shoulders of men or bealts, which are broken or out of joynt, doth very much help them. But a Horse which is weary or tyred, you must cure after this manner; First, draw some bloud out of his matrix or womb, and mingleit with Oyl and Wine, and then put it on the fire till it be luke-warm, and then rub the Horse all over against the hairs.

Vecetim.

Theomnestw.

If the finews of Horses do wax stiffe or shrink in together, it is very necessary that the sick parts should be anointed with the hot bloud which doth proceed from him, for Horses also which are sed

Pliny.

in the field use their flesh and dung, against the biting and stinging of Serpents. We do also finde that the flesh of Horses being well boiled is very medicinable for diversals eases. Moreover it is very usuall and common with the women of Occitania to take the fat or greate of Horses to anoint their heads to make the hair of their heads multiply and increase and certain later Physitians do mingle the marrow of a Horse with other Ointments for a remedy against the

Furnerius.

Cramp. The marrow of a Horse is also very good to loosen the sinews which are knit and fastned togs ther, but first let it be boyled in Wine, and afterwards made cold, and then anointed warmly either by the fire or Sun. If a Horse do labor in that kinde of impostume which they vulgarly all the Worm, either any where as well as in the nose, they do open the skin with a fearing iron, and do fprinkle Verdigrease within the Horses mouth being brent, and being added thereunio sometimes the feed of Henbane.

The teeth of a male Horse not gelded, or by any labour made feeble, being put under the Albertus. head, or over the head of him that is troubled or flarteth in his dream; doth withfland and relift all unquietness which in the time of his rest might happen unto him. Pliny also doth affent that Howre dothheal the foreness of a Horses teeth and gums, and the clefts and chinks of a Horses

Of the Horfan

The teethalfo of a Horse is very profitable for the curing of the Chilblanes which are rotten and Marcellus. full of cortuption when they are swollen full ripe. Marcellus faith, that the tooth of a Horse being beaten and crushed into very small powder, and being sprinkled upon a Mans genital doth much profit and very effectually help him: but the eseth which were first ingendred in a Horse, have this virtue in them, that if they should touch the teeth of Man or Woman who are molested and grieved with the tooth-achithey shall presently find a final end of their pain : if in the like manner a childedo kille the nofe or fnows of a Horfe, he shall never feel pain in his teeth, neither at any Section time shall the childe be bitten by the Horse.

The teeth which do first of all fall from Horses, being bound or fastned upon children in their infancy, do very eafily procure the breeding of the teeth, but with more speed and more effectually if they have never touched the ground, wherefore the Poet doth very well apply these Verses, saying; The first of the second of the

> Colle igiture molli dentes nectentur equinis Qui prima fuerint pulla crescente coduci.

1.

It is also said, that if the hair of a Horse be fastned unto the House of a mans enemy, it will be a means that neither little flies or small gnats shall flie by his dwelling place or aboad in The tongue of a Horse being never accustomed unto wine, is a most present and expedient medicine to allay or cure Pliny. the milt of a Man or Woman (as Cacilius Bientreporteth unto us; that he learned it of the Barbarians.) But Marcellus faith, that the Horfe tongue ought to be dryed and beaten into small powder, and put into any drink, except wine only, and forthwith it will shew the commodity which rifeth thereupon, by eafing either Man or Woman, of the pain of the Spleen or Mile oldivers also do think that a Horses tongue used after this manner; is angood means or preservative against the biting of -Serpents or any other wenemous creatures to have been at him be

But for the curing of any fores or griefs in the inward parts, the genital of a Horse is most of all commended a for as Pliny supposeth, this genital of a Horse is very medicinalis for the loosing of the Pling belly as also the bloud, marrow, or liver of a Goat, but these things do rather dry up and close the billy (as before we have taught) concerning the Goat. of The had been of a

In the heart of Horses there is found a bone, most like unto a Dogs tootherit is faid that the doth drive away all grief or forrow from a mans heart, and that a tooth being pulled from the chiecks or jaw bones of a dead Horse doth shew the full and right number of the fortowes of the party fogrieved. The dust of a Horse boof anointed with Oyl and Water do doth drive away im- Pling a way. pollumes and little bunches which rife in the flesh, in what part of the body soever they be and the dust of the hoof of an Asse anointed with Oyl, Water and hot urine, doct utterly expell an Wens and kernels which do rife in the neck, arme-holes, or any other part of the body, of either

The genital of a gelded Horse dryed in an Oven, beaten to powder, and given twice or thrice in a little hot broth to drink unto the party grieved, is by Pliny accounted an excellent and approved remedy for the seconds of a woman. The soam of a Horse, or the dust of a Horse shoot dryedpis very good to drive away shamefastness being anointed with a certain ritulation ballievscrapings worthe Marcellut Horses hoofs being put in wine, and poured into the Horses postells, do greatly provoke fills wind. The after alfoof an Horses boof, being mingled with wine and water; dorth greatly eafe and brille the difease called the Colick on Stone: as alfolby a perfume which may be made by the hoofs of Horfes being dryed, a childe which is fill bonn is cast out. " the good and to still be in the man and the still be in the sti

The milk of Mares is of fuch an excellent virtue, that it dothe quite expellate person of whel Seas hare, and allother poison whatsoever : drink also mingled with Mares milk, dpth make the body soole and lazable. It is also counted an excellent remedy against the falling sickness no drink the stones of a Boar out of a Mares milk or water. If there be hand filth or marconlying in the mittice of a woman, Hipportates. let her take Mares milk boiled and throughy fixained and prefently the fitth aist excrements will void clean away. If fo heithat a Woman he barriemand cannot conceive; leb her then cake Maper inilk (not knowing what it is) and let her presently accompany with a man, and the will conceive. The mik of a Mare being drunk dhall affwage the labor of the matrice, and doubleans a fill children be sall forth. If khefetd of Henbane; be beaten final and mingle dwith Mares wilk and bounds with a Harts skin; in the time and a couch citie of the second stand standard of the second and a woman, the year's ounces and the boyl them all together to the of them I boyled or to moitgage in and and in the or the country and the boyled or the indigenous particles.

The thinself or latest part of elie-milk of a destendoth very deally gently and wirthout any damper purge the belly. Mares milk being dayly anointed with a licele Hony doth without any paint of punithment take away the wounds of the eyes being new made in the ejemade of Mares milk lock represse and takenaway all wringings or aches in the belly, what sodiet. If you randing a combinish the foam of a klorie, wherewithing young man or youth doth utboo combittle head, it is of finds force as it will is it will cause the fair of his head beither to encrease, or any whit too appears? The foamub a

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A. Corton

Marcelle . Ç. i. :

Samme

Polipikaçı

Machine

The

Marcellus.

Rafis.

Alberius. Rafis.

Ruffim.

Diofcorides: Pliny.

Marcellus.

Ruffins.

Pelagonius.

Albertus. Æsculapius.

Marcellus.

Pliny.

Sextus.

Empiricus.

Marcellus.

Horfe is also very much commended for when which have either pain or difficulty of hearing in their ears, or elle the duft of Horfe dung being new made and dryed, and mingled with Oyl of Rose. The grief or foreness of a mans mouth or throat, being washed or anomired with the foam of a Horse which light been fed with Oares or Barly, doth prefently expell the path of the forence, if to be that it be two or three times washed over with the juyce of young or green Sea crab beaten fmail together; but if you tamot gerche Beaterabs which are green fipsinke upon the guicfiche small powder which doth come from dryed Orabs which are based in an Oven made gnetiche iman powder which active me i rom unyew and is, and you that finde prefer remedy of Braffe, and afterward wash the mouth where the pain is, and you that finde prefer remedy. The foam of a Hode being three or four times taken in think, doch quite expeli and drive any the foam of a Hode being three or four times taken in think, doch quite expeli and drive any the Cough. But Mercellar doch aftern that who foother in the best which a distance had a distance that the cough of confusions and the cough. of the lungs, and doth drink the foam of a Herle by at folf along without any drink shall finde present help and remedy: but as Sexum faith, the Horse will presently die after it. The same also being mingled with hot water, and given to one who is troubled with the fame diseases, being in manner part all cure, doth presently present treaten, but the death of the House doth influently enfue. manner part an cure, worth presently present extension, one will doch cause a woman which it very The sweat of a Horse being mingled with Wine, and to drank; doch cause a woman which it very

big and in great labor, to cast a still childe. ganu in great land, sait, (but as Albertus faith only of a Horse) doth breed wind in a man or womans face, being put thereupon, and besides that, doth bring the Squince or Squincy, as also a mans late, being weat. If Swords, Knives, or the points of Spears when they are red fire hot, be a-filthy flinking sweat. If Swords, Knives, or the points of Spears when they are red fire hot, be a-filthy flinking sweat. nointed with the sweat of a Horse, they will be so venemous and suff of poyson, that if a man or woman be smitten or pricked therewith, they will never cease from bleeding as long as life doth last. woman be minuted with an Arrow, and have the fwest of another Morfe, and bread which hath boen brent, being mingled in mans wrine, given him to wink, and afterwards forme of the fame being mingled with Horse grease put into the wound, it will in Aport time procure him sale and help. There

are some which will affure us, that if a man be woulded with the belly worms, or have a Serpent crex into his belly, if he take but the fweat of a Horse being mingled with his wrine, and drink it, it will prefently cause the Worms or the Serpent to Mueforth: The dong of a Horse or Asse which is sed with graste, being dryed and afterward dipped in wite.

and so drunk, is a very good remedy against the bittings and blowle of Scorpions. The lane medicines they do alfo use, being mingled with the genital of a Hare in Vinegar, both against the Storptcines they do and the Shrew-moufe. The force is so great in the possession and Dog or Birch, the his pargeted Urine doth much force, soperally anto their that have a user boil upon them; the chiefest remedy therefore against the lane's the dang of a Horse missinguistic Vinegar, and being warmed put into the scab or force. The dung as well of Africa se of Horse, either raw, sold, or but ned, is excellent good against the breaking forth or istues of the blond.

"The dung of Horfes or Affes being new made or warm and to viapped and par to a green word, doch very cally and speedily stanch the bleeding. If the vein of a Florie be cue, and the bloud to iffue out in too much aboundance, apply the dung of the fame blorfe thro the place where the ven is cut, and the bleeding will prefently reafe, wherefore the Poet with waty well express it is their Verfes following;

> Sive fimm manni cum testie uritur ovi. Es reprimit flutdos miromedicamine curfia.

The fame doth alfo very well drive away the corruption in mens body which doth tank the blod to flinke if it be well and justly applyed unto the corrupt place. The farm affo being mingled with Out of Rofes, and new made, and to applyed the cothe care, doth not only drive away che pain, but allodoth very much help for hearing : There is another remedy allo for the hearing want into to take the dung of a Horfe which is new made, and so make it from a furnace, and thento walk on the middle of the head against the Uvala, and afterward to the aforefaid thank in the limit woollencloth unto the top of the head in the night time. in the interior and to

uda organ

The dung of a young Affe when he is first fooled, given in Wine to the quantity of might adeol a Bean, is a prefent remedy for either man or woman who is troubled with the Jaundiet or the very flowing of the gall : and the same property hath the dong of a young Florie or Bott men by new foaled. But the dung of an old Blorfe, being boiled in fair westeby and afterward firmed and for given to the party to drink, who is troubled with Water in his belly or fromuch, destroyed off let bery a city account

There is also an excellent remedy against the Colidhand Score, which is this, co date is hindful make went for the fame. of theidung of a Horse which bath been fed with Que co and Barly, and not with graffs, and mine very, well it with halfs pinte of Wine, all which a do gnesse will amount amo the weight of eighter ounces, and then boyl them all together untill half of them be boyled or confamed away, and the drink the fame by lieble and little until it be all dounk ap, but stwill be much better for the part that is troubled to drink it up all regester if he handlesse had quied since all yield.

di There is mored for alvery good and easie way by Hopfe dung to sure the Agus or Gas rem form which is thus, to burn the forefaid dung, and to ming to the very that it left thereon in old with and then bear it unto interest uning and to single one very specific the thereof in one and the orbits of first with or first with very speeding produce safe and tiefs. Higher would be supported by the course of the without any water in it, and this will very speeding produce safe and tiefs. What

woman supposeth her childe which is in her womb to be dead, let her drink the milt or spleen of a Horse in some sweet water, not to the smell, but to the taste, and she will presently cast the childe. The same virtue are in the persume which is made of a Horses hops, as also in the dry dung of a Pliny. Horse: There is some which do use this means against the falling sickness, or the sickness called Saint Johns evill, that is to mingle the water or urine which a Horse doth make with the water which cometh from the Smiths trough, and so to give it the party in a potion. There is a very good help Empiricus. cometi from the Shirth Sand and through their Nostrils or secret parts, which is this, to make a passe of Wheat sowre, and beat it and mingle it together with Butter and Egges in the urine of a Horse which hath lately aronk, and afterward to give that passe or the test baked even to asses to the beast

To provoke urine when them yard is floor, there is nothing to excellent as the dung or filth which proceedeth from the which a Horje tach made, heing mingled with wine, and then frained, and afterwards ponted into the Noltrils of the party to vexed.

There are certain Tetters or Ring-wormes in the Ances of Horjes, and a little above the hoofs Dissortides.

in the bending of these parts, there are indurate and hardned thick skins, which being beaten into in the bending of these parts, there are inquirate and narageo units, skins, which being beaten into small powder and mingled with Vinegat, and so drunk, are an exceeding good preservative against Galen. the Falling sickness: the same is also a very good remedy for them which are bitten with any wilde Beast whatsoever. By the Tetter or Ring-worm which groweth in a Horse's knees or above the hoofs, beaten and mingled with Oyle, and so poured in the ears, the teeth of either man or woman which were weak and loose, will be made very strong and sast. The aforesaid Tetter, Pliny, without any mingling with Oyl, doth also heaf and cure the head-ache and Falling-sickness, in either man or woman. The same also being drunk out of Clarret Wine or Muscadel for forty dayes together, doth quite expell and drive away the Colick and Stone If that any man do get and put up the shooe of a Horse being struck from his hoof as he travelleth in his pace (which doth M.el. many times happen) it will be an excellent remedy for him against the sobbing in the stomach called the Hicker.

Of the HY ANA, and the divers kinds thereof.

E are now to discourse of a Beast whereof it is doubtful whether the names or the kinds. The names thereof be more in number, and therefore to begin with the names, it feemeth to me in ge- and other general, that it is the same Beast which is spoken of in Holy, Scripture, and called Zeeb-eret, and neral accidents Aubath, Zephan. 3. Principes urbis Hierofolyma velut Leones jugientes, judices ejus fimiles sunt lupis Velperimi qui offa non relinquunt ad diluculum : Their Princes are roasing Lions, and their Judges are like to night wolves which leave not the bones till the morning, as it is made the prophet Habakkuk, Cap. 1.

Jen 5. calleth them Zeeb-drabath, Wolves of the wilderness and the Prophet Habakkuk, Cap. 1.

useth the word Zeeb-ereb, Wolves of the evening. By which it is made ende to confider and distusse what kinde of Beafts this Hyana may be deemed, for the Hyana, as I shall shew laster-ward is a Greek word. And first of all lives to feel the first of all the wilderward, is a Greek word. And first of all I utterly seclude all their opinions, which translate this word Arabian Wolves, for the Hebrew notes cannot admit fuch a version or exposition : But seeing we read in Oppianus and Tzeizes, that there are kinds of Wolves which are called Harpages, more hungry then the refidue, living in Mountains, very swift of foot, and in the Winter time, coming to the gates of Cities, and devouring both field and bones of every living creature they can lay, hold on, especially Dogs and men, and in the morning go away again from their prey, I take them to be the same Beasts which the Grecians call Hyene, which is also the name of a Fish much like in nature hereunto. It is also called Glanes, and by the Phrygians, and Bythinians, Ganos, and from one of these came the Illyrian or Sclavonian word San, and it feemeth that the Grecians have given it a name from Swine, because of the griftles growing on the back, for an Hyana can have no better derivation then from Hu or Hyn. Julius Capitolinus calleth it Belbus in Latin in the fame place where he recordeth that there were decem Belbi sub Gordiano, ten Hyanaes in the days of Gordianus. And the reason of this name is not improbably derived from Belba a City of Egypt. Findanus a learned man calleth it Grabbies, because it huntesh the Sepulchres of the dead. Albertus in steady of Hyana, calleth it Inna. The Arabians call it Rabe, and Zabo, or Ziba and Azaro. I take it also to be the same Heast which Albertain, is called Latta, and Ana, and Zilio, because that which is reported of these, is true in the Hyana; they frequent graves, having sharp teeth and long nails, being very fierce, living together in herds and flocks, and loving their own kinde most tenderly, but most pernicious and hateful to all graves. then, being very crafty to fet upon a fit prey, defending it felf from the rage of fironger Beaft by their teeth and nails, or elfe by flight or running away. Wherefore we having thus expressed the name, we will handle the kinds, which I finde to be three, the first Hyena, the second Pajio or Debub, the third Crocuta, and Leucrocuta, whereunto by conjecture we may add a fourth, called Mamichora.

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The Figure of the first HT & N A.



Hieronymus. Ariftotle.

Oppianus. The (everal paris.

Pliny.

Solinus. Albertus.

Ariftotle. Whether they change fexes yearly.

This first and vulgar kinde of Hyana, is bred in Africk and Arabia, being in quantity of body like a Wolfe, but much rougher haired, for it hath bristles like a Horses maneallalong his back; and in the middle of his back; as a little-crooked or dented; the colour yellowish, but be street on the sides with blew stocks which make him fook more verrible, as if it had so many specific or the stock have the street of the back as shoulded the street of the back as shoulded the street of the st speckled on the mass with diew poets, which make him rook more terride, as it is not to many cyes. The eyes change their colour at the pleasure of the beast, a thousand times a day, for which cause many ignorant writers have affirmed the Tame of the whole body, yet can be not see one quarter so perfectly in the day as in the highit; and therefore he is called Lupus vesserium, a Wolf of the night. The skilling Lapidars strength of Germany affirm that this beast hath a stone in his eyes for of the higher than the skilling Lapidars strength of Germany affirm that this beast hath a stone in his eyes for the little strength of the skilling and the strength of the skilling and the skilling as the skilling and the skilling as the skillin rather in his head) called Hyana of Hyaniu; but the Ancients say, that the apple or puple of the eye is turned into fuch a storie, and that it is indused with this admirable quality, that if a man layit under his tongue, he shall be able to foreter and prophesie of things to come; the truth hersof I leave to the reporters. Their back-Bone stretcheth it self out to the head, so as the neck cannot bend except the whole body be turned about, and therefore whenfoever he hath occasion to wry his neck, he must supply that quality by removing of his whole body.

This Beast hath a very great heart, as all other Beasts have which are hurtful, by rason of their fear. The genital member is like a Dogs or Wolfs; and I marvail upon what oc casion the writers have been so possessed with opinion that they change sexes, and are some time male and another female, that is to fay, male one year, and female another, according to thele Verles .

Si tamen est aliquid mira novitatir in istis Alvenate vices & que modo famina tergo Passa marem est manie esse marem miremur Hyanam.

Ovid.

Both kindes have under their tails a double note or passage, in the mate there is a seissing fitter the same of th fecrets of a female, and in the female a bunch like the fromes of the male, but neither off do other inward, but only outward; and except this hath given tault of this opinion, I cannot learn the ground thereof: only Orm writeth, that there is a Fish of this name which turneth fexy and peradventure fome men hearing fo much of the Fish, might miliake it more easily for the four food

Ælianus.

There engender not only among themselves, but also with Dogs, Lions, Tygers, and Wolves, for the Elbiophin Lion being covered with an Hyana, beareth the Crowns. The Thin, of Wolves, for the Hall speak more afterward, are generated betwint this Beatt and a Wolff; and indeed it is not without reason, the Cod binds of the contract of the contract of the Cod binds of the contract of the contract of the Cod binds of the contract of Beaft, and apply it thereunto. it is not without reason that God himself in holy Scripture calleth it by the name of a Viginia Wolfe, seeing it resembleth a Wolf in the quantity, colour, in voracity and gluttoning in of seein substitute of seeing in substitute of seeing in substitute of seeing in substitute of seeing in subtilty to overcome Dogs and Men, even as a Wolf doth filly Sheep. Their teeth are book Book Book Sheep. both Beafts like fawes, their genitals alike, and both of them being hungry, range and prey inthe night feason.

This is accounted a most subtill and crafty beath, according to the allusive saying of The dispositi-Mantman 3

Fft in cia Pietas Crocodilizafiatia Hyena.

And the semale is far more subtill then the male, and therefore more seldom taken, for they are afraid of their own company. It was constantly affirmed that among eleven Hyanaes, there was found but one female; it hath been believed in ancient time that there is in this bealt a Magical or enchanting power, for they write, that about what creature so ever he goeth round three times, it shall fland stone-still, and not be able to move out of the place: and if Dogs do but come within the compasse of their shadow and touch it, they presently lose their voice; and that this Eliant. the doth most naturally in the fall moon; for although the swiftness or other opportunity of the Philes. Dogs helpeth them to flie away from her, yet if the can but cast her shadow upon them, she effily obtaineth her prey. She can also counterfeit a mans voice, vomit, cough and whitle, by which means in the night time the cometh to Houses or folds where Dogs are lodged, and so making as though the vomited, or elfe whiftling, draweth the Dogs out of doors to her, and devoureth Salina them. Likewise her nature is, if she finde a Man or a Dog on steep, she considereth whether she or he have the greater body, if the, then the falleth on him, and either with her weight, or fome fecret work of nature by firetching her body upon him killeth him for maketh him tenteleffe; whereby without reliffance the eateth off his hands: but if the finde her body to be shorter and leffer then his. then the taketh her heels and flyeth away.

If a Man meet with this Beaft, he must not fet upon it on the right hand, but on the left, for it hath been often feen, that when in hafte it did run by the Hunter on the right hand, he presently fell off from his Horse senseles; and therefore they that secure themselves from this beatt, must be careful to receive him on the left fide, that so he may with more facility be taken, especially (laith Pliny) if the cords wherein he is to be ensnared be fastened with seven knots. Elianus reporteth of them, that one of these coming to a Man assepina Sheep-cot, by laying her lest hand or fore-foot to his mouth, made or cast him into a deed-sleep, and asterward digged about him such a hole like a grave, as she covered all his body over with earth, except his throat and head, whereupon she sat untill the fuffocated and stifled him; yet Philes attributeth this to her right foot. The like is attributed to a Sea-calf, and the fifth Hyana, and therefore the old Magicians by reason of this examinating property, did not a little glory in these beasts, as if they had been taught by them to exertise Dabolical and præstigious incantation, whereby they deprived men of sense, motion, and reason. They are great enemies to men, and for this cause Solinus reporteth of them, that by secret accustoming themselves to houses or yards, where Carpenters or fuch Mechanicks work they learn to call ther names, and fo will come being an hungred and call one of them with a diffind and articulate voice, whereby he causeth the man many times to forsake his work and go to see the person calling him; but the subtile Hyana goeth further off, and so by calling allureth him from help of company, and afterward when the first sime devoureth him, and for this cause her proper Epithet is Emula Textor. ban Vovce-counterfeiter.

There is also great hatred betwirt a Pardalland this Bealt, for if after death their skins be mingled Allanus, together, the hair falleth off from the Pardell skin, but not from the Hyanaes; and therefore when Their enmiry the Egyptian describe a superiour man overcome by an insectiour, they picture these two skins; and with other beasts. fo greatly are they afraid of Hyanaes, that they runfrom all beatls, creatures and places, whereon Gint. any part of their skin is fastened. And Allania faith, that the Lin bird which liveth upon Serpents, is killed by the gall of an Hyena

He that will go fafely through the mountaint or places of this beafts abode, Rafit and Allerius The natural say, that he mult carry in his hand a root of Colloquintida. It is also believed that if a man com- use of their

fay, that he mult carry in his hand a root of Colloquintida. It is also believed that if a man compasse his ground about with the skin of a Crabbodile, an Hyzma, or a Sea-cast, and hang it up in the skins gates or gaps thereof, the fruits anclosed shift the wint of this Beatt, or of the Sea. Kajis. cast and Home skits, that a many cothed with the skins of this Beatt, or of the Sea. Kajis. cast and Home skits, that a many cothed with the skins of this Beatt, or of the Sea. Kajis. cast and Home skits, that a many cothed with the skins of this Beatt, or an Hyzma to signific sailed ship the skins of the skins of an Hyzma to signific sailed ship the skins of the skins of an Hyzma to signific sailed ship that a Pictive allogation and the state of the skins of any præstigious enchantment, seeing that a Pictive allogation the sail of the skins of the skins s or the bloud of this Beaft, refisfeth all kinde of Witchcraft and Incantation. Likewise Pliny writeth, that the hairs layed to Womens lips, maketh them amorous. And so great is the vanity of the Magicians, that they are not, affiamed to affirm, that by the tooth of the upper jaw of this Beat on the right fide bound unto a many arme or any part thereof, he shall never be molested with Dart or Arran or Arrow.

on and natural properties of this bealt. Pliny Solinw.

Porphyrism.

Likewise they say, that by the genital of this beast, and the Article of the back-bone which is called Likewise they say, that by the gential of this bears, and House, keepeth the family in continual conattantios, with the skin cleaving unto it prefet ved in a seffmallest and extreme gut of his intrails, he cord, and above all other, if a man carry about him the smallest and extreme gut of his intrails, he cord, and above an other, it a main early about time higher powers, but also foreknow the successe shall not only be delivered from the Tyrany of the higher powers, but also foreknow the successe

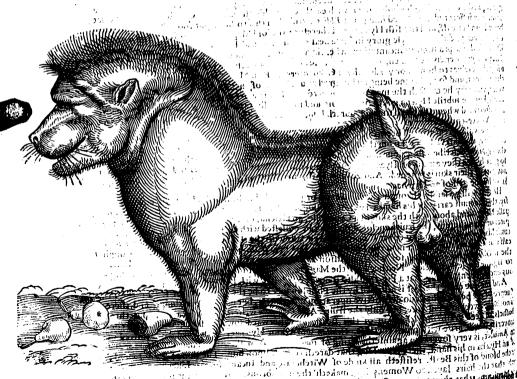
and event of his petitions and futes in Law. Alluarim. Zoroafties.

If his left foot and mails be bound up together in a Linnen bag, and fo fastened unto the right It his lett toot and name be bound up together in a heard or knoweth. And if he cut off the arme of a Man, he shall never forget what soever he hath heard or knoweth. And if he cut off the arme or a man, ne that never torget whattoever who fore feeth him shall fall in love with him. right root with the left hand and wear the lame, who over the right foot is profitable for a Woman that loveth not be fides the Beast. Also the marrow of the right foot is profitable for a Woman that loveth not her Husband, if it be put into her nostrils. And with the powder of the left claw, they which are ner Husband, it it be put into ner notifies. And with the bloud of a Weafit do fall into the hetred of all anointed therewith it being first of all decocted in the bloud of a Weafit do fall into the hetred of all anointed therewith to being first of an accorded in his maw after he is Hair, it fignifieth the death of men. And it the name of any bear be found in the high of the Magicians, that they believe the some of his hunters. And to conclude, such is the folly of the Magicians, that they believe the transmigration of souls, not only out of one man into another, but also of man into beaks. And transmigration of louis, not only out of one and religious votaries departing life fend their fouls into Lions, and the religious women into Hyanaes.

The excrements or bones coming out of the excrements when it is killed, are thought to have rite excrements or nones coming out of the Cartemonius writeth, that in Cappadosia and Messa, by virtue in them against Magical incantations. And Demonius writeth, that in Cappadosia and Messa, by the cating of the hearb Therivarcha, all wilde beafts fall into a deadly fleep, and cannot be recovered but by the afpersion of the urine of this beast. And thus much for the first kinde, now followed

the fecond.

The Second kinds of HT AN A, called Papis or Dabub.



His Beaft aboundeth near Cafares in quantity refembling a 10020 but any the aby different Wolf; the fashion is, being gathered together for one of the hor go before the floating or howling, and all the rest, answering him with correspondent tune: In hair it resembles in The Region and quantity.

and their voices are so shrill and founding, that although they be very remote and far off, yet do anen hear them as if they were hard by : And when one of them is flain, the refidue flock about The lamentarihis carcale, howling like as they made funeral lamentation for the dead.

when they grow to be very hungry by the conftraint of famine they enter into Graves of men. dead.

When they grow to be very hungry by the conftraint of famine they enter into Graves of men. dead.

When they grow to be very hungry by the conftraint of famine they enter into Graves of men. dead.

Milet their dead bodies, Yelis their Relh in Syria, Damakan, and Benniur, eaten by men. He shift alled also Randelos, Abennium, Aldabba, Dabba, Dabba, and Dbobbba, which are derived from the He. The several and the Assistance all him Lehib, his feet and halled allo Manueton, Avertonin, abund is the Arabian name, and the Africans call him Lefiph, his feet and names, os are like to a mans, nether is it hurtful to other Beafts being a base and simple creature. The the parts and so possible to a mans, neither is it hurtful to other Beasts being a base and simple creature. The solour of it is like a Bear, and therefore I judge it to be Assistant, which is ingendered of a Bear and I had therefore I judge it to be Assistant, which is ingendered of a Bear and I had therefore I judge it to be Assistant, which is ingendered of a Bear and I had been in the parts and ingentered on the pa ever bringeth forth twins, a male and a female together.

F. It continually holdeth up his tail, shewing the hole behinde, for at every motion it turneth that, as other Beafts do their head. It hath a fhort tail, and but for that , Thould judge it to be a kinde of Ape; I know not whether it be that kinde of little Wolf which Byllonius faith aboundeth in Cilicia and Afia, which in the night time raveneth and cometh to the bodies of fleeping men, taking away from them their boots, caps, or bridles : when they are four up in the night time they bark like Dogs; but being at liberty they live two hundred in a company to that there is no Beaft fo frequent as thefe in all Chicia.

As for the golden Wolf spoken of by Oppianus, I defer the description of It to his due place for they are not all of one colour : and thus much shall suffice for the second single of Hyens.

Of the CROCUTA.

"He third kinde of Hyena is colled Grocina, not the Gulbraforelaid, but another different from The region, that, which is faid to be an Ethiopian four-footed beaff, because it interpreted betwire proportion, and a Lyones and an Hyena. His teeth are all of one bone, being it is impended betwire proportion, and included in the fieth like as in a case, that they may not be fulled: with their return they break any thing. It is said also by Solinur, that it never winkerh and that their nature stemeth to be tempered betwire a Dog and a Wolf, yet is it more fierce then either of both, more admirable in strength, and especially of the teeth and believ having power to break any thing and especially of the teeth and believ having power to break and digest any hone: it imitately also the voyce of a man to devour thom, as is said before in the Hyena.

In the Region Daebinabader, which is a mediterranean Country in the East state in great and high mountains among to their wilde Beast's are abundance of these Grouvers and at the marriage of

high mountains, among frother wilde Beafts, are abundance of these Crocuater and at the marriage of monius the son of Severus the Emperor, to Plaulla the daughter of Plaullating mongst the speciales set forth for the delight of the beholders, was a combate betwint an Elemant and this Beast, which before that time was hever to be seen at Rome (as Dion reporteth) And sous much for the third ande of thena, except I may adde thereunto that Beaft which the Italians call Loupebat, that is Lupus tains, a Wife-cat, refembling in face a Catwith sharp and harmful classy being betwixt a black and spotted tolour, and wise called an Indian Wolf, and this was to be publickly seen, in the Bishops Cashager sent.

Of the MANTICHORA

His peak of rather Monster (as Cussia writter) is bred astions the sudant status probler ow of such beneath and above, whose greatures, roughness, and seet are the sufficient of the sudant status and the like this is a mans, his eyes gay, and colour rad, his tail like the suite of the sudant course of control with status, casting forest that pointed quils; his voyes like the work of the sumper of the bent sin course as suite as a fart; his wildeness such as can never the sum of the sumper of the best such as the sum of the safe, vernous of them are filed with a title of Anthropophagi, that is to fay, Men-eaters; except only the manner of the same take a Whelp of time pear, they and of the buttooks



and tail thereof, that for the knews be fit to bring the pails, afterwards it is tamed with the peril. This also is the lame Beat which is called Lead contrate the bigness of a wide As , being in tege and Hoofs like a Hart, having An mouth reaching on both indeato his earny and the head and face of a female like purto a Badgara. It is called also Mortives, which in the Person congue fignified a devourer of men ; and thus we conclude the Body of the Bywardor her description, and her deveral kindes: Now followeth the medicines arising but of ther several parts. soutaken i a seches is a tyana, and is a hairs, so the es

The Medicines of the Hyeina all ni radio,

The Oyl in which a Hozist baked eicher alive or dead p doch eicher ale gether bute and make The medicinal whole these which are expublied with the Going of to be the circle after the B green or properties. new, or at the least not of soorlong continuants; it doth fo ture them, that although it may happen to return again, yet it will be much more milde and gentle then before it had been. But the Cylinkich Galen. proceeders from Foxes doth nothing more thrive away the forenamed difease of hen that which like wife is not or prepared outofshall bases forobad bach an exdelend and entirent quality of diffolving and diperfings. The flesh of the Albabeis hoch her and dold, and being bakes with Oyi, Raf doth very much help either man or women which live their joynts, which may happen or come by the receasion of cold : for it is of a flender and diffolute amaires threat the me it thereof

The vanity of the Meet, or Wifesmen, which is witty in pothing but in dreumstance of words, Pliny, doth fav, the best time to take Hiene's, is when the Moon passet over the lighe called Genini, and that for the most part the bairs be kept and preserved. The Manido also affirm; that the skin of an Hyens being spread upon a fore which was bitten by a mad Dogue doth preferrity and without any pain cure the same. The same also being bound to that part of the head, which doth ake, will immediately drive away the pain and grief thereof. Land to a strong strong of a mind you

The same doth very effectually and speedily help them which are troubled with the Gout, or swel- Albertus. ling in the joynts. The flowre of Barley being mingled with the bloud of an Hyana, and fryed or baked over the fire and to taken; doth very much allwage the wringings and wrinchings either in the guts or belly of a man or woman. If the bloud of ah Hyana' being hor be anointed on them which Rafit. are infected with the Leprofie, it will without delay very effectually ture them.

The Hyena's flesh being eaten, doch much avail against the birings of raverous Dogs; but some are of opinion, that the liver being only eaten is of imore fored and power to care or field shem. The Plint acres or finews of an Hrange being beaten to finall powder, and dryed and mingled with Prankincense, together, and so drunk, doth restore sertility and plenty of seed in that woman which

There is also for the biting of a ravenous Dog another excellent remedy, which is this, first to Plint. amoint the place to bitten with the fat or greats of a Sea-calf, or offe to give it in drink : and then'to make the operation more effectual, mingle the marrow of an Hyana, and Oyl that cometh from the Mallick tree and Wax together, and being to applyed and mointed upon the fore, it will prefently cure the same. The same marrow of the Hyene is very good and effectual against the pain and grief in the sinews, as also for the looseness and weakness of the reliability

The marrow which proceedeth from the Chines bone of an Hyme, being mixed with his Gall and Democritus old Oyl altogether, and so bailed until they come unto a fort comperance, and mollifying medicine being anointed upon the finews, doth expel and force away all pain of grief thereof whatforest The fame marrow being bound unto the back of bither man or woman, who are troubled with value phantalies or dreams in their fleep, doth very speedily and very effectually help them. The fat or greafe of an Hyena being burnt, doth drive away all venemous Serpents from the place where te is

The famebeing mingled with leaven, and so being wrought litte a plaister, is a very good cure or remedy for the falling of the hair, or the difease called the Poxes evill. The left part of the brain of Myren an Hyena being either anointed upon the nothing of wither men or beafts, is of fuch vertue, that it will cure diseases upon them which are in a manner mortal. For the Review or Barrenness of women, the eye of an Hjana being mixed with Licoras, and the herb called Dill, and fo taken in drink, is of fuch force and power, that in three days ic withmake them fit for conception, 190, 19.

The teeth of an Hyana ofther touched, or bound in order areo the ceeth of any man or worthin who are troubled with the tooth-ach, will presently ease the pain and vexation thereof. One of the great teeth of an Hyana, being bound with a firing anto any that are troubled in the night times with hadows and phantalies, and which are frayed out of obser fixep with fearful visions, doth very speedily and effectually procupe them case and reft. The roots of an Hyani (called Alasto) being bound upon the right arm of any one which is either oblivious or sorgetful, and hanging down from the arm unto the middle finger or wrift, doth renew and refresh their decayed me-

The palat of an Hyana being dryed and boaten to powder, and then mingled with Egyptian Affum, and so made hot and mixed altogether, being three times turned in any ones mouth, which had the ther fore or wheer in it, will in small time procure them remedy and help of diefr vexation and frouble. The field which groweth upon the hinder part of the neek, being burned, and then exten of taken in drink, doth very speedily help and cure the grief and aches of the forms?

The

Pliny.

Diofcorides.

Marcellus.

Galen.

Pliny.

Marcellus.

Marcellus.

The moulders likewise being used in the aforesaid manner, doth profit much for the healing of any who are vexed with any anguish or pain in their shoulders or sides. The lungs being dryed and any who are vexes with any unguitarion woman which is troubled either with Colick or Stone taken in drink, do eafe any, either man or woman which is troubled either with Colick or Stone taken in arink, an earnany, contentional with Oyl, and so another appropriate belly, it killeth the But being dryed into powder, and mingled with Oyl, and so another appropriate the But being dryed into powder, and mingled with Oyl, and so another appropriate the But being dryed into powder. But peing aryen into powder, and imagine with the bellyan The Heart being used in the aforesid Worms; and expelleth all aches away from the bellyan The Heart being used in the aforesid worms, and taken in drink, doth leafe and help all aches, pains or griefs in the body whatfoever, manner and taken in utilik, what is a state of an Hygna, and feven hairs, and the genital of a Han, The write nein being taken in the skin or hide of a Buck or a Doe, and afterwards hanged about the being bound an cogether in the sam bringe of a plantach her for bringing forth her childe, neck of a woman which is in travel, will greatly hinder her for bringing forth her childe.

If there shall be any fieth or bones of men found in the body of a dead. Hyana, being dryed and

beaten to powder, and then mixed with a certain perfume, they will be very excellent to help the Gowt, or drive away the Convultion of the finews. The kell or can wherein the bowels are con-Cowt, or unive away the convenience and also mixed with Oyl, will be a present remedy against tained, being used in the aforesaid manner, and also mixed with Oyl, will be a present remedy against

the burnings and inflamations of fores, botches, and Ulcers. a diendieb. the chine bone of an Hyana being bruised and beaterwinto small powders and so dryed, and then mingled with the congue and the right foot of a Sea-calf, the gall of an Ox being added thereunto; mingles was the congress and anointed upon the hide or skin of an Hyana; and fo and an on the legs or joynts of them which are troubled with the Gowt, will in fhore time esfe the pain, and rid them altogether of the grief thereof.

The chine bone being allo beaten to powder, and given in Wine to drink, is very profitable and necessary for those which are in fore travel or pain of childe-birth. The first or eighth rib of the fame Beaft, being beaten and mingled with a certain perfume, is very good and medicinable for

fores and botches which do break through the flesh.

Their fieth also being eaten, doth quickly cure and heal the bitings or tearings of a ravenous Dog; but their liver being so used, is more effectual and speedy for the curing thereof. The liver of the aforesaid Beast is also very curable for Agues or quartern Feavers being beaten to powder, and drunk in Wine, before the augmentation or fecond affaults thereof. The fame also is an excellent and speedy remedy for the wringings and aches of the belly, as also for that grievous and painful diseases, the gall of a Sea-scorpion, and of a fish ease called the Colick and Scone. For the same diseases, the gall of a Sea-scorpion, and of a fish called Halops, and of a Sea-crab, and of an Hyana, being beaten to powder, and mixed together, and fo drunk in Wine, is a very good and effectual cure and help. The gall of an Hyana, by it felf alone being rub'd or anointed upon the head of either man or woman whose hairs are fallen off, doth presently procure the hair to renew and grow again; it will also bring hair upon the eye-lide, being rubbed thereuponia

The gall of an Hyana being mingled with Hony, and anointed upon the eyes; doth flarpenand clear the eye-fight, and expel and drive away all blemishes and small skins which cover the fight of the eye; as also the pain in the eyes called the Pin and the Web. But Apollonius Pitaneus doth say, that the gall of a Dog being used in the aforesaid manner, is better to cure the fight of the eyesthen the gall of an Hyana. But Pliny whom I think best to follow, and worthyest to be believed, doth best allow of the Hyana's gall for the aforesaid purpose; and also for the expelling of certain white

foots in the eye, which do hinder the fight thereof.

The gall of a Bear and of a Hygna, being dryed and beaten to powder, and so mixed with the best Hony which is possible to be had, and then stirred up and down a long time together, doth help them unto their eye-fight which are flark blinde, if that it be daily anointed and spread upon the eyes for a reasonable space together: The gall of a Hyana being baked in a cruse of Albenion Hony, and mingled with the crooked herb Creek, and so anointed upon the brows or fore-head of them which are purblinde, doth speedily help them; it doth also ease them which are troubled with the water or rheume which falleth in the eyes. Democritus doth also affirm, that if the brow of either man or woman be anothted with the gall of an Hyana only, it will drive away all darkenings, and blemishes in the eyes, and expel the water or rheume thereof, and also asswige the pain or grief which may come or happen in them whatfoever it be.

The marrow which proceedeth from the chine-hone of an Hyæna, being mixed with his own gall, and with old Oyl, and then baked or boiled in a cruse until it come unto a temperate and mollifying medicine, and then being laid or apointed upon the finews or nerves, who is in those parts troubled will throughly heal and cure any default or pain which may happen thereunto. The gall of a male Hyana being pounded or beaten, and bound about the left thigh of any woman that is bifren, doth help for conception. The gall of the same Beast being drunk in Wine, to the value of a dram, with the decoction or liquor which cometh from Spike-layender, called Oyl of Spike, is a very good remedy and help against the Tympany or swelling of the belly. The gall also being beaten and mixed with the stone called Eat-slesh, is very good and, profitable for them which are troubled with the Gowt. The milt of an Hyana is very effectual to curo and heal any pain or grief in the milt of either man or woman. The lungs being dryed and beaten to powder, and mingled with oyl, and anointed w on the loins of any one who is grieved or troubled in those places, will speedily cure the aches a

The bladder of an Hyæna being drunk in Wine, is a very good and effectual remedy against it griefs thereof. incontinency of man or womans urine, or the running of the reins. But if there be any unite into bladder of the Hyana found when he is taken, let it be poured forth into some clean vessel, and mid

with Oyl which proceedeth from the pulse or corn of India, and so drunk up, and it will much ease and help them who are croubled maninde, and are full of cure and grief. The fecret parts of a feinale Hyana beaten and mixed with the rinde or skin of a Pomgranate, and taken in drink, is very brofitable to cure the inconveniences or pain of a womans fecret parts.

The genital of a male ly ma dryed and beaten to powder, being mingled with a certain perfume Hoth cure and help throse which are troubled with the Cramp, and Convulsion of the linews. The Dieforides. feet of an Hyzala being taken, doth heal and cure those which are fand-blinde, and such as have

feet of an ray sea prong cancers, does used the active those which are land-blinde, and such as have botcheand does breeking through the skin and sless, and also such as are troubled with inflamationary breedings of winds in their bodies; only by touching and rubbing them over.

The dust of cong which is found in the interior parts of an Hyæna, being burned, and dryed interior parts of an Hyæna, being burned, and dryed interior parts of an Hyæna, being burned, and greed interior pa po powders and to taken in uring, is very inculcinable and curable, for those which are greeved with painful exceptant wringings of the belly, and allo for those which are troubled with the bloudy fix. And the same being mingled with Goose-grease, and anointed over all the body of either man or from an, will sake them of any pain or grief which they have upon their body what lover. The dung or fish of any years also, being mingled with certain other medicines, is very excellent to our and heal the birth and tringings of Crocodiles, and other venemous Sements. The dung it for it also very good to burge and real rotten wounds and fores which are full of matter, and

Of the IBBX.

-His Healt Deut. The 14, is called Ako, and is there rehearled among the clean Bealts, which al- Of the name. I though the Septuagints translate Tragelaphus, yet we have thewed already in that story, that it cannot thand with the meaning of the holy Chost, because that Beast is found no where but near the River Phasis, or in Arthridge (as Pliny and Disdorus write:) and besides the Chaldee translation hath Jacla; the Persians, Cotalines, the Arabida, Obal; all which by Abraham Exra, and Rabbi Solomon, and many other of the learned Firms, are interpreted to be the Horn; which of the Germans is called Steinbock; and the semale of the Helivetians is called This and This highest is which words seembat be derived from the Latine word Ibes, and the Cifalpine France, which speak Italian, dwelling about Millain, tetain the German word for the male; but the semile by a proper word they call Venture. hus, and so also do the Rhattans. The Transalpine French, Bour estable, the Illyrians, Kozoroziecz, and some Latine Authors call him Capricornus. The Gracians, Ixalos, and Egoceros: Although I have no- A fiction of ver read Capricornus to fignifie a Beaft, but only a star, excepting some Poetical Grammarians, who Capricornus affirm this Beaft to be a monfter of the Sea; and that Pan when he fled out of Egypt, with other Gods from Typhon the Giant, their great Enemy, cast himself into the water, and was transformed into this Beaft. But Jupiter admiring his wit, placed him among the Stars near to Leo, according

Humidus Ægoceros, nec plus Leo tollitur urna. t bire

arthon is a visit which if it in Air Although there be forme this difficin, this Cupricorn to be placed impong the Sure by Japter, because he was nurled with him. And that Fun hadh his linder parts like a fifth, and his fores part like a Goat, according to these weekers with a man the man the man the second product of the contract of th ริสตราช 55 (โดย ค.ศ. 22) รูป (โดย รายาที่สำนักเกิด (โดย วุธที่เอาการยายาที่

Tum gelidum valido de pettore frigus anhelans, Boppine femiforo, magno captiontum en orbe.

Wherefore byelm lignes camber and Capriconnus the Amiciones were wone to undoutend the doctords ing and alterning of the fold (Thise is to fay, by the Caneer or Crab which goeth distinued, the fold decembly Captional (Because the Goat climbeth) the fouls altern and therefore they place Porphytim. it in the Zoditek, where the Sun after the thort days beginneth to afternd for no other cable thenfor that which I have relieved. The Brithers that are given unto this Capticorn, do The autibuted allo belong the The There, from an are chiefly mostly, while, how belong watery, shown, of this leaft. wool-beiter tough, britty, earled, horrose, fierce, respick, fromning, thowning, threatoing, black, Textor,

To return therefore unto the flex, although I do not didlice the opinion of them, which cake To rearn interfore into the Iber, although I do not district opinion or them; which take it to be a wilde Godt, yet this there we will the place, because of many emission of the court in the styles which are of the court in the styles with the form. Their Court though the flow, which have as no other Book is their their lating bearest. For the of breed, do red in Happenium, this their forms are fixteen pains long; or five spans and one paint and and pains of sometimes fever spans and one paint and and pains of sometimes fever spans and the office of the body. This Book (alth Physics) in this beck and hair is like a Buckgoar, bearing a bear during the court in his body refembleth a Hart.

It feemen that his Hebren name first, is derived of climbing, and Informs faith that Bigor are the places of Just doine, that is like Birtle. Beennie like Fowls of the air, they intrabit the tops of elifes, Rocks, their abodesoi

Pliny.

Marcellus?

Mfrepi.

S 1887 6 e German :

Berlin Bar White Row

netves of khair hidder-lege wissend obes stated which are presented to the control of the contro Vincentius. and leveral

is it meeteth wishas living Ibo grand other wilde Beafts, afte to oppretting the heart with the control of the

of them.

In Crest they make bows of the horns of these Beasts. And concerning their taking it we not to The use of beforgotten how the Hunter which perhibit her from one rolls to another is forced many times for their borns; the sategard of his own life, to for sake his sand and the sategard of his own life, to for sake his sand and the sategard of his own life, to for sake his sand and other verthe Beast when it maketh force at him, and to rid himself from danger of death by leaping upon his back, and taking fast hold on his horns, whereby he escapeth. In the house of Pompey, where the memorable Forrest of Gordianus was pointed, there were among other Beafts, two hundred liver, which Pompey gave unto the people at the day of his triumph, for to make froil the soft at the law of pleasure.

Some do commend the biolid of the there to be a very good remedy against the stone of the blade der, being useful this masses, and the parts of Wine spiat, and floor introduced to getter, and do not past of the bloud, and about some six parts of Wine spiat, and floor introduced to getter, and the spiat been both together luke warm, and afterwards they reserve it is clean vessel, and the spiat is the morning they give it unto the party to drink who is grieved and then they put him spice a blath about noon time, and in the evening, and this order is to be phene they for the sale together for it will come to past, that in that Bagethe Stone will be dissolved and then they put him spice as the some will be dissolved and then they put him spice as the some will be dissolved and then they put him spice as the some will be dissolved and then they put him spice as the some will be dissolved and then they put him spice as the some will be dissolved and the spice of the source of the source

and beat it to powder, and cast twenty grains of Papper into the same sime, being very diligently pounded or bruised, and then you shall adde nine ounces of the best Flony unro the aforesaid mixture. pounded or bruiled, and then you man adde more ounces of the best riony unto the aforeignd mixture, and four pounds of the best Wine, and mix the potion in the manner of a compound Wine, and the dung or dirt being dryed and besten first in a wellel made of glass, that when you have any need, you may have the medicine ready prepared, to comfort him or her which is to afflicted.

Of the TERNBUNON.

M Arcellus and Solinm, do make apetition of this Beast (Ichneumon) to be kinde of Oute of The kindes to the Otter a kinde of this Ichneumon, which I find to be officerwise called Empires on the sand names because it liveth in water; and the reason of this name I take to be fetched ab investment, because with the reason like a Domain and the reason of this name I take to be fetched ab investment, because with the reason like a Domain and the reason of the sand t the allog or mining shound a fire diligency sparchesh out the feats of wilds Heafts, especially the thereof, Crocodic and the Afr. whole Egair deficoyeth and foo the cannity anto Serpents, it is called their actually the continuous that the name of this Boat in the Monta the Country, because he wild the foother of the continuous that the name of this Boat in the Monta the Country of the foother of the venomiand while some to meater in described. Whereof Propositive well all this manner of the venomiand while some the continuous the country of the continuous the continuo black, having an elaws upon his hinder-teer, whereof the hell or lindmoft of the inner thinsmit

blick, have, an elaws upon his hinder-teer, whereof the one or innumour of the tenter foots yery from a list and this is been foots very from a list of the configuration of the

for Ichamponic least at sidt to not. 17 plot of a control of the format outward formibetween this Behikand a Mondo. But it is certain, thank is bred in 90 other Nation Gillius is all board in Electronians. But it is certain, thank is bred in 90 other Nation Gillius is all board in Electronians. But it is certain, thank is bred in 90 other Nation Gillius is all board in Electronians. But it is certain, thank is bred in 90 other Nation Gillius is all board in Electronians. lbarach was a common name to all the Egyptian Kings.

to the foot of the Hils or Mountains, as it doth trees and small houses, which are built upon the Hilles Pelagonius.

The Agentimes of the Iben.

will have vent together with the urine.

There is also by the dung of the aforesaid Beast, an excellent remedy against the Sciatica or Hipfout, by which that most excellent Physician Susainus himself was healed, and many other lying deferate of remedy, which is this acto gather the ding of this Beast in the seventeenth day of the Moon, neither is it any great matter whether you gather it in some part of the old Moon, for it will have the same operation: you shall therefore take as much of while dung as you can hold in your handor fift at one time: so that the quantity of the dung be usuake, and you shall put it in a morrer take the same operation.

years old. Stumplius. The benefit of Their feveral members.

Their taking.

These Beasts inhabit and keep their abode in the tops of those Mountains, where the ice never thaweth or dissolveth; for it loveth cold by nature, otherwise it would be blinde; for cold is agreethaweth or dissolveth; for it loveth cold by nature, otherwise it would be blinde; for cold is greable to the eye sight and beauty. It is a noble Beast, and very fat. In the small head, and itself, and very fat. In the small head, and itself, and very fat. In the small head, and itself, and resemble the Hart; the eyes are very fair and bright; the colour yellowish; his hooselows how in that like wilde Goats. It is excelleth; wilde Goats sincleaping; for no man will believe how it off, or what long space it will leap, except he saw its. For there is no place so steep in 1984, that off, or what long space it will leap, except he saw its. For there is no place so steep in 1984, and it is afford him but so much space as his foot may stand on, but he will pass, over 15, 1864, and it is afford him but so much space the smooth and high Rocks, and there therefore, the single shape in the Beast seeth his hunter which descended to him by some Rock, he observeth very discovery watcheth if he can see any distance or space betwin him and the Rock, a see, but so much shapes watcheth if he can fee any distance on space betwiss him, and the Rock 3, year, but so much this single can pierce through: and if he can, then he leagest up and getysthetwist constants and it Rock, and so casteth him down head-long; and it be surely no shiftence at all, the passifie as

and Mountains, far from the view and fight of men. Their horns reach to their buttocks or hips, fo that if at any time hedoth chance to fall, he cowcheth his whole body betwith his horn, to break the firong force and violence of his own weight, and also he is able to receive upon he horns the strokes of great stones which are shot or cast at him; they are knorty, and tharp, and as they encrease in age, so do their horns in strongness and other qualities, until they betwenty

his fanding until he be killed in that place.

The hunting of this Beaft were very pleafant, but that give is encumined with much labor not perile, and therefore in these days they kill them with guns. The Linksteen of the mach labor not perile, and therefore in these days they kill them with guns. The Linksteen of the mach labor not perile, and therefore in these days they kill them with guns. The Linksteen them, and wish the River Scaum to the farme in their inspecy when they are wunner, and wish the lame Croats to passure, but in their other of the return to their former wildensture.

driffule affirmeth, that they couple or engender together (not by leaping 1100) step in the flanding upright, upon their hinder least when the flanding upright, upon their hinder least when the flanding upright, upon their hinder least when the flant is the flanding upright. age they return to their former wilde nature. par tranging abright, abou their hinder lede: mpercenato I cannot couleur, pecente the loans

Albertin. Vincentius. The quantity and leveral parts.

There be fome that call it Thramen, and Anthromens and londowle, militaking it for that Weali which nan-terms to Sengents, shied by the lidious. Penels press know moderned man but, taketh, the duantity of its configuration different Berts. The quantity of its configurate is but, taketh, the duantity of its configuration of the type fometimes as great as a small Cat or Ferret, and the but of its like she have of its like she have of the type fometimes as great as a small cat or Ferret, and the but of its like she have of its like she have of the type for the type for the type for the same of the type for the t fometimes de great as a small Cat.or Ferret, and supplies 1944, was supplied as a final Cat.or Ferret, and supplies 1944, was supplied as a final cat.or for a light and supplies a final cat.or for a fina Their process they are the safe in the saf DESCRIPTION OF MORNING CONTROL OF STATE OF STATE



which the cool excellent to offician And A mindelf was to it and many of an image deand the transfer of the state o this acore is to that the cartier of the easy, beauth of anyouthous west and the state of the season of Page of the season of der Linifel, and then you to a side nine only to the last E as a rother 10.5h lim or he The and the most or of this name hake to be exchal ab inville

Which it is angly the hairs fland upright; and appear of a double colour, being white sad yellowith by lines or fows in equal diffance; entermingled; and also yery hard, and share, like the little of a Wolf, the body is something longer then a Care, and better server pompassed the best little of a Wolf, the body is something longer then a Care, and better server pompassed the less black, and sharp at the nose like a Perross and without beard; the wars floor and iround the less black, and sharp at the nose like a Perross and without beard; the wars five clause when the last a binder ser when a server server server server. black, having five claws upon his hinder-feet, whereof the last or hindmost of the inner the of the foot is very thort; his tail thick towards the rump: the tongue, teeth and ftones are like a Cat, and this it hath peculiar, namely a large passage, doinpassed about wich hair, on the outside of in excrement hole like the genital of a woman, which it never openeth but in extremity of hear the place of his extrements remaining that, jointy being more hollow then at attentions. As it may be that the Authors aforefalls, had no other leason to affirm the mutation of seeker common transmigration of genital power, beside the observation of this natural passage in mile and female. They bring forth as harry as Care and Doger, and allo can then when they are young: they live both in land and water, and take the benefit of both elements alout effecting in the River Nitus, amongs the Reads; growing on the banks thereof, seconding to the living

their abode.

Nemetian ;

-Et placidis Ichneumona quarere ripis, Inter arundineas figeres.

For it will dive in the water like an Otter, and feem to be utterly drowned, holding in the breath longer then any other four-footed Beast, as appeareth by his long keeping under water, and also by living in the belly of the Crocodile, until he deliver forth himself, by eating through his bowels. by hving in the beny distribution by hvi upon him and biting him mortally, but especially a Cat; for it killeth or strangleth her with three bites and strength of her teeth, and because her beak or snout is very narrow or small, it cannot bite any thing, except it of this beast, be less then a mans fist. The proportion of the body is much like a Badgers, and the nose hangeth over the mouth, like as it were always angry; the nature of it is, finding the Crocodile afleep, fud- His entrance denly to run down into his throat and belly, and there to eat up that meat which the Crocodile hath into a Grocodevoured, and not returning out again the way it went in, maketh a paffage for it felf through the dile. Beafts belly.

And because it is a great enemy and devourer of Serpents, the common people of that Countrey The taming of do tame them, and keep them familiarly in their houses like Cats, for they eat Mice, and likewise be- Ichacumons, wrav all venemous Beafts: for which cause as is said before, they call it Pharaobs Mouse, by way of excellency. At Alexandria they fell their young ones in the Market, and nourish them for profit : It ica little Beast, and marvellously studious of purity and cleanliness.

Bellonim affirmeth that he saw one of them at Alexandria, amongst the ruines of an old Castle. which suddenly took a Hen and eat it up, for it loveth all manner of fowls, especially Hens and Their food, Chickens, being very wary and crafty about his prey, oftentimes standing upright upon his hinder-legs, looking about for a fit booty, and when it espyeth his prey near him, it slideth so close Their subtiles to the ground, as is very admirable, until it be within the reach, and then leapeth upon it with in obtaining incredible celerity, flying to the throat, and like a Lion killeth all by strangling. It eateth indifferently every living thing, as Snails, Lizards, Camelions, all kindes of Serpents, Frogs, Mice, and Asps. For Strabo saith, when he findeth an Asp by the water side, it catcheth hold on the tail, and so draweth the Beast into the water, and receiveth help from the flouds to devour her enemy; and whereas we have said already, that the Ichneumon entreth into the belly of the Crocodile, Ammianus Marcellinus, Strabo, Pliny, and Oppianus, maketh thereof this discourse following. When the Crocodile hath filled his belly, and over-glutted himself with meat, he cometh to the

Now there is in Egypt, a certain Bird called Crochillus, whose nature is to wait upon the Crocodile, and with her breath and claws, gently and with a kinde of delight, to pull out the remnants of the meat flicking in the Crocodiles teeth; wherewithal the Crocodile being pleased, openeth his mouth wide, to be thus cleanfed by this Bird, and fo falling fast asseep gaping, watched all the while by the vigilant eye of the Ichneumon, perceiving him to be deeply plunged in a fenseless security, goth presently and walloweth in fand and dirt, and with a singular considence entereth into the gate of death, that is, the Crocodiles mouth, and suddenly pierceth like an Arrow through the Moniters wide throat down into his belly.

The Crocodile feeling his unlooked for evil, awaketh out of fleep, and in a rage or madness, void The Crocoof counsel, runneth to and fro, far and wide, plunging himself into the bottom of the river, where diles behavior finding no ease, returneth to land again, and there breatheth out his untolerable poylon, beating feeling the himself with all his power, striving to be delivered from this unsufferable evil. But the Ichneumon Ichneumon in careth not for all this, fitting close upon the liver of the Crocodile, and feeding full sweetly upon her belly. his intrails, until at last being satisfied, eateth out her own passage through the belly of her hoast. The self same thing is related by Plutareb: but I wonder for what cause the Beast should row! her felf in fand and dirt, to enter into the Crocodiles belly; For first of all, if after her rolling in dirt, the dry her felf in the Sun, yet will not that hard crust be any sufficient armour of proof to defend ber small body from the violence of the Crocodiles teeth, and besides, it encreaseth the quantity of her body, making her more unfit to flide down through the Crocodiles narrow throat: and therefore, the Authors cannot be but deceived in ascribing this quality to her, when she is to enter fatothe Crocodile, but rather I believe, the useth this defence against the Asp, as Aristotle saith, and therefore the Author seeing her so covered with mud, might easily be mistaken in her purpose, For it is true indeed that when the feeth the Afp upon the land, the calleth her fellows, who arm. Their combined themselves as before said before the combate, by which means they are safely preserved from the bases with bitings of their enemies; or if it be true that they wallow themselves in the mud, they do not dry Asp. themselves in the Sun, but while their bodies are moift, slide down more easily into the Crocodiles

Concerning their fighting with Asps, and the arming of themselves as aforesaid, the Egyptien makethis Hieroglyphick of the Ichneumon, to signified weak man, that wanteth and craveth hele of the Ichneumon the Asp fighteth with this Beast, the Ichneumon veth help of others; Pliny also saith that when the Asp fighteth with this Beast, the Ichneumon turnesh to be the saith that when the Asp fighteth with this Beast, the Ichneumon turneth to her, her tail, which the Afp taking for defiance, presently maketh force at it, whereby theis overtaken and destroyed by the Ichneumon, but in my opinion this combate is better expreffed by Oppianns.

For faith he, the Ichneumon covereth her body in the fand, as it were in a grave, leaving nothing For faith ne, the tenneumen coveretti net body in the sexpectation is gated, and for expecteth her enemy. When the Afpe uncovered but her long Serpentine tail, and her eyes, and so expecteth her enemy. When the Afpe uncovered but her long serpentine tail, and her cycs, and the representation from the Afpe effects the rethreatning rage, prefently turning about her tail, provoketh the Ichneumon to combate, effects the result of the result o cipyeth her threathing rage, presently turning about the lift, to her own perdicion. For the Johnsumon and with an open mouth and lofty head doth enter the lift, to her own perdicion. For the Johnsumon and with an open mouth and lofty head doth enter the lift, to her own perdicion. For the Johnsumon and with an open mouth and forty head doth that the head of the Afp being nothing afraid of this great bravado, receiveth the encounter, and taking the head of the Afp being nothing arraid of this great playant, received the poylon: afterwards tearing her whole in his mouth, biteth that off, to prevent the casting out of her poylon: afterwards tearing her whole in his month, piteth that on, to prevent the calling out of the fucces of these two comba-body in pieces, although gathered together wound in a circle; for the success of these two combabody in pieces, although gathered together would find the Afp first bite the Ichneumon, then doth her poyfon destroy her tants, lyeth in the first blow. If the Afp first bite the Ichneumon, then doth her poyfon destroy her tants, lyeth in the firm blow. If the Aip lift blee the Aip, then is the Ichneumon con-adversary; and so on the contrary, if the Ichneumon first bite the Asp, then is the Ichneumon conquerour; and for this cause she covereth her body as aforesaid.

Their comity to all kindes of Serpents, and their cas.

verour; and for this cause the coverent net body as at Crocodile and Asp, but also to their Egs, ruttnermore, this heart is not only thering to the old defroyeth them, yet doth the not which the hunteth out by the fagacity of her nofe, and so defroyeth them, yet doth the not which the municipal providence of God doth notably appear, for the fafeguard of cat them: whereby the merciful providence of God doth notably appear, cat them: whereby the merchan provided et these noisome Beasts are bred, hath provided such mankinde, which in those Countries where these noisome Beasts are bred, hath provided such mankinge, which in those countries where there is a friendly and tameable by the hand and wit an enemy to destroy them, both Egs, and Birds, as is friendly and tameable by the hand and wit

For which cause the blinde Pagans, consecrated this Beast to Latona, and Lucina, and the Heof man. ror which cause the billion raging, content all religion; the Egyptians themselves did worship them, because as their Countrey is above all other plagued with Serpents, so they are much eased by the help of this little Beaft. And when they die, they do not only lament them, but also bury them religiously. And thus much for the description of the Ichneumon. Now followeth their medicinal vertues.

The Medicines of the Ichneumon.

Pliny.

The skin of the Ichneumon, being dryed and beaten into small powder, afterwards mingled with Wine Vinegar, and anointed upon those which are grieved with the venemous or poysonsome bites of the same Beast; doth very effectually and speedily cure them of the same. The pretious some called by the name of Icis, which is very hard, as Horus faith, being burned, and afterward beaten or pounded into powder, is an excellent remedy against the venemous biting of the Ichneumon. It is alfo faid, that all Beafts (but especially the Crocodile) do for the most part hate and detest the social ety of this Beaft. There is moreover a very ranck and venemous poyfon, which proceedeth from the genital or groin of this Beaft.

Avicenna.

Marcellus.

Heredotus.

The hairs of the Ichneumon being taken in a certain perfume, doe very much help and cure those which are troubled or grieved with the Maw-worms. The dung of a Cat, or the dung of this Beat, is very medicinable to be put in any falve, or potion, for the strengthening and confirming of the body, The urine or tail of an Ichneumon, being mixed with the milk of a black Cow, and given unto those which are troubled with that grievous difease, called the Colick and Stone, for the space of three days together in any kinde of drink, will eafily and speedily cure them of their pain. The stones of an Ichneumon, being either beaten in powder, or taken raw, either in Wine or any other drink, is very medicinable, and cureable for the easing of all such as are troubled or grieved with any ach, pain, or difease in their belly : And thus much shall suffice concerning the cures, and medicines of the len-

Of the LAMIA.

The fignification of the word Lamia,

His word Lamia hath many fignifications, being taken fometime for a Beaft of Lybia, fome-I times for a fifth, and fometimes for a Spectre or apparition of women called Phairter. And from hence some have ignorantly affirmed, that either there were no such Beasts at all, or elle that it was a compounded monster of a Beast and a Fish, whose opinions I will briefly set down. Atfleshant affirmeth, that he heard one say, that he saw a great wilde Beast having several parts resembling outwardly an Ox, and inwardly a Mule, and a beautiful Woman, which he called afterwards Emple.

Visions of Phairies.

Waluly all Oa, and inwardly a Mule, and a Deautiful Woman, which he called afterwards Expension When Apollonius and his companions travelled in a bright Moon-shine-night, they faw acetain apparition of Phairies, in Latine called Lamie, and in Greek, Empule, changing themselves from one shape into another, being also sometimes visible, and presently vanishing out of sight agains is soon as a perceived it, he knew what it was, and did rate it with very continued in the latest was and delpitely words, experies the second of the like for their is the head tamedia and a latest and delpitely words. horting his fellows to do the like, for that is the best remedie against the invasion of Phairies. when his companions did likewife rail at them, prefently the vision departed away.

Philoftralus. The Poetical Lamia,

The Poets (ay, that Lamia was a beautiful woman, the daughter of Bellus and Libia, which Jupiter loved, bringing out of Lybia into Italy, where he begot upon her many sons, but justice loved, bringing out of Lybia into Italy, where he begot upon her many sons, but justice loved, bringing out of Lybia into Italy, where he begot upon her many sons, but justice loved in the sale of the were both, punishing Lamia also made a refless estate, that she should never be able to sleep; but sive night and day in continuous mourning, for which occasion she also stealest away and killeth the children of others, where upon came the sable of changing of children and salest a salest and salest exemple. upon came the fable of changing of children? Faplier having pity upon her, gave her exemple that might be taken in and out at her own pleasure, and likewise power to be transformed into what these the would have the mountain and out at her own pleasure, and likewise power to be transformed into what these the would have the world. into what shape she would: And from hence also came the saigned name of Acho, and there where

wherewithal women were wont to make these children afraid, according to these werses of Laulharit nercontinue of the trans of the right of the right that the find that the right of the second of the right of ord popionic No laying alone fre an Institute Nucles, englished, or and the anital fre begreifel who is the by the . . . and told can that the was a Phamical .

Of thefe Angilas Polithmur relaceth this old wives flory , in his proface upon differier first book of Old Wives Or there was the Grand-mothertold him when he was a childer there were chertain Lambern the tails of Phal-Wildernehij which like Bugi bears would eat up erying boys, and that there was a little Welf near to ries. Religions bring very bright a you in continual fradow, never freing Sun, whitechefe Phaire women have their habitation; which are to be feen of them which comechicher for water. As in the second



figuific Diagons, but rather for colver, being mental and for through a better the Plutarch also affirmeth, that they have exemptile eyes as aforefaid, and that as offenes, they go from home, they put in their eyes, wandring abroad by habitations, streets, and cross ways, Entring into the affemblies of men, and prying to perfectly into every thing, that forthing can eleaperthem. be it never to well covered : "you will think (faith he) that they have the eyes of Kices, for there is no fmall motebucthey efpyit, 'not any hole fo fecret but they finde it out, abdovigen they come home again, at the very entrance of their house they pull out their syes, and cash them aside, for being blinde at home; but feeing abroad. If you askine (faith he) what they do achome, they fittinging and making of wool, and then turning his speech to the florenins, speaketh in this manner is Widifilne of fore Dania if at vite Blorentini que fe & fua nefetunt alies & aliena frece antur? Negatis? atqui tomen fon in mibilion flequenter : corum per fonnt a investiont; bomines drader, Lamla funts: shat is co lay in O.yo Blotomines, did you ever fee Richt Phairtes; which were buffein prying into the affairs of other men; but yet ignoranced their own? Do you deny it's yet do there commonly walk up and down the Gity, Phairies in the shapes of men. ces thereather the Determin

There were two women called Mucho, and Lumo, which were both foolish and mad, and from the Attange behaviours of them. I came the first opinion of the Philines 2 there was a fo an ancient Applien woman cilled Lamid, and the opinion was, that if thefe Phuiries had not what forver they domands

ed, preferrit they would take away live children; second preferrit they would take away live children; second preferrit they would take away live children; second preferrit they be called the construction of the children and the construction of the children and the construction of the children and the children New praife Lames vivin puerumeistrabats alvo, and ni vosels aline , and Followed pried will meaders by a storage I so good in a pro-

Varinus.

A flory of a It is reported of Montpaus the Locas and the fell indove with a firengeowoman, who at the time.

Then woman, feemed both beautiful, tender, and rich, but in truth there was no fuch thing, and all was but a fanfeemed both beautiful, tender, and rich, but in trath into his, famillarity, after this manner; as he taltical oftentation; the was faid to infinuate herfolf into his, famillarity, after this manner; as he tattical oftentation; ine was faid to initional beares, beimet with a certain phantalm or spectre like a went upon a day alone from Corinib to Centhrea, beimet with a certain phantalm or spectre like a went upon a day alone from Corinio to Calabra, and told him that the was a Phonleton woman, beautiful woman, who took him by the hand, and told him that the was a Phonleton woman, beautiful woman, who took him by the hand, and told him that the was a rountian woman, and of long trimen had loved him dearly; having fought many long the matter at the lang but could never finde opportunity with that days where for other anterested him sortests know longer of her house; which was lined a Suburba of Carbab, a sherewighed pointing and length him therefore it is suburba of the longer, and so defired his presence it. The going man focing distribute woods by a beautiful woman, was safily oxedcome by her allugaments 3 and did often times frequent her com-

pany.

put in this manner. Formel, & a formosit expetite multeribus, optin that pet is as su optin? that to say, O fair Membras, beloved of beautiful women, art thou a Serpent and dost nourish a Serpent? by which wants it gave him his first admonition, or inkling of a mischief, but not propent? by which wants it gave him his first admonition, or inkling of a mischief, but not propent? by the purposed to marry with this Spectre, her house to the outward shew being rich vailing, Membras purposed to marry with this Spectre, her house to the with all manner of house active to Tantalus Apples, who are said by Homer to make a fail gold, silver, and ornaments of house active to Tantalus Apples, who are said by Homer to make a silver, but to contain it them so what said in the contains the said successful the said successf thadows, which the you may believe, this your neat Bride is one of the Empule called Lamie of Mermolycia, wonderful defirous of complation with men, and loving their flesh above measure, by Mormolycie, wongerin denrous of complation with men, and loving their field above measure, by those whom they do enfect with their venereal marts, afterward they devoure without love or put the feeding upon their fields: at which words, the wife man caused the gold and filver plate ty, feeding upon their fields: at which words, the wife man caused the gold and filver plate and houshold studies. Cooks and Servatts, to vanish all away; Then did the Spectre like unto one that wept, entreat the wife man that he would not torment her, nor yet cause her to confess what that wept, entreat the was, but he on the other fide being inexceptle, compelled her to declare the whole truth, while there are a like was a plate to the first and that the strategies of the second to use the confess when the strategies are the whole truth. the whole truth, which was, that the was a Phairy, and that the purposed to use the company of Merippu, and feed him fat with all manner of pleasures, to the offen the afterward she might eat up and devour his body; for all their kinde love was but only to feed upon bequisitly young

Callub:

The true defiThese and such like flories and againions there are of Phairles, which in my sudgement tris from the prefigious apparitions of Devils, whose delight is to deceive another the prefigious apparitions of Devils, whose delight is to deceive another than mention of such incredus, contrary to the truth of holy Scripture, which doth no where make mention of such inchanting creatures; and therefore if any such be, we will hold them the works of the Devil, and not of God, or rather I beleeve, that as Poets call Harlots by the name of Charlots, which and swallowell whose Ships and Navies, alluding to the infatiable gulph of the sea, so the vourth and swallowell whose Ships and Navies, alluding to the infatiable gulph of the sea, so the many times devour and make them away, as we read of Diomedes daughters; and for this sustails Harlots are called Lupe. She-wolves, and Lepores. Hares. Harlots are called Lupe, She-wolves, and Lepores, Hares.

To leave therefore these fables, and come to the true description of the Lamia, we have in and In the four and thirty chapter of Esay, we do finde this beast called Lister in the Hebrer in the tour thin the by the Ancients Lamia, which is therethreatned to possess Babel. Likewise in the fourth thapter the court in t of the Lamentations, there it is faid in our English translation, that the Dragons lay forth there there is the breath of the Lamentations, there it is faid in our English translation, that the Dragons lay forth their breath is fiction the best later research the breath of the best later research fignific Dragons, but rather Sea-calves, being a general word for strange wilde Beatts. howeit the matter being well-examined, it shall appear that it must needs be the Lamb, because of her great breafts, which are not competible either to the Dragon or Sea caines : fo then we will taket for granted, by the testimony of holy Scripture, that there is such a Beast as this Confident Dis also writeth that there are such Beasts in some part of Lybic, having a womens sace, and new hear tital, allo very large and comely frapes on their breads, such as cannot, be counterfessed by the at of any Painter, having a very excellent do lour in their fors, parts without wings, and no other wice bur hifling like Dragons : they are the fwiftelt of foot of all earthly Beafts, lo as ponaite fine them by running; for by their celerity they compass their prey of Bealin, and by their min bey overthrowmen. For when as they fee a man, they lay open their breaks; and by the heavy that of entice them to come near to conference, and to having them within their compate, they know and kill them a unto the same things subscribe Carling and Giraldus; adding also, that there is a count crooked place in Lyde, near the Sea-shore; full of fand; like to a fandy Sea; and all the religious places thereunto are Deferts.

If ie fortune at any time, that through flipwrack men come there an thora, their Beath with up on them, devouring shem all, which either endevourgo travel on the Land, or ele to teles be again to Sea, adding alfo that when they fee a man shey hand flone will, and the nob still he some unto them, looking down upon their breaks; or to the ground; whereupon fome; hearthough they feeing them at the first fight, have such a desire to come near them, that they are drawn into their compais, by a certain natural Magical Wirch craft; but L cannot approve their opions ons, either in this or in that, wherein they describe him with Herses feet, and hinder parties a Serpent; but yet I grant that he doth not only kill by biting, but also by poysoning, feeding

upon the carcalle, which is high devoured: His flonce are very filthy and greet, and finell like a Ser-calves, fon to a different writing of Clent a Corias, and littlineau, compare the hier to a Lamia, in the greatness and filthiness of his stones; the hinder pass of this Beats are like un-Lamia, in the greatness and intrinces or his itones; the hinder para of this Boatt are like unto a Goat, his fore-less like a Bears, his upper parts to a Woman, this body (coled all over like a
Dragon, as long like a manual by the object attach of their bodies, when Probat the Emperone
brought them fifth into publick spectacles also it is reported for bone, than they dexour their
name Lamia of lands of the myster of the my decount of the lamia of lands of lands of the my decount of the lands of lands of the my decount of the lands of l The anti-control of the first property of the fragingly which execute the first additional by the figure of the fraging of the figure of the fraging of the figure of the

And bof the Lion.

illiterate or elfe envious men, that they would cenfure me with as great feverity, if I should herein, like an Asse, forget my self (if I were in their power) as the Linn did his colleague for one foo-

And therefore as when Litimacher, the four of Assistation, being east by Airmandar to a Lion to be definoyed, because he had given poing to gradient the Philosophen, that was for the coding of his militry, who was included by the loss Alexandrinas cave the familied as death; upon fome slight dipleasure the faid Lydmacher, being to east upon the Lion, did not his a serverally person offer himbled his teeth, but when the Lion came gaping at him to devout him, having wrapped his armein his linner garmein held him fath by the congue, pastly he stopped his breath, and slaw him; for which cute, he was ever afterwards the more layed, and honored of Alexandri, having at the time of his death, the command of all his treasure.

due, for the easy string of 19 much of the nature, as I can probably gather out of any good

First of all therefore to begin with his several, names, almost all the Nations of Eutope do follow the Greek in the nomination of this Beast, for they call him Leon; the listiner, Leon; the reason of the first name to the first name to the Greek in the reason of the Greek name Leon, is taken para to leufan, from the excellency, of his light; or from Leon of the light name Leon, is taken para to leufan, from the excellency, of his light; or from Leon in the light name Leon, is taken para to leufan, from the excellency, of his light; or from Leon in the light name Leon, is taken para to leufan, from the excellency, of his light; or from Leon in the light name Leon, they derive there is no creature of the quantity of a Lion, that hath such an admirable eye-fight. The Lionelle, salled is Greek, Leone, which word the Latiner follow, from whence also they derive her for a Lionelle, according to this year of Lionelle. Irritata Lea jaclebant corpora faltu.

Irritata Lea jactebant corpora fallu.

The Hebrewinaus for this Bealt male and female, and their young ones; divers names: and first of all for the male Lion, in Deut, 33, they have Ari, and Atieb, where the Gadeon transace is Airon, the Arabigui, Asal in the Pennaus, Sebaga and plurally in Hebrew, Arabigus Arabis, Arabis, anathe first of Zepst. Asal in the Pennaus, Sebaga and plurally in Hebrew, Arabigus, Arabis, Arabis, anathe in of Zepst. Asal in Asales for the Asal for the Asal and the second the freshes and from here continually is upon that of Burn-oficings, because the first has came down from hereyen, and continually is upon that that, like a lion in his den; or also because the fathoun of the temple was likes the proportion of the Lion, the Assistant of the first here as Asal they are likes the proportion of the Lion, the Assistant and they distinguish ari, and Lab, making artito fignishe a little Lion, and they distinguish ari, and Lab, making artito fignishe a little Lion, and the first as seat one; and in thurs, 32, 10 the remaines, Bebold on people shall arise like Lab, and be listed to Manster there the Gadeour analation sends from the Asal and the listed the Manster fath that that Lab, and be listed the fignished therefore, In the Prophety Island the light of the light that that Lab, and the light appears the Lab, and the light and the light that the Lab, and the Prophety Island the Lion, who the Mester we translated a Lion, and the light word light the light and the light of the word light the light and the light a

Their sames

ption.

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The History of Hom footed Beasts. the Prophec Nibum, you shall finde Arieb, for a Lion, for a Lion for a Lion for little Llong, Lib and Our for a Lions whelp, all contained under one period! The specific Call a Lion at this day Suer.

And thus much for the name.

In the next placewe are to confider the kinds of Lions, and those free sccording to applied two.

In the next placewe are to confider the kinds of Lions, and those the sccording to applied two.

In the first of a less and well compacted body, which have turied makes, being the scond while of Lion hat Are-Leones, and this is more floggish and fearful then the votter. The sccord while of Lion hat all onger body and a deeper loos hanging mane, there are more hobbe, generous, and couragious a longer body and a deeper loos hanging mane, there are more hobbe, generous, and this mile against all kinds of wounds. And when I speak of manes, it must be remembred, that all the mile against all kinds of wounds. And when I speak of manes, it must be remembred, that all the mile against all kinds of wounds. And when I speak of manes, it must be remembred, that all the mile against all kinds of wounds. against all kinds or wounds. And which i ipear of maile, it made be remainded, that all the male. Lions are maned, but the females are not fo; neither the Leopards which are begotten by the adul-Lions are maned, but the remaies are not 103 herefore any Beafts which receive procreation, as the tery of the Lionesse; for from the Lion, there are many Beafts which receive procreation, as the

Varinus. Helychins. Lepard or Panther.

There is a beast called Leoniophonm, a little creature in Syria, and is bred no where else but where There is a beast called Leoniophonm, a little creature in Syria, and is bred no where else but where I Lion's are generated. Of whose selfs, in the Lion taste, he loseth that Petincely power which beared the among four-stored beasts, and presently dyestly for which taste, they wish he will Lions, take the body of this Leoniophonim; which side will be Englished, Lioniophony and burneth kill Lions, take the body of this Leoniophonim; which side will be Englished, Lioniophony and burneth kill Lions, take the body of this beast sor the destruction of Lioniophony, for which cause the research of this beast sor the destruction of Lioniophonic state the possion taken out of this beast sor the destruction of Lioniophonic state that it is and when the single of the destruction of Lioniophonic state that it is no pieces with her claws? I self-single of the beast single this Lioniophonic state that is in pieces with her claws? I self-single of the season of the lioniophonic state of lioniophonic state

Ælianus.

The Chimera is also faigned to be compounded of a Lion, a Goat, and a Dragon, according torthis Verfe

Prima Leo, postrema Draco, media ipsa Chimeta. "111) ila

There be also many Fishes in the great Sea, about the Isle Tapy above, having the heads of lone, and are wise Panthers, Rams, and other beafts. The Typers of Fishes are also engeshered of Lone, and are wise to big as they. There are also Elone in theirs, (called Fibrales) abboil the bigness of Lopisa Wolves, Camalopardules have their hinder parts like Lions. The Maintabor shall thing cald Demonture Leading to the most the neck, tait, and breast like Lions, and there is an allogorital thing cald Demonture Leading, a Lion Devil, which by Bellumenist, is interpreted to be an allegorital fishing the mingling together reasonable understanding with malkious Surful actions.

It is reported also by Allamus, that in the Island of Chees, a sheet of the above manual to the leasts; in stead of a Lamb, brought forth a Lion, which months to the nature of those beasts; in stead of a Lamb, brought forth a Lion, which months prodigy was seen and considered of many; whereof divers gave their opinions what it did ported namely, that Nicippus of a private man should effect superiority and become a Tyrant; which

Monfters bred

namely, that Nicippus of a private man should effect superiority and become a Tyrant; which thortly after came to passe, for he ruled all by force and violence, not with stand or merry, for Fram (saith Cloero) quasi Vulpecula, via Leonie est violence, that is, France is the property of area,

Calim.

Herodotus.

It is reported that Meles the first King of Sardis, did beget of his Concubine a Lion, and the South-fayers told him that on what side foever of the City he should lead that Lion, it should tenus inexpugnable, and never be taken by any man ; whereupon Meles led him about every tower and rampier of the City, which he thought was weakeft, except only one tower flanding toward the River I melu, because he thought that fide was invincible, and could never by any force be entred, scaled or ruinated. Afterwards in the reign of Crefus, the City was taken in that place

Countries

There are no Lions bred in Europe, except in one part of Thracia, for the Nemean, or Colonian without Lions. Lion is but a fable; yet in Ariffolies time, there were more famous and valiant Lions in that part of Europe, lying betwith the Rivers Achelous and Nessus, then in all Arica and legioned its Xernes led his Army through Paonia Over the River Chidorus; the Lions came and legioned its Camels in the night time: But beyond Neffis towards the East, or Achelous towards the Well, there was never man faw a Lion of Europe; but in the region betwire them which was nice alled the Countries of the Address that the Countries of the Cou the Countrey of the Abderies, there were such store, that they wandered into Olimpi Machini, and Thessair but yet of purpose Princes in Castles and Towers for their pleasures lake, do nouth and keep Lions in Europe, where sometimes also they breed as hath been seen both in Evolution and keep Lions in Europe, where sometimes also they breed as hath been seen both in Evolution for Florence. Peloponness also hath no Lions, and therefore when Homer maketh mention of Diame hunting in the mountains of Erimanism and Tayloria, he speaketh not of Lions; but of Harts and Boars.

Countries of

All the Countries in the Bast and South, lying under the hear of the Sun. To plentifully beed Lyons, and except in hot Countries they breed seldom, and therefore the Lions of Fest. Times. angad, Hippo, and Tunie, are accounted the most noble and additions Lions of Africk, being they are hot Countries. But the Lions of colder Countries share not fail to much french.



itomach, and courage. Thefe Lybian Lions have not half fo bright hair as others, their face and neck are very horrible rough, making them to look fearfully, and the whole colour of their bodies beare very norrible rough, making them to look leating, and whole of their bodies betwist brown and black; Apollonius faw Lions also beyond Nilus, Hithasis, and Ganges: and Strainstructh that there are Lions about Meroe, Astapa, and Astabore, which Lions are very gentle, tame, amrmeth that there are bloss about alled Canu Siriu doth appear, whereof cometh the Dog days, and fearful, and when the Dog flar called Canu Siriu doth appear, whereof cometh the Dog days. that then they are drove away by the bitings of great gnats.

Ethiopia also breedeth Lions, being black coloured, having great heads, long hair, rough feet firy eyes, and their mouth betwixt red and yellow. Cilicia, Armenia, and Parthia, about the mouth of Her, breed many fearful Lions, having great heads, thick and rough necks and cheeks, bright or ther, preed many teartin Lions, the ring B. There are also plenty of Lions in Arabia, fo that a eyes, and eye-lids hanging down to their noses. There are also plenty of Lions in Arabia, so that a man cannot travel neer the City Aden over the mountains, with any fecurity of life, except he man cannot travel neer the City and. The Lions also of Hircania are very bold and hurtful; and have a hundred men in his company. The Lions also of Hircania are very bold and hurtful; and India, the mother of all kinde of beatts, hath most black, sierce and cruell Lions. In Tanana also, and the Kingdom of Narfinga, and the Province of Abasia, are many Lions, greater then those of Babylon and Syria; of divers and fundry intermingled colours, both white, black and red. There ot Baryion and Syria; of diversalia land, for that for fear of them, men dare not fleep out of their own houses in the night time. For whomsoever they finde, they devour and tear in pieces. The their own nouses in the night time. To who made to the bank fide for fear of these Lions, becaufe in the night time they come down to the waterfide, and if they can finde any passage into the barks, they enter in, and destroy every living creature, wherefore they ride at Ancor in the middle

Lions.

Cardanus.

The colour of The colour of Lions is generally yellow, for these before spoken of, black, white and red, are exorbitant. Their hair some of them is curled, and some of them long, shaggy and thin, not sanding upright, but falling flat, longer before, and shorter behind, and although the curling of his hair be a token of fluggift timidity, yet if the hair be long and curled at the top only, it portendeth generous animosity. So also if the hair be hard : for beasts that have soft hair, as the Hart, the Hare, and the Sheep, are timorous, but they which are harder haired, as the Boar and the Lion, are more audacious and fearless.

There is no four footed beaft, that hath hairs on his neather eye-lids like a man, but in flead thereof, either their face is rough all over as in a Dog, or else they have a foretop as a Horse and an Assert a mane like a Lion. The Lionesse hath no mane at all, for it is proper to the male, and as long hairs are an ornament to a Horses mane, so are they to the neck and shoulders of a Lion; neither are they eminent but in their full age, and therefore Pliny faid, Turrigeros elephantorum miramur bumeros, leonum jub.ss. We wonder at the Tower-bearing shoulders of Elephants, and the long hanging manes of Lions. And Ælianus Rationis expertibus mari prastantiam quandam natura largita eft, juba Leo antecellit faminam, ferdens criffa. Nature hath honoured the Male, even in creatures without reason, to be diftinguished from the female, as the mane of the male Lion, and the comb of the male Serpent do from their females. Martial writeth thus of the Lions mane :

> O quantum per colla decus, quem sparfit bonorem, Aurea lunata cum ftetit unda juba!

The feveral

Plutarch.

A Lion hath a most valiant and strong head, and for this occasion, when the Nymphes were terrified by the Lions and fled into Caryfius, the Promontory wherein they dwelled was called Coleon, that is, the Lions-head, where afterwards was built a goodly City. It fortuned as Themisicals went thither to manage the affairs of the Grecians, Epiries the Perfian, prefident of Phrygia, intended his destruction, and therefore committed the business unto one Pifis, with charge that he should behead Themistocles, who came thither to execute that murder ; but it happened as Themistecles stept at the noon day, he heard a voice crying out unto him, O. Themistocles effuge leonum caput ne iffe in leonem incurry; that is to fay, O Themistocles get thee out of the Lions head, lest thou fall into the Lions teeth: whereupon he arose and saved his life.

The face of a Lion is not round as fome have imagined, and therefore compared it unto the Sun, because in the compasse thereof, the hairs stand out eminent like Sunbeams, but rather it is fquare figured like as his forehead, which Ariffole faith, you may chuse whether you will call it a forchead, or Epipedon frontie, that is, the superficies of a forchead; for like a cloud it feeneth to hang over his eyes and nofe, and therefore the Germans call a man that looketh with suchacoune tenance, Niblen of Nubilare, to be cloudy, and it betokeneth either anger or forrow; also it is called Seyibicm afredm, because the Seyibians were alwayes wont to look as though they were ready to fight.

The eyes of a Lion are red, firy, and hollow, not very round nor long, looking for the most part awry, wherefore the Poets style the Lioness Torva leana. The pupils of apples of the eye shine exceedingly, infomuch as beholding of them, a man would think he looked upon fire.

His upper eve-lid is exceeding great, his Nose thick, and his upper chap doth not hang over the neather, but meet it just : his mouth very great, gaping wide, his lips thin, so that the upper parts fall in the neather, which is a token of his fortitude: his teeth like a Wolves and a Dogs, like fawes, lofing or changing only his canine testh, the tongue like a Cats or Leopards, as fharp as a file, wearing through the skin of a man by lickings his neck very fifte, because it consistes but of one bone without joynts, like as in a Wolfe and in Hyana, the flesh is so hard as if it were all a sinew: There are no knuckles or turning joynts in it called Spondyli, and therefore he cannot look backward.

The greatness and roughness of his Neck betokeneth a magnanimous and liberal minde; Nature hath given a short Neck unto the Lion, as unto Bears and Tygers, because they have no Nature nating grants and the earth to feed like an Ox, but to life it up to ratch their prey. His moulders and breaks are very strong, as allothe forepart, of his body, but the members of the hinder part to degenerate. For as Pinn latthe head wis jumped in pedice, the chiefest force of a Lion

hinder part do degenerate. For as Pluy latth, begut vie Jumpa in pediere, the chiefest force of a Lion is in its break.

The part above his throat-hole is looke and lost, and his Metaphrenea or part of his back regains his least (so called), hetwist his shoulder-blades, is very broad. The back bone and ribs are very strong, his ventricle narrow, and not much larger then his maw. He is most subject to wounds in his stanck, because that part is weakest, in all other parts of his body he can endure may blowes.

About his loyns and hip-hone he bath but, the sach the liquesses has bringest amore, but because she bringest forth but, two at a time, for sometimes she bringest more, but because she abounded in milk, and hen meat (which she gestich seldem) and is for the most part sech, turketh all into milk. The tail of a Lion is very long; which they shake estentimes, and by beating their sides therewith, they provoke themselves to fight. The Greview call it Alore: and Alcian maketh this excellent emblem therent upon wrath.

Alcaem veteres candam divere Leonie.
Que flimulonte izas conocipit ille graves,
Luies ghum surgit bilis crassescit de esto.
Felle dosor, furies excitat maomitas.

The neather part of his tail is full of hairs and griffles; and some are of opinion, that there is there in a little string wherewithal the Lion pricketh it selfs, but of this more afterwards.

The bones of Lions have no marrow in them, or effecting some are seement nothing; there—Ælianus, for they are the more strong, solid, and greater then any other beast of their struce, and the males Aristotle, have ever more harder bones then the semale for by striking them togeness; you may beget site, aby the percussion of Flints; and the like man be said of other beasts that live upon stells yet are some of the bosies hollow. The legs of a Lion are very strong and full of Nerves, and in stead of an ankle-bone it hath a crooked thing in his pastern, such as children use to make for sport, and so such a tribe two.

His forefeet have five diftinct toes or clawes on each foot, and the hinder feet but four Hisclawes Pline. are crooked, and exceeding hard, and this segmeth a little miracle in nature that Leopards, Tygers, Cardanu? Pauthers, and Lions, do hide their clawes within their skin when they go or run, that so they might not be dulled, and never pull them forth except when they are to take or devour their prey ; also when they are hunted, with their tails they cover their footsteps with earth, that fo they may not Solinus. be bewraved.

The Epithets of this beaft are many, whereby the authors have expressed their several natures such are these, the curst kind of Lions, full of Stomach, sharp, bold, greedy, blunket, Resheater, Capian Gloman, the Lord and King of the beats; and woods, fierce, wilder, hairy, yellow; firong, fretting teeth-gnashing, Nimean, thundering, raging, Geullan, rough, lowning, or wry-faced, impatient, quick, untamed, free, and mad, according to this faying of the Poet;

Fertus Proposibem infahi Laopis Vim flomaadd adrofulfa notten.

Forasthe Eagle is faigned to feed upon the heart of Prometheu; fo alfo is the Lion the ruler of the heart of man, according to the Attelegions, And from hence it cometh that a man is field to bear a homach when he is angry, and that he fhould be more subject to anger when he is buogry, then when he is full of meat.

Their also are the Epithets of Lions, wrathful, maned, Lybian, deadly, frout, great, Masilian, Man-The Epithen ritanian, Paribian, Physican, Molochean, Carthagintan, preving, ravoning, stubborn, snatching, wrink of Lions, led, truell, blondy, terrible, swelling, valt, violent, Mannasican.

Their also are the Epithets of the Lioneste, African, bold, stony-hearted, vengible, cave-lodg. The voice of ing fierce, vellow, Genulum, Hyrcanian, magninile, Lybian, exuell, from ning, and terrible. By all Lions, which the arrivers.

which thenature of this Bealt, and several properties thereof, are compendiously expressed in

The voice of the Lion is called Rughts, that is, rossing, you hellowing, according to this

Tigrides indomita rancant, sugiunta, Leonte, man

the making of the limb of the needs

Ælianus.

The estimati-

on of a Lio-

ness,and the general rage of Lions.

Aristotle.

Of the Lion.

26 I

And therefore cometh Rigitar Leanin, the roaring of the Lion. It is called also Gamitus, and Fremitis. as Virgil, Fremit les ore cruents. And again 3

Hine exaudiri gemitut, iraq; leonum

And when the young Lions have gotten a prey, in token thereof they roar like the bleating of a And when the young Lions have getter plays, with them. The places of their about are in the mountains, according to this faying; Les cacumina montium amat.

ountains, according to this saying, and excellent, for they sleep with their eyes open, and because Their light and their imening are most extended, the light of fire; for fire and fire campt agree:
of the brightness of their eyes, they cannot endure the light of fire; for fire and fire cannot agree:
also their smelling (for which cause they are called Odorsts) is very eminent, for if the Lightess have allo their imening for which came they are all different by the fenfe of his Nole, and for committed adultery with the Leopard, the male different by the fenfe of his Nole, and for committed adultery with the Leopard, the male different his parts, Bears, Hares, Roe-bucks, Pa. Venetus. this cause also they are ramed in Tariaria, and are used for hunting Boars, Bears, Hares, Roe-bucks, wilde Affes, as also for wilde and outlandish Oxen, and they were wont to be carryed to hunting, two Lions in a Cart together, and either of them had a little Dog following them.

There is no beaft more vehement then a fine or female Lion, for which taufe Seminaris the Babiloalen tyrannes, efteemed not the flanghter of a male Lion or a Libbard; but having goten a Lioneste, above all other the rejoyced therein. A Lion when he eareth is most fierce, and allowhen he is hungry, but when he is satisfied and filled he layeth aside that savage quality, and shewish himself of a more meek and gentle nature, so that it is lesse danger to meet with him filled then

hungry, for he never devoureth any till famine constraineth him.

ungry, for he hever defonder in Barbary which turned Moor, and lived in the Kings Court, on a day it was faid in his presence that there was a Lion within a little space of the Court, and the place was named where it lodged. The Englishman being more then half drunk, offered to go and kill the Lion hand to hand, and therewithat armed himself with a Musket, Sword and Dagger, and other complements, and he had also about him a long Knife; so forth went this regenerate English Moor, more like a mad man then an advited Champion to kill this Lion, and when he came to it, he found it a fleep, to that with no perill he might have killed her with his Musket before the fawhim: but he like a fool-hardy fellow, thought it as little hidnour to kill a Lyon fleeping, as a flout Champion doth to firike his enemy behind the back. Therefore with his Musker top he finds the Lion to awake it, whereat the beaft fuddenly mounted up, and without any thankes or warning, let his forefeet on this Squires breft, and with the force of her body overthrew the Champion, and food upon him, keeping him down, holding her grim face and bloudy reeth over his face and eyes, a fight no doubt that made him with himself a thousand miles from her, because to all skelihood they should be the grinders of his flesh and bones, and his first executioner to fend his curfed fool to the Devill for denying Jesus Christ his Saviour. Yet it fell out otherwise, for the Lion baving been lately filled with fome liberal prey did not prefently fall to ear him, but flood upon him for her own fafegard, and meant fo to stand till she was an hungry; during which time, the boot wretch had liberty to gather his wits together, and foat the last, feeing he could have no benefit by his Musket, Sword, or Dagger, and perceiving nothing before him but unavoidable death, thought for the faving of his credit, that he might not die in foolish infamy, to do some exploit upon the Lion whatfoever did betide him; and thereupon feeing the Lion did bestride him, standing over his upper parts, his hands being at some liberty, drew out his long Barbarian knife, and thrust the same twice or thrice into the Lions flank : which the Lion endured, never hurting the man, but suppofing the wounds came fome other way, and would not forfake her booty to look about for the means whereby the was harmed. At last finding her felf fick, her bowels being cut afunder within her (for in all hot bodies wounds work presently) the departed away from the man above some two yards distance, and there lay down and dyed. The wretch being thus delivered from the jawes death, you must think made no small brags thereof in the Court, notwithstanding, he was more beholding to the good nature of the Lion, which doth not kill to eat except he be hungry, then to his own wit, ftrength, or valour.

The Male Lion doth not feed with the female, but either of them apart by themfelves. They eat raw fielh, for which cause the Grecians call them Omesteres, Omoboroi, and Omophagel: the young ones themselves cannot long be fed with milke, because they are hot and dry; being at sberty they never want meat, and yet they eat nothing but that which they take in hunting and they hunt not but once a day at the most, and eat every second day: whatsoever they leave of their meat, they return not to it again to eat it afterwards; whereof some affigined the cause to be in the meat, because they can endure nothing which is unsweet, stale, or striking; but in my opinion they do it through the pride of their natures, refembling in all things a Princely majefty, and therefore from to have one dish ewice presented to their own table. But tame Lions being constrained through hunger, will eat dead bodies, and also cakes made of meal and hony, as may appear by that tame Lion which came to apollonius, and was full to have the foot in its and was full to have the foul in it of Amafir King of Egypt, which story is related by Philofical win the

There was (faith he) a certain man which in a leam led up and down a tame Lion like a Dog whithersoever he would, and the Lion was not only gentle to his leader, but to all other persons

that met him; by which means the man got much gains, and therefore vifited many Regions and Cities, not sparing to enter into the temples at the time of sacrificing, because he had never thed bloud but was clear from flaughter, neither licked up the bloud of the Beatls, nor once touched the field cut in pieces for the holy Altar, but did eat upon Cakes made with meal and hony salfo hread. Gourds, and fod flefh, and now and then at customary times did drink wine. As Apollonius fat in a Temple, he came unto him in more humble manner, lying down at his feet, and looking up into his face, then ever he did to any, as if he had fome special supplication unto him, and the people thought he did it for hope of some reward, at the command and for the gain of his Master : At ialt Apilonim looked upon the Lion, and told the people that the Lion did entreat him to fignific unto them what he was, and wherewithal he was possessed; namely that he had in him the foul of a man, that is to say, of Amesis King of Egypt, who raigned in the Province of Sai. At which words the Lion sighed deeply; and mourned forth a lamentable roaring, gnashing his teeth together, and crying with abundance of tears; whereat Apollonius ftroked the Beaft, and made much of him, telling the people that his opinion was, forasmuch as the foul of a King had entred into such a kingly Beast, he judged it altogether unfit that the Beast should go about and beg his living, and therefore they should do well to fend him to Leontopolis, there to be nourished in the Temple. The Egyptians agreed thereunto, and made facrifice to Amasis, adorning the Beast with Chains, Bracelets, and branches, fo fending him to the inner Egypt, the Priests singing before him all the way, their idolatrous Hymnes and Anthems; but of the transfiguration of men into Lions, we hall fav more afterward, only this ftory I rehearfed in this place to shew the food of tame and en-

The substance, of such transfigurations, I hold to be either Poetical, or else Diabolical. The food therefore of Lions is most commonly of meek and gentle Beasts, for they will not eat Wolves or Bears, or such Beasts as live upon ravening, because they beget in them melancholy; they eat their meat very greedily, and devour many things whole without chewing, but then they fast afterwards two or three days together, never eating untill the former be digefted; but when they fast, that day they drink, and the next day they eat, for they seldom eat and drink both in one day: and if Alianus; any slick in his stomach which he cannot digest; because it is overcharged, then doth he thrust down Philes. his nails into his throat, and by fraining his fromach pulleth it out again; the felf fame thing he doth when he is hunted upon a full belly: And also it must not be forgotten that although he come not twice to one carcaffe, yet having eaten his belly full, at his departure by a wilful breathing upon therefidue, he fo, corrupteth is, that never after any beaft will tafte thereof: for fo great is the Soline. poison of his breath, that it putrifieth the figh, and also in his own body after it is suddainly solini apped up, the intrails flink abominably. The reasons whereof I take to be their great voracity Pliny. which cannot but corrupt in their stomach, and also the seldom emptying of their belly, for they Aristotle. utter their excrements not above once in three days, and then also it is exceeding dry like a Dogs, finking abouninably, and fending forth much winde ; and because their urine smelleth strongly, which allo they render like a Dog holding up one of their legs : They never make water, but first of all they finell to the tree, I mean the male Lion. They fall upon fome creatures for defire of meat, and specially when they are old, and not able to hunt they go to Towns and Villages, to the stables of Ozen, and folds of theep, and fometimes to men and devour them, wherefore they never eat herbs but when they are fick.

Poblim affirmeth that he law them beliege and compasse about many Orices of Africk, and therefore the people took and hanged them up upon croffee and gallowies by the high wayes to the terror of others. Wherefore as they excell in thrength and courage, to also they do in cruelty. The cruelty of devouring both men and beafts, fetting up troops of Horsemen, depopulating the flocks and herds of Lions. Cattel, carrying some alive to their young ones, killing five or fix at one time, and whatsoever they Leo Afer. lay hold on, they carry it away in their mouth, although it be as big as a Camel; for they love Philes,

And therefore the Lions that fet upon the Camels of Xerxes, neither medled with the Men. Oren, nor victuals, but only the Camels: To that it seemeth no meat is so acceptable unto

They hate above measure the wilde Asses, and hunt and kill them, according to the faying of The hatred of the Wileman, Leonum venatio enager, the wilde Affe is the game of Lions, Ecclus. 13. They Lions and thety hate also the Theer, and fight with them for their meat, because both of them live upon flesh, of several ence

Thees commissor (clarissma fama) Leones Et subiers assu, & parch domaere lacertie.

They eat also Apes, but more for Physick then for nourishment. They set upon Oxen, using their own frength very prudently, for when they come to a fall or herd, they terrifie all, that they may take one. They eat also young Bigphants, as we have shewed before in the story of Elephants & Elianus. In the story of Elephants & Elianus. In the makethe country of Elephants of the shewed before in the story of Elephants & Elianus. In the makethe country of the short of the s side maketh a circle with his beil, either in the fnow, or in the dust, and that all Beasts included within the contact of the beast of the state of within the compasse of that circle, when they come into it presently know it, and dare not for their repasse over it (believe this who that lift.)

Their food and eating.

Albertw.

Avicen.

Ιi

Ιc

Anbofius.

It is also faid, shat when the Bearts do hear his voice, all of them do keep their standing and dare not, fire a foot; which affertion wanteth not good reason; for by terrour and dread they dare not tire a root; which affection dante upon the Propher Amos, upon these words of the stand amazed. And the writer of the Giosse upon the Propher Amos, upon these words of the ttand amazed. And the writer of the John with the Lion roar except he have a prey? Prophet, Nunquid rugiet Leo in fallu, nifi babuerit predam? Will the Lion roar except he have a prey? Propnet, Nunquia rugier Leo in juin, mit busant dat rugitum quo audito fera fiant fico gradu supefalle: Les (faith he) cum fanem patitur, si videt pradam dat rugitum quo audito fera siant fico gradu supefalle: Les (latte ne) cum jamen putting, je viace franche feeth his prey roareth, and then all the wilde Beaft that is to fay, the Lion when he is hungry and feeth his prey roareth, and then all the wilde Beaft

The drink of Lions.

The terrors of Lions and means whereby they perifi.

Hand that amazed.

They drink but little, and also seldom, as we have said already, and therefore Grim praising Rand Rill amazed. good Souldiers in Kenophon, uleth these words, Vas famem babetie pro opfente, & bydroposian de ram good Souldiers in Achophon, michi there it your shambles, and you are more patient of thirst then teon Leontoon pherete; that is to say, hunger it your shambles, and you are more patient of thirst then tion Leonicon phereie; that is to say, many that then the great valuancy of Lions, yet have they Lions, although you drink water. Notwithstanding this great valuancy of Lions, yet have they Lions, although you arink water. I south the state of the their terrors, enemies, aim and since the flory of Dogs, that the great Dogs in India and foveraignty. We have shewed already in the flory of Dogs, that the great Dogs in India and loveraignty. We have income an analy in the Beafts to combat with them. There is a Type also Hircania, do kill Lions, and forfake other Beafts to combat with them. There is a Type also Hircania, au Kill Lions, and article as twice as big as a Lion, that killeth them, and despiteth called Lauzani, which in many places is twice as big as a Lion, that killeth them, and despiteth the huge quantity of Elephants. Martial also writeth, that he saw a tame Tygre devour a the nuge quantity of Elephants. Asserting kill a Lion, whereof Ambrofiu writeth very elegantly; wilde Lion. A Serpent, a Snake doth easily kill a Lion, whereof Ambrofiu writeth very elegantly; Wilde Lion. A Serpein, a Stiant dotti Carry and accultur, cum fabito a ferpenie of pedere fenu and. Eximia Leonie puloritudo per comantes cervicie toros encultur, cum fabito a ferpenie of pedere fenu and. Eximia Leonis puicrituao per commuter service interficit. The splendane beauty of a Lion in his long litur, itaque Coluber cervum fugit sed Leonem interficit. The splendane beauty of a Lion in his long titur, staque Counter cervum jugit jeu Launem enterpost. The Serpent dorb but lift up his head to his curled mane is quickly abated, and allayed when the Serpent dorb but lift up his head to his breatt; for fuch is the ordinance of God, that the Snake which runneth from a fearful Hart, hould breatt; for fuch is the ordinance of God, that the Snake which runneth from a fearful Hart, hould preant; for fuch is the organisme of and the writer of S. Marosher life, Alla O men draven, &c. without all fear kill a couragious Lion; and the writer of S. Marosher life, Alla O men draven, &c. without all lear kill a couragious Lion; and the writer of S. 122m of the grave, &c. How much more will be fear a great Dragon, against whom he hath not power to list up his How much more will be fear a great Dragon, against whom he hath not power to list up his tail? And Aissoile writeth that the Lion is assaid of the Swine; and Rasis affirment has much of tail? the Moufe.

Pliny. Ambrole.

Animalia fola-

The Cock also both seen and heard for his voice and combile a terror to the Lion and Bissiliske, and the Lion runneth from him when he feeth him, especially from a white Cock; and the reason hereof, is because they are both partakers of the Suns qualities in a high degree, and therefore reason necest, is because they are book partially and predominant ship progethe greater body feareth the lesser, because there is a more eminent and predominant ship progety that he Cook then in the Lion.

Lucretise describeth this terrour notably, affirthing that in the morning when the Cock croweth ty in the Cock, then in the Lion. the Lions betake themselves to flight, because there are certain foods ha the body of Cocks, which when they are fent and appear to the eyes of Lions, they vok their pupies and applies, and make them against nature become gentle and quiet; the Verses are these guar

Quinetiam gallum notte explaudentibus alis Autoram clara confuetam voce vocare; : Quem nequeunt rapidi contra conftate Leones Ing; tueri : ita continuo meminere fugai.

Nimirum quin funt gallorum m ovrpor quedan Semina ; que quim fine conigimmiffe Lenne .. Pupillas interfoldiunt, acremq delirent Peabent, ut nequeant coint à durupe finite.

We have spoken already of the Leomophonus how the rendreth a urine which portoner the Limi the noises of wheeles and chariots do also terrifie them, according to the faving of Sente, Lent physical funt and haifimot firepitus pectora. The high framach of a Lion is afraid of a liebe france noise. Authologischath an excellent Epigram of one of Cohels Priefts, who travelling in the flountare by reason of frost, cold, and snow, was driven into a Lions den, and at night when the Lion reason he formed him away by the sound of a Bolk. The time also shall be asserted as well and shall be asserted as well and shall be asserted as well and shall be asserted as well as the same as a second a

They are also asraid of fire, Ardenseson fuers, quant quantity faviles better 3. For us they are also as they are thereby to are filled with natural fire (for which cause by the Egyptians they were dedicated to Parkin) to are they the more assaid of all outlined for a state of the send of the they the more afraid of all outwerd fire, and so sufpicious is the of his welfare, that if he trad upon the rinde or bark of Oke, or the leaves of Ofyer, he rembleth and franders minered. And Democritus affirmeth that there is a certain herb growing no where but in Armenia and Computed which being laid to a Lion, maketh him to fait presently upon his back and the opinion without firring, and gaping with the whole breadth of his mouth, the reaction whereoff Firm field is cause it cannot be bruised.

There is no Beaft more desirous of copulation then a Lioness, and for this cause the males of tentimes fall forth, for fometimes eight, ten, or twelve males follow one Lionels, like fo many Dog one fair Bitch: for indeed their natural conditioning had, there all filtes of the year both of fexes defire copulation, although Arifials frements to be again this because they bring forth of in the foring

The Lioness (as we have showed already) commisseeth adulters by tying with the shift which thing she is punished by her male if the washmor her self-before the come at him; then is the is ready to be delivered. the is ready to be delivered, the flyath to the lodgings of the Libbides and the satisfies them deth her young ones, (which for the most partiare males) for if dies male Lion and ellem, it has eth them and destroyeth them, age bestard and adulacous islam, and when the goeth to site the fuck the faigneth as though the went to hunting.

By the copulation of a Lionel's and an Hyana is the Ethiopian Crocura brought forth. The Area- Forthe dun Dogs, called Leontomiges, were also generated betwixt Dogs and Lions. In all her life long Calius the beareth but once, and that but one at a time, as Efop feemeth to fet down in that fable, where the expressent that contention between the Lionels and the Fox, about the generolity of their young ones: the Fox objecteth to the Lioness, that the bringeth forth but one whelp at a time. but he on the contrary begetteth many cubs, wherein he taketh great delight; unto whom the Lioness maketh this answer: Parere se quidem uhum sed Leonem; that is to say, the bringeth forth indeed but one, yet that one is a Lion; for one Lion is better then a thousand Foxes, and true generosity consisteth not in popularity, or multitude, but in the gifts of the minde joyned with honorable descent. The Lionesses of Syria bear five times in their life; at the first time honorable wards but one, and lastly they remain barren. Herodotte speaking of other Lions, saith. they never bear but one, and that only once, whereof he giveth this reason, that when the whele beginneth to ftir in his Dams belly, the length of his claws pierce through her matrix and to growing greater and greater, by often turning leaveth nothing whole; fo that when the time of littering cometh the casteth forth her whelp and her womb both, together, after which time the can never bear more: but I hold this for a fable, because Homer, Plint, Oppianus, Solinus, Philes, and Elianus affirm otherwise contrary, and besides experience showeth the

When Apollonius travelled from Babylon by the way they faw a Lionefs that was killed by hunters, the Beaft was of a wonderful higness, such a one as was never feen : about her was a great cry of the Hunters, and of other neighbours which had flocked thither to fee the moniter not wondering so much at her quantity, as that by opening of her belly, they found within her eight whelps, whereat Apollonius wondring a little, told his companions that they travelling now into India should be a year and eight moneths in their journey; for the one Lion signified by his skill Philosoft sture one year, and the eight young ones eight moneths. The truth is that a Lion beareth never above thrice, that is to fay, fix at the first, and at the most afterwards two at a time, and lastly but one because that one proveth greater, and fuller of flomach, then the other before him; wherefore nature having in that accomplished her perfection, giveth over to bring forth any more. Within two moneths after the Lioness hath conceived the whelps are perfected in her womb, and at fix moneths are brought forth blinde; weak, and (some are of opinion) without life, which so do remain three dayes together, untill by the roaring of the male their father, and by breathing in their face Physiologist. they be quickned, which also he goeth about to establish by reason; but they are not worth the relating. Ifidorus on the other fide declareth that for three dayes and three nights after their littering, they do nothing but fleep, and at last are awaked by the roaring of their father; fo that it should feem without controversie, they are senseless for a certain space after their whelping: At two moneths old they begin to run and walk. They fay also that the fortitude, wrath, and boldness of Lions, is conspicuous by their heat, the young one containeth much humidity contrived unto him by the temperament of his kinde, which afterwards by the driness and calidity of his compledion groweth viscous and slimie like bird-lime, and through the help of the animal spirits prevalleth especially about his brain, whereby the nerves are so stopped, and the spirits excluded, that all his power is not able to move him, untill his parents partly by breathing into his face, and partly by bellowing, drive away from his brain that vifcous humor; thefe are the words of Phyfiologus, whereby he goeth about to establish his opinion; but herein I leave every man to his own judgment, in the mean season admiring the wonderful wildom of God, which hath so ordered the several natures of his creatures, that whereas the little Partridge can run fo foon as it is out of the shell; and the duckling the first day swim in the water with his dam, yet the harmful Lions, Bears, Tygres, and their whelps are not able to fee, stand or go, for many moneths; whereby they are exposed to destruction when they are young, which live upon destruction when they are old: fo that in infancie; God clotheth the weaker with more honor.

There is no creature that loveth her young ones better then the Lioness, for both shepherds, and hunters, frequenting the mountains, do oftentimes fee how irefully the fighteth in their defence, receiving the wounds of many Darts, and the stroaks of many stones, the one opening her bleeding body, and the other pressing the bloud out of the wounds, standing invincible, never yielding till death, yea death it felf were nothing unto her, fo that her young ones might never be taken out of her Den; for which cause Homer compareth Ajax to a Lioness, fighting in the defence of the Elianur. carcals of Patrogius. It is also reported, that the male will lead abroad the young ones, but it is not Endemus. likely, that the Lion which refuseth to accompany his female in hunting, will so much abase his noble spirit, as to undergoe the Lionesses duty in leading abroad the young ones. In Pangin a mountain of Thracia, there was a Lioness which had whelps in her den, the which den was observed Gillius. by a Bear, the which Bear on a day finding the den unfortified, both by the absence of the Lonand the Liones, entred into the same and slew the Lions whelps, afterward went away, and fearing arevenge, for her better fecurity against the Lions rage, climed up into a tree, and there fat sense the sense was a sense for the sense and father than a sense for the sense f fat as in a fire castle of defence : at length the Lion and the Lioness returned both home, and finding their little ones dead in their own bloud, according to natural affection fell both exceeding forrowful, to fee them fo flaughtered whom they both loved; but finelling out by the foot the murderer, followed with rage up and down untill they came to the tree whereinto the Bear was ascended, and seeing her, looked both of them gastly upon her, oftentimes assaying to get into

Ælianus.

Pliny.

Leo Afer. copulation.

The adultery of Lioneflis. Pliny. Apollonius.

Ælianw.

the tree, but all in vain, for nature which adorned them with fingular strength and nimbleness, yet the tree, but all in vain, for nature which address that the tree hindring them from revenge, gave had not endued them with power of climbing, so that the tree hindring them from revenge, gave had not enqued them with power of thinbing, to the Bear to rejoyce at her own cruelty, and unto them further occasion of mourning, and unto the Bear to rejoyce at her own cruelty, and

ride their forrow.

Then the male forfook the female, leaving her to watch the tree, and he like a mournful father Inen the male for the losse of his children, wandred up and down the mountain making great moan and for for the losse of his children, wandred up and down the mountain making great moan and for for the lone or ms children, wandled up ming wood, who feing the Lion coming towards him let row, till at the laft he faw a Carpenter hewing wood, who feing the Lion coming towards him let row, till at the land is law a Carpener law by lowerds him, fawning gently upon his break fall his Axe for fear, but the Lion came very lovingly towards him, fawning gently upon his break fall his Axe for fear, but the Lion came very lovingly towards min, lawning gently upon his break with his forefeet, and licking his face with his tongue; which gentleness of the Lion the manperwith his forefeet, and faving his face with his more and more embraced, and fawned on bythe Lion, ceiving he was much afformed, and being more and more embraced, and fawned on bythe Lion he followed him, leaving his Axe behind him which he had let fall, which the Lion he followed nim, icaying ins and believe with his footto the Carpenter that he should take it up: perceiving went back, and made lights with an did not understand his fignes, he brought it himself in his but the Lion perceiving that the man did not understand his fignes, he brought it himself in his but the Lion perceiving that the man fo led him into his cave, where the young whelps lay mouth and delivered it unto him, and so led him into his cave, where the young whelps lay mouth and delivered it discounts, and then led him where the Lionesse did watch the Bear, she all embrewed in their own bloud, and then led him where the Lionesse did watch the Bear, she an emprewed in their own plous, as one that knew her husbands purpose, did fignisse unto the therefore seeing them both coming, as one that knew her husbands purpose, did fignisse unto the therefore leeing them both confider of the miserable slaughter of her young whelpes, and shewing him by man that he mould look up into the tree where the Bear was, which when the man faw, he confignes, that he should look up into the tree where the Bear was, which when the man faw, he confignes, that he should look up into the tree where the Bear was, which when the man faw, he confignes, that he should look up into the tree where the Bear was, which when the man faw, he configues that he should look up into the tree where the Bear was, which when the man faw, he configues that he should look up into the tree where the Bear was, which when the man faw, he configues that he should look up into the tree where the Bear was, which when the man faw, he configues that he should look up into the tree where the Bear was, which when the man faw, he configues that he should look up into the tree where the Bear was, which when the man faw, he configues that he should look up into the tree where the Bear was, which when the man faw, he configues the should look up into the tree where the Bear was, which when the man faw, he configues the should look up into the tree where the Bear was, which when the man faw, he configues the should look up into the tree where the Bear was, which when the man faw, he configues the should look up into the tree where the Bear was, which when the man faw, he configues the should look up into the tree where the Bear was, which when the man faw, he configues the should look up into the tree where the Bear was, which when the should look up into the tree where the Bear was, which when the should look up into the tree where the Bear was, which when the should look up into the tree where the Bear was, which when the should look up into the tree where the bear was, which where the bear was the should look up into the tree where the bear was, which when the bear was the should look up into the tree where the bear was the should look up into the tree where the bear was the should look up into the tree where the bear was the should look up into the tree where the bear was the should look up into the tre rignes, that he mould look up into the free whete the bear when the man law, ne conjectured that the Bear had done some grievous injury unto them; he therefore took his Ax and jectured that the Bear had done some grievous injury unto them; he therefore took his Ax and jectured that the Bear had down headlong, which hewed down the tree by the roots, which being so cut, the Bear tumbled down headlong, which the two furious Beafts feeing, they tour her all to pieces: And afterwards the Lion conducted the man unto the place and work where he first met him, and there lest him, without doing the less violence or harm unto him.

Neither do the old Lions love their young ones in vain and without thanks or recompence, for in pence of young their old age they requite it again, then do the young ones both defend them from the annoyance of enemies, and also maintain and feed them by their own labor; for they take them forth to hurting, and when as their decrepit and withered estate is not able to follow the game, the younger pursueth and taketh it for him : having obtained it, roareth mightily like the voice of some warning pursuern and rances to the clar that he should come on to dinner, and if he delay, he goeth to seek him where he left him, or elfe carryeth the prey unto him at the fight whereof, in gratulation of natural kindness, and also for joy of good success, the old one first licketh and kisseth the younger,

and afterward enjoy the booty in common betwixt them.

Admirable is the disposition of Lions, both in their courage, society and love, for they love their nourishers and other men with whom they are conversant: they are neither fraudulent nor suspicious, they never look awry or squint, and by their good wils they would never be

Their clemency in that fierce and angry nature is also worthy commendation, and to be wondelooked uponredat in such Beafts, for if one proftrate himself unto them as it were in petition for his life, they often spare, except in extremity of famine; and likewise they seldom destroy women or children: and if they fee women, children, and men together, they take the men which are strongest, and refuse the other as weaklings and unworthy their honor; and if they fortune to be harmed by a Dart or stone by any man, according to the quality of the hurt, they frame their revenge; for if it wound not, they only terrifie the hunter, but if it pinch them further, and draw bloud, they increase their

There is an excellent story of a Souldier in Arabia, who among other his colleagues, rode abroad on geldings to see some wilde Lions: now geldings are so fearful by nature, that where they conceive any fear, no wit or force of man is able by four and rod to make him to come near the thing it feareth, but those which are not gelded are more bold and couragious, and are not stall afraid of Lions, but will fight and combate with them. As they road they faw three Lions together, one of the Souldiers feeing one of them stray and run away from his fellowes, cast a Dart at him, which fell on the ground neer the Lionshead, whereat the Beaft stood still a little and paused, and after ward went forward to his fellowes. At last the Souldier road betwint him and his fellowes which were gone before, and run at his head with a spear, but missed it, and fell from his Horfe to the earth, then the Lion came unto him and took his head in his mouth, which was armed with a Helmet, and pressing it a little did wound him, taking of him no more revenge, then might require the wrong received, but not the wrong intended; for generally they hurt no more then they

There is an obscure Author that attributeth such mercy and elemency to a Beast which he call the Marketin Contract of the Cont leth Melosus, for he persecuteth with violence and open mouth stout men, and all whom heisables resist, but yet is afraid of the crying of children. It is probable that he mistaketh it for the Lion for besides him, I have not read of any Beast that spareth young children. Solinus affirmeth the many Captives having been fet at liberty, have met with Lions as they returned home, weak, raged, fick, and different first an

lick, and difarmed, fafely without receiving any harm or violence.

And in Lobia the people believe that they understand the petitions and entreatings of the that speak to them for their lives; for there was a certain Captive woman coming home spin into Geiulia her native Countrey through many woods, was fet upon by many Lions, againft when the used no other weapon but only threatnings and fair words, falling down on her kness use then beleeching them to spare her life, telling them that the was a ftranger, a captive, a wanderer weak, a lean and loft woman, and therefore not worthy to be devoured by fuch couragious and Pinn. generous Beafts, as they: at which words they spared her, which thing the confessed after her lafe Solme. return: the name of this woman was called Juba Although about this matter there be fundry comions of men, fome making question whether it be true, that the Lion will spare a prostrate Suppliant, making confession unto him that heis overcome; wethe Romans did so generally believe it, that they caused to be inscribed so much upon the gates of the great Koman Palace in these two Verles; a Sagali sasa

Iratus recolat; quam nobilio tra leonia; 15 m. In fibi prostratos, se negat esso feram.

Textor.

Itis reported allo, that if a Man and another Beaff be offered at one time to a Lion to rake his Albertur. choise whether of, both he will devoure, he spareth the Man and killeth the other Bealt. These Lions are not only thus naturally affected, but are enforced thereunto by chance and accidental harmes a anmay appear by these examples following : Mentor the Spracusian as he travelled sh Stria met with a Lion, that at his first fight fell profirate unto him, rolling him self upon the earth like fome diffressed creature; whereat the man was much amazed, and not understanding the meaning of this Beaft, he indevoured to run; away; the beaft fill overtook him, and met him in the face, licking his footsteps like a flatterer, shewed him his heel, wherein he did perceive a certain fwelling, whereat he took a good heart, going unto the Lion, took him by the leg, and feeling a folint flicking therein, he pulled it forth, fo delivering the Beaft from pain; for the memory of this fact, the picture of the man and the Lion were both pictured together in Syracufic, untill Hinles sime ashe reporteth. The like story is reported of Elpis, the Samian, who coming into Africk by thip, and there going a shore, had not walked very far on the Land, but he met with a gaping Lion, at which being greatly amazed, lie climed up into a tree, for a funch as there was no hope of any other flight, and prayed unto Bacchui (who in that Country is esteemed as chief of the Gods) to desend him, as he thought, from the jawes of death; but the Lion seeing him to climb into the tree flood fill, layed himself down at the root thereof, destring him in a manner, by his heavie roaring, to take pity upon hims gaping with his mouth and shewing him a bone sticking in his teeth, which through greedingle he swallowed which did so pain him that he could ear nothing ; at the last the man perceiving his minde (moved by a miracle) laid aside all fear, and came down to the dumb speaking distressed Lion, and cased him of that misery; which being performed, Pliny, he not only thewed himfelf thankful for the prefent time, but like the best natured honest man, ever forfook shore, but once a day came to shew himself to the man his helper, during the ime that they abode in those quarters; and therefore Elpis did afterward dedicate a Temple unto Buchw in gemembrance thereof. And this feemeth to me most wonderful, that Lions should know the vertue of mens curing hands above other creatures, and also come unto them against nature and kinde, but fo much is the fonce of evill and pain, that it altereth all courses of favage minds and organizes, and sinds in mislings ! أنبيد مروانهم

When Androffera fervant run away from a Senator of Rome, because he had committed some of. Elianur. fence (but what his offence was bknow not) and came into Africa; leaving the Cities and places in- Gellins. habited to come into a defert region: Afterwards when Andiothe had obtained a Maller being Confull of that Province of Africa, he was compelled by dayly ffripes to run away, that his fides A notable might be free from the blows of his Mafter, and went into the foldary places of the fields, and the flory of a Lion. landes of the wilderness and if he should happen to stand in head of mean; he did purpose to end his life by fome means or otherly and there he was fo schortched with the hear of the Sun, that at last finding out a cave, he did gover himfelf from the hear of it therein; and this cave was 4 Lions den. Burafter that the Lion had returned from hunting, (being very much pained by feel on of a thorn which was fastened in the bottom of his foot) he uttered forth such great lamentation & pitlful rearings, by reason of his wound, as that is should seem, he did want some body to make his ipoan unto for remedy, at last comingito his cave, and finding a young man hid therein, he gently looked upon him, and began as it were to flatter him and offered him his foor; and flid as well as he could pray him to pull out the piggo of pline which wanthere fastened. But the man'ar the first was very fore afraid of him, and matto and other rechoning but of nitbarh : but after that he fast field k huge favage healt, for meek and genete, began to think with inmielf, that furely there was fome bre on the bottom of the Beaft, because hellisted up his foot so unto him and then taking courage unto him, lifted,upthe Linna foot, and foundin the bottomofit a great piece of fplint, which he plucked forth, and fo by that magnetical the Hillin of his paint, and pressed forth the matter which was in the wound, and slidten your puriously withous any great fear throughty dry it, and wipe away the bloud in the loud in the lands of in the loud in the lands of interest of the lands of the land from the state of the state of

With the which cure the Lion being very well pleased because he handled him so currecully and friendly not only gave him fortance ompence his life, but also went dayly abroad to fortage and brough not only gave him fortance ompence his life, but also went dayly abroad to fortage and brought homethe facted for his prey. Androle whom all this while feven for the space of three years he kep familiarly, without any north of trucky or evil fature in his deny and there the Min and the Beal lived mutually acoust commans other man roadking his mean in the hot Sin, and the Beal lived mutually acoust commans other man roadking his mean in the hot Sin, and the

Ii 3

Gellius.

Aristotle. Albertus. The love of Lions to thei benefactors. The nature of

Pliny.

Solinus.

Lions to the

Tzelzes.

their revenge

The History of Four-footed Beasts.

the Lion eating his part raw, according to kind. When he had thus lived by the space of three the Lion eating inspectian, according to the pears, and grew weary of such habitation, life, and fociety, he bethought himself of some meanto years, and grew weary of such habitation, life, and fociety, he bethought himself of some meanto years, and grew weary of fuel mantender, some abroad to hunting, the man took his journey away depart; and therefore when the Lion was gone abroad to hunting, the man took his journey away depart; and therefore when the Laon was golded three days (wandering up and down) he was apfrom that notpitality, and after he had the told his long life and habitation with the Lion, prehended by the legionary Souldiers; to whom he told his long life and habitation with the Lion, prenenaed by the legionary Soundiers, Senator of Rome; which when they understood, they also and how he ran away from his Master a Senator of Rome; which when they understood, they also

fent him home again to Rome to the Senator. And being received by his master, he was guilty of so great and foul faults, that he was con-And being received by institution, the was con-demned to death, and the manner of his death was, to be torn in pieces of Wild beafts. Nowthere demned to death, and the manner of the searful, cruell, and ravening beafts, and among them many were at Rome in those days many great, fearful, cruell, and ravening beafts, and among them many were at Rome in those days many given the taking of the man, the aforesaid Lybian Lion with Lions: it fortuned also that shortly after the taking of the man, the aforesaid Lybian Lion with whom he lived long, seeking abroad for his companion and man-friend, was taken and brought whom he lived long, learning actioned, who was the most fierce, grim, fearful, and savage, to Rome, and there put among the residue, who was the most fierce, grim, fearful, and savage, above all other in the company, and the eyes of men were more fastened upon him then all other above all other in the company, and to his execution, and cast in among these savage beside. When Androcles was brought forth to his execution, and cast in among these savage bealts, this Lion at the first sight looking stedsastly upon him, stood still a little, and then came beaus, this fail at the poor toward him foftly, and gently, smelling to him like a Dog, and wagging his tail: the poor toward min lostry, and gently, more looking for any thing but present death, trembled and was examinate and pright in the presence of such a beast; not once thinking upon the Lion that had nourished him so long, but the Beast Accepti beneficit memore mindful of former friendship, licked gently his hands and legs, and so went round about him touching his body, and so the man began to know him, and both of them to congratulate each other in that their imprisoned occurrence, and to fignific to all the beholders their former acquaintance and conversation, the man by stroking and kissing the Lion, and the Lion by falling down prostrate at the man

Gillius.

In the mean time a Pardall came with open mouth to devour the man, but the Lion role up against her, and defended his old friend and she being instant, the Lion tour her in pieces, to the great admiration of the beholders, as it could not otherwise chuse. Then Gasar which had caused those spectacles, sent for the man, and asked him the cause of that so rare and prodigious an event, who incontinently told him the story before expressed. The rumor whereof was quickly spred abroad among the people, and tables of writing were made of the whole matter, and finally all men a greed that it was fit that both the man and the Lion should be pardoned and restored to liberty? and afterward (faith Appion) all the people and beholders of that comedy were stuters to the Senat for the accomplishment thereof, and so the man was pardoned, and the Lion was given unto him for a reward or suffrage, who led him up and down the streets in a learn or slip; Andrete receiving money, and the Lion adorned with flowers and garlands, and all men that saw or met them sid, Hit eft Leo hofpes hominis, ble est homo mediem leonis : Here goeth the Lion which was this Mant Hoff maket is the man which was this Lions Physitian.

justice of Lions.

Seneca alfo in his book De beneficite, out of Gellius weiteth fo much of another Lion ; and indeed there is no man or other Beaft more fixed and constant in their love and friendship, or more A flory of the ready to revenge the breach of amity and kindeness, then is a Lion ; as appeareth by this flory of Eudemu, who writeth of a certain young man, that he nourished eogether many years a Dog, a Bear and a Lion, who lived in perfect peace and concord without breach, fnarling, or appearance of anger. On a day as the Bear and Dog played together and biting one another gently, it happened that the Dog fastened his teeth (in sport) deeper then the Bear cold digest, and therefore presently he fell upon him, and with his claws tour out the fost part of his belly, whereof be prefently dyed : the Lion fitting by, and feeing this cruelty, and breach of love, amity and conord among them that had fo long lived together, fell to be inflamed to revenge that perfidie, and list a true king of Beafts, measured the same measure to the Bear as he had done to the Dog, and ferred him with the same sauce, tearing him instantly in pieces.

Ælianus.

There is also in the life of S. Ferome, a flory of alion that was cured by him, as you have readdefore the Lion was by Elpie, and that the Reaft in gratitude of that good turn, did ever afterwird follow the Asse which brought him home his carriage and provision through the woods will at his the Lion being afleep, the Affe was ftolen away, for forrow whereof the Lion put himfelf in the Affe flead, to bear burthens as he did; within thort time after he found out the Affe in the there hable, and brought him home again; but I am of Erafram minde contenting this flory, that the Author thereof took upon him to write wonders and not south.

Textor.

The Kings of Egypt and Syria did keep tame Lions, to accompany them into their wart, which were Diodorus. led about their own bodies for their guard and cuffolly, againft all peril and invalion.

The clemency of Lions in sparing men.

It is also very pertinent to this place, to express the clemency of these Beats towards the Marin and fervants of Jejus Chrift, both men and women, that fo we may obfarve the performance in accomplishment of that Prophesie, Plat. 91. They should walke upon the Aspe, and the Catality, and seight tread upon the Lion and the Dragon: This we are not to articipate to the rather of lion, but of the rather to the rather but father to the over-ruling hand of our and their Creator, who in remembrance of in on promife, and advancement of his own glory, stoppeth the mouth of Lions, and reflected violence both of living creatures and elements; wat I will not impose any necessity of pelicy of periods. flories upon the Reader, for I my felf report themmet for truth, but because they are with Bush a no Of the Lion !!

When S. Alithony went about to make a grave for the interring of the carkais of Poulthe first Ann. Textor. excite, and wanted a shovel or spade to turn up the earth, there came two Lions, and with their claws opened the earth fo wide and deep, that they performed therein the office of a good grave-maker. The Prophet Daniel was call unto the Lions, to whom (according to the Bubylonian story) was given for their dict every day, two condemned men, and two sheep, and yet by power of the Almighty whom he ferved, the Angel of the Lord came down and ftopt the Lions mouths, fo that in extremity of hunger, they never fo much as made force at him, but fate quietly at his feet like fo many late Dogs; by which means he escaped all peril and corments of death. Eleutherius being cast to the Lions at the command of Adrian the Emperor, and Prifes a Noble Virgin, at the command of Claudius Cafer, both of them in their several times, tamed the untamed Beafts and lescaped death.

Macarius being in the Wilderness or Mountains, it fortuned a Lioness had a den neer unto his cell, wherein the had long nourished blinde whelps, to whom the holy man (as it is reported) gave the use of their eye and fight; the Lioness requited the same with such gratification as lay in her nower, for the brought him very many theep-skins to clothe and cover him. Primus, and Falicianus, Thracus, Vitus, Modesfius, and Crescentia, all Martyrs, being cast unto Lions received no harm by them at all, but the beafts lay down at their feet, and became came, gentle, and meek, not like themfelves, but rather like Doves. When a Bear and a Lion fell upon Tecla the Virgin, a Martyr, a Lione's came and fought eagerly in her defence against them both. When Mutina, the daughter of a Conful could not be terrified or drawn from the Christian faith by any imprisonment, chains, or drines, nor allured by any fair words to facrifice to spolle, there was a Lion brought forth to her, at the commandment of Alexander the Emperor, to defroy her; who affoon as he saw her, he lay down at her feet wagging his cail, and fawning in a loving and fearful manner, as if he had heen more in love with her presence, then desirous to lift up one of his hairs against her. The like may be faid of Daria, a Virgin, in the days of Numerian the Emperor, who was defended by a Lioness; but I spare to blot much paper with the recital of those things (which if they be true) yet the Authors purpose in their allegation is most profane, unlawful and wicked, because he thereby goeth about to establish miracles in Saints, which are lone agone ceased in the Church

Some Martyre also have been devoured by Lions, as Ignatius Bishop of Autioch, Suprus and Men devoured Perpetus, he under Trajan the Emperor, and they under Valerian and Galienus. In holy Scriby Lions. nure there is mention made of many men killed by Llons. First of all it is memorable of 1 Prophet, 1 King, 13. that was fent by the Almighty, unto Jereboum ,2100 cry out against the Altar at Beibel, and him that erefted that Altar, with charge, that he should neither eat nor drink

Afterward an old Prophet which dwelt in that place hearing thereof, came unto the Prophet, and told him that God had commanded him to go after him; and ferch him back again to his house to eat and drink; wherewithal being deceived; he came back with him contrary to the commandment of the Lord given to himself . whereupoh as they fat ar ment, the Prophet that beguiled him, had a charge from God to prophetic against him, and so he did? afterward as he went homeward a Lion met him and killed him, and Rood by the corps, and his Als, not eating of them till the old Propher came and took him away to bury him.

In the twentieth chapter of the same Book of Kings, there is another story of a Prophet, which as he went by the way he met with a man, and bade him in the mme of the Lord to wound and shite him, but he would not, proferring picy before the fervice of the Lord : Well faid the Prophet unto him) feing thou refuseft to obey the stone of the Lord, Bekeld as from as those are departed, a Lion fhall ment the and defirey thee t and to it came to pasty for being out of the presence of the Prophet, a li on met him and tore him in Dieces.

The Idolatrous people that were placed at Younfalon by the King of Bubil, were destroyed by Lin J one; and unto the complete of God his judgements, I will adde other but of humane fishes. Pa-begge a King of Ambracia, meeting a Lionete leading her whelps, was full deapy for upon by her and torn in pieces, upon whom Ovid made these verses: The Mount noed by gire Gramma in gemen

Fæta tibi occurrat patrio popularie in arvo, Sitq; Paphagea causa leana necia.

Hya the brother of Hyades, was also flain by a Lioness. The people called Ambraciote in Africk, do Elianut. most religiously worthing Lionels; because whotable Tyrant which did oppresentem was fisher by fach an one. There is a Mountain near the River Indan (osiled Linear) of a Shepheard to maned, Plutareb. which in that Monmain did most superfittionly worthip the Moon, and contempedall other Gods, his farifices were performed in the night fedfor par lengthe faith the Atthew) the Opdebed surgey with him, fentunto him schapts of Lions who core him in pieces, leaving the monument bettinds but the same of the Mountain for the accident of his cruel death. The Inhabitancof that Mountain wear in their ears a certain rich ftone (called Elisele) which is very black, and bred no where old bod a, and es be Occidend.

There is a known flory of the two Bublindan levers, Drumun and Thubey who in the night sime had covenanted to meet at a Fountain near the Sepulchre of Minut; and Toubleoming thicker first,



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as the face by the Fountain, a Lione's being thirfty, came thitherto drink water, (after the flaughter as the late by the rountains being stated and let fall her mantle; which the Lionefs finding tore of an Ox:) at fight whereof, Thisbe ran away and let fall her mantle; which the Lionefs finding tore of an Ox: y at fight whereof, I blue that Afterward came Pyramus, and seeing her mantle all bloudy and it in pieces with her bloudy teeth. Afterward came Pyramus, and seeing her mantle all bloudy and to in pieces with ner bioudy teetin. Allet was him, being before him at the appointed place had been torn afunder, suspecting that she that loved him, being before him at the appointed place had been torn aumaer, impecting that the tracking deep drew forth his fword, and thrust the same through killed by some wilde beast, very inconsiderately drew forth his sword, and thrust the same through his own body, and being scarce dead, Thisbe came again, and seeing her lover lie in that diffrei, his own body, and being itale used, and drawn them into one place, and there one fear had as one love, one cause, one affection had drawn them into one place, and there one fear had as one love, one cause, one anection are also facrifieed her felf upon the point of one and the lame wrought one of their destructions, she also facrifieed her felf upon the point of one and the lame

ord. There was also in Scytbia a crue! Tyrant, (called Therodomas) who was wont to cast men to Lions to be devoured of them, and for that cause did nourish privately many Lions: unto this cruelty did The state of the s

Ovid allude, faying : "

Therodomenteos ut qui sensere Leones. And again:

Non tibi Therodomas crudusq; vocabitur Atreus.

Unto this discourse of the bloud-thirsty cruelty of Lions, you may add the puissant glory of them, Men that have who bottl in Sacred and prophane stories are said to have destroyed Lions. When Sampsin went men that have will both met him roaring to destroy him, but the Spirit of overcome Li- down to Timnath, it is faid, that a young Lion met him roaring to destroy him, but the Spirit of the Lord came upon him, and he rore it in pieces like a Kid; wherein he was a Type of Jesus Chrift, who in like fort being fet upon by the roaring of the Devil and his members; did with facility (through his divine nature); utterly overthrow the malice of the Devil. Afterward Samples went down to the Philistine woman whom beloved, and returning, found that Bees had entred into the Lions carcais, and there builded, whereupon he propounded this Riddles A viraci exist cibus, & ex forti egressa est aulordo : Out of the devourer came meat, and out of the stong

Beraiab the fon of Jehoiada one of Davids Worthies, did in the Winter time in the fnow kills Lion came fweetnels. in a ditch : David himfelf feeding his fathers flock, flew a Lion and a Bear which had robbed him of a amb.
It is reported of Perdicons (one of the Captains of Alexander) a valiant man, that he went alone

into the Den of a Lioness, but not finding har therein, took away her whelps , and brought them forth to the admiration of all men; for the Lionese both among the Barbarians and Gradien is accounted the strongest and most unresistable beast. In the Northern parts of the World shith Parts faming) near the monuments of Alema and Hyllus, the fort of Eleicutes there was a Lion which flew many people, and at last also Euppurche only fon of King Megareus , whereat the King grew to forrowful and angry, thirding after revengen that he promised to the many that could overcome him his daughter, and the fuccettion of his Kingdom : There was a noble and valiant young man called Alcathar, who undertook the action and killed the Lion, for which thing he obstained both the Wife and the Kingdom according to the promife of Megarens, and therefore in thankfulnels of fo good fortune, he builded there a famous Temple, dedicating it to Diana Agretrian and Apilo We have spoken before of Lysimachut; cunto whom we may add Polydamas the Scottsam who in Agreus ...

all things he took in hand, propounded unto himfalf the stample of Meroyles, and did kills long monftrous flature and higuels, being marmed, , inthe Mountain Olympus ; as at another time beheld Buls leg to fast in his hand, that while she Beast stroye to loofe himself, he left the hoof of his lost behinde him. When Hercules was a boy or ftripling, he flew the Teumeffan Lidn in Thumeffat a Mount team of Beolia, and pulled off his skin which ever after he wore in flead of a cloke This Lionia life called a Nemean Lidn, yet fome are of apinion that the Nemean Lion, was another called allothe Men lorch san because having killed the fon of Molorchus haperinaded Heroular which did fojourniwithim,

rake revenge in his itead.

From whence the Nemean Sacrifices is performed by the Gracians in remembrance of Heculus, and Lucan maketh ment ion of this Nemaan Lion in this werfe was

La canta er rese. Si favum premeres Nemeaum fava Leonem.

And upon the den of the Lion, was a Temple builded and dedicated to fapiter Nemauti. Kajimi speaking of the New temple builded and dedicated to fapiter Nemauti. Kajimi speaking of the New temple builded and dedicated to fapiter Nemauti. sides, was, in dain by a Fronces. The property of Administ ing of the Nemagn Lion, telleth this flory theraupon swhereas faith he the faid Lion could not be killed with any five death of the his flory theraupon swhereas faith he the faid Lion could not be killed with any five death of the head killed with any fword, dart; or other fhat p inftrumed by the rower tops him in pieces with his back withousell weapons; and afterward ware his skin innemerobance of that victory and happened a day, that as hereavelled be mer with his triend Selation and ho wasted children; ob whom he we intrested that he mouldingle for the mer with his triend Selation and how he would not be mer with his triend Selation and he was the moulding to form the weather than the moulding to form the mer with the moulding to form the mer with the moulding to form the mer with the mer with the men with the mer with th intreated that he would make facrifice to flupter for shippin that weed on garment, and also for a for for, s. lon. Hereules yealded, and taking the goldenication in his hand, made the familie and polication to Trains. plication to Jupiter, that Telumon might have a fon, and as he facrificed, an Eagle flew after then, which in Guest is called the same of which in Guek, is called deter, wherefore when Hernicalan the femerohe changed Telemen that is for flowing the called deter, wherefore when Hernicalan the femerohe changed Telemen that is an Eagle: and to the was; but afterward he was called distance of wore continually that Lions skin which was given him by Hercules: and therefore he could not be wounded: But I take this to be but a fable: rather this was the truth; Aian was a valiant fouldier. and so warily carried himself in many battails, that he never received wound, but at last he slew himself with his own sword, thrusting it through his neck; and for this cause it was fabled, that he never could be wounded; by a vertue (as was imagined) conferred on him from Hercules. Ovid hath a witty fiction of one Phyllius, who fell so deeply in love with a little boy, that at his pleasure he took many wilde Beafts, Birds, and Lions, and tamed them to the delight of his Amafini: at length the infatiable Boy required him to do the like by a Bull, which he had overcome, but Phyllivi denying that request, they Boy presently cast himself down from a Rock, and was afterward rurned into a Swan; by which the Poet declareth, the unmerciful regard which wretchless and childiff mindes bear towards the greatest labours and deserts of the best men; and that in such society a man is no longer beloved, then he giveth; also the denial of one small request cannot be endured, although a thousand good turns have gone before it; wherefore such mindes may well be translused into Swans, which for fake their owners and breeders, going and swimming far from their first and proper habitation.

Having but mentioned such a story, it is not exorbitant to add in one word other fictions of Me. Men transfiramorphofing, and transfiguring men into Lions, which we promifed in the former discourse of Ama. gued into Li-

fy and Apollonius, when I discoursed of the food of Lions.

And first of all, it is not unproper to remember the caution of Timaus the Pythagordan, who fictions, affirmeth, that the mutation of men into beafts, is but a fiction brought in for the terrour of wicked men, who feeing they cannot be restrained from vice, for the love of well doing, they may be deterred for the fear of punishment, which is meant by such beastly transfigurations.

And this thing is thought to be most consonant to the opinion of Plato, for in consideration of the Olympiedorus. habit, and not of the kinde; a good house-keeper, and charitable nourishing man, is said to be transmuted into a tree: He which liveth by catching and fnatching to ferve his own concupifcence. into a Kite; he which for love of military discipline and Martial affairs, into a Lion: he that was a Tyrant and a devourer of men into a Dragon: and Empedocles also said, that if a man depart this natural life, and be transmuted into a brute beast, it is most happiest for him if his soul go into a Lion: but if he loofe his kinde and fenses, and be transmuted into a plant, then is it best to be metamorphosed into a Laurel or Bay-tree. And for these causes we read of Hippo changed into a Lion, and Atlas into a Liones, and the like I might say of Protess, of the Curetes, and others; and generally all the Eastern wise men believed the transmigration of spirits from one into another, and infinnated to much to their symmists and disciples, making little or no difference betwirt the natures of men and brute beafts. Therefore they taught that all their Priests after death were turned into Porphyrim, lions, their religious Vestals or women into Hyana's, their Servants or Ministers in the Temples, about the service of their vain Gods into Crows and Ravens; the Fathers of families, into Eagles and Hawks; but those which served the Leontick Altars, meaning Nemeca facra, instituted for the honour of Herenkes, were transformed diversly : but of all these we have already expressed our opinion; namely, to believe and think so basely of mankinde, created after Gods Image, as once to conceive or entertain one thought of fuch passing of one from another, were most lewd and Diabolical; but to conceive them as allegories, by which the mindes of the wife may be instructed in divine things, and God his judgements; as it is Poetical, so is it not against any point of learning, or good

As that which hath been already expressed most notably describeth the nature of the Lions The underwhich so that succeedeth hath the same use for the manifestation of the dignity and honour of flanding of

First of all therefore, to begin with his understanding, and to shew how meer he cometh to the nature of man. It is reported by Ælianus, that in Lybia they retain great friendship with men, enjoying many things in common with them, and drinking at the same Well or Fountain. And if at any time he being deceived in his hunting, and cannot get to fatisfie hunger, then goeth he to the boules of men, and there if he finde the man at home, he will enter in and deffroy, except by wir, policy, and strength, he be resisted; but if he finde no man, but only women, they by railing on him and rebukes, drive him away, which thing argueth his understanding of the Libian tongue; The entering houses, are these:

Att not thou ashamed being a Lion, the King of Beasts, to come to my poor cottage to begineat at the bunds of a weman? and like a fick man distressed with the weakness of body, to fall into the hands of a woman, that by her mercy thou may statian those things which are requisite for thy own maintenance and suffertives in the Mountaint, and live in them, by hunting the Hart and other Beasts, provided in nature for the Lions food, and not after the fashion of little base Dogs, come and live in houses to take meat at the bands of men and women.

By such like words she enchantesh the minde of the Lion, so that like a reasonable person, overcome with firong arguments, notwithstanding his own want, hunger, and extremity, he cantely his eyes to the ground ashamed and afflicted, and departeth away without any enterprise : Neither ought any judicious or wife man think this thing to be incredible; for we fee that Horfes and Dogs which live among men, and hear their continual voyces, do differn also their tearms of threatting, chiding, and rating, and fo stand in aw of them; and therefore the Lions of Lybia, whereof

Of the Lion.

Leo Afer.

many are brought up like Dogs in houses, with whom the little children play, may well come to

the knowledge and understanding of the Maurifian tongue.

It is also faid they have understanding of the parts of men and women, and discern sexes, and are It is also said they have understanding the fight of womens privy parts. And unto this may be indued with a natural modelty, declining the fight of womens privy parts. And unto this may be added the notable flory of a Lion in England, (declared by Cranizius) which by evident token was able to diftinguish betwirt the King Nobles, and vulgar fort of people.

The anger of Lions, and the lignes thereof. Adamantius. Albertus.

As the ears of Horses are a note of their generosity, so is the tail of Lions, when it standeth As the ears of Hories are a note of their gentle, meek, unmoved, and apt to endure any thing, immoveable, it sheweth that he is pleasant, gentle, meek, unmoved, and apt to endure any thing, ummoveable, it ineweth that he is please, ight of men he is feldom found without rage. In his an which falleth out very feldom, for in the fight of men he is feldom found without rage. In his an which rattern out very lettom, for in the agree was the read his own fides, and lastly leapeth upon ger, he first of all beateth the earth with his tail, afterwards his own fides, and lastly leapeth upon ger, ne tritt of an ocateti the catter upon his prey or adverfary. Some creatures use to wag their tails, when they see suddenly those which are his prey or adversary. of their acquaintance, as Dogs, but Lions and Buls, do it for anger and wrath. Thereafon both of or their acquaintance, as Abes, Aphrodifeus. The back-bone of such Bealts is hollow, and conone and other, is thus remarked by Arthur to the tail, and therefore there is in the tail a kinde of animal taineth in it marrow, which reacheth to the tail, and therefore there is in the tail a kinde of animal tainetin in it marrow, which cause when the Beast seeth one of his acquaintance, he waggeth motion, and power. For which cause when the Beast seeth one of his acquaintance, he waggeth motion, and power. The fame reason that men shake hands, for that part is the readiest his tail by way of salutation for the same reason that men shake hands, for that part is the readiest nis tail by way of naturation for the Buls and Lions are constrained to the wagging of their and number member of metal angry men are light fingered, and apt to ftrike: for when they cannot tails for the lame reason that angly investment from the bark if they be Dogs, or have sufficient power to revenge, they either speak if they be Men, or else bark if they be Dogs, or mave numerical power their tail if they be Lions; by that means uttering the fury of their rage to the ease of nature, which they cannot to the full defire of revenge.

But we have shewed before that the Lion striketh his sides with his tail, for the stirring up of himself against dangerous perils, for which cause Lucan compareth Calar, in his warlike expeditionat Phar latin, against his own Countrey, before his passage over Rubicon, (whilest he exhorted his souldiers) to a Lion beating himself with his own tail in these verses;

Inde mora solvit belli, tumidumq; per amnem, Signa tulit propere : ficut squallentibus arvie Æftifera Lybies, vifo Leo cominus hofte, Subsedit dubius, totam dum colligit iram ; Mon ubi fe fava fimulavit verbere caude,

Erexita; jubas, vafto & grave murmur biatu, Infremuit : tum torta levis si lancea Mauri Hareat, aut latum subeant venabula peliui, Per ferrum tanti fecurus vulneris exit.

There are many Epigrame, both Greek and Latine, concerning the rage, force, friendship, and lociety of Lions with other beafts, whereof these are most memorable: the first of a Hare, which through sport crept through the mouth of a tame Lion, whereof Martial writeth in this fort, teaching her to flie to the Lions teeth against the rage of Dogs in these verses :

Ricibus bis Tauros non eripuere magistri, Per quos prada fugamita; redita; lepus. Quedq; magie mirum, velocier exit ab hofte. Nec nibil à tanta nobilitate vefert.

Tutior in fold non eft cum currit arena: Neo caveæ tanta conditur ille fide. Si vitare canum morfus, lepus improbe, quaris, Ad que confugias, ora Leonis habes.

There is another of the same Poets, about the society of a Ram and a Lion, wherein he wondereth, that fo different natures should live together, both because the Lion forgetteth his prey in the Woods, and alfo the Ram, the eating of green grafs, and through hunger, both of them confirming ed to tafte of the same diffest and yet this is no other, then that which was foretold in holy Scripture, the Lion and the Lamb should play together: the Epigram is this;

Masyli Leo fama jugi, pecorifq; maritus Lanigeri, mirum qua posuere fide, Ipfe licet videm, cavea Stabulantur in una,

Et pariter socias carpit uterq; dapes, Neo fætu memorum gaudent, nec milibus berbu, Concordem Satiat Sed rudis agna famem.

For we have shewed before, that a Lion in his hunger will endure nothing, but siercely falleth upon every prey, according to these verses of Manilius:

Quis dubitet, vasti que sit natura Leonis? Qualq; suo ditlet signo nascentibus artes? Ille novas femper pugnas, nova bella ferarum Apparat, & pecorum vivit Spolio, atq, rapinis. Hoc babet, bec studium postes ornare Superior Pellibus, & captas domibus configere pradu, Atq; parare metum (ylvis & vivere vapto.

The bunting and taking of Lions.

Concerning the hunting and taking of Lions, the Indian Dogs, and some other strong Hunters which are begotten of Tygers, amongst the Indians, and those of Hyroania, especially do this thing sails noted by Mariuan, concerning the fortitude and courage of a Dog, saying:

Et truculentus Helor certare Leonibus audens.

In the Province of Gingui, which is subject to great Cham King of Tuttaria, there are very many In the Province of Origin, which are very great and cruel: and in that Region the Dogs are accounted to bold and firong, as they will not fear to invade or fet upon the Dogs are accounted to pass, that two Dogs and a hunting Archer fluing on Horfe-back do kill and defroy a Lion: for when the Dogs perceive the Lion to be near them, they fee upon him with great barking, but especially when they know themselves backed with the help of a man, they do not cease to fire the Lion in his hina der parts and tail: and although the Even doth oftentimes threaten their with his from ing and terrible countenance, turning himself this way and that way, that he might tear them in pieces. notwithflanding the Dogs booking warlly unto themselves, are not easily harr by him. efecially when the hunting Harfe-man following them, doth feek the best the his Dart in the Lion, when he is hitter of the Dogs, for they are wife enough to confider their own help. But the Lion, then flyeth away is fearing sleft the barking and howling of the Dogs, may bring more company both of Mamand Dogsanto him. And if he can be becaked filmfelt rightly unto fome tree, that he may anjoy the fame for a place of defence for his back, then the mine himself with a fcornful grinning, he fighteeth with all his force against the Dogs. But the Plunter confine heater Paulut. upon his Horse, ceaseth norto throw Darts at the Lion until he kill him s neither doch the Lion Veneins. feel the force of the Darts until he be flam, the Dogs do unto him fo great ball and trouble.

If a Lion be feen in the time of hunting, being afhamed to turn his back, he doth a little litter away himself is oppressed with a multitude: but being removed from the sight of the Mitters, he doth halfily prepare for flight, thinking that his fname is cleared by concerling himfelf and there-

fore knoweth that the Woods cannot give telbimony of his feat He doth wans in his flight the leaping which he wieth in purfulng other Beafls He doth craftily diffemble and abolish his foot-steps to descrive the Hunters : Pollan affirmeth; that if a Hunter do fight against any wilde Beasts, as a Bore, he must not straddle with his legs wide abroad, but keep them together within the compass of a foot, that he bray keep his ground steds and fure, even as the manner is in Wreftling : for there are some wilde Beafts as Panthars and Lions, when they are hunted, and are hindred in their course by their Hunters; if they be any thing near eliem, do prefently lean upon them. But the froke which is given ought to be directed or leveled right against the breaff, and the heart, for that being encestrickenite incurable. Xenophon faith, in his Book concerning hunting, that Lions, Leonards, Brars, Pardals, Lynxes, and all other wilde Brafts of this fort which inhabit Defent places (without Grees) are taken about the Pangean Mountain, and the Mountain called Cyrene, about Macedony : forme in Olympua, Myfine, and Paulus : fortie in Myfine above Spries and in other Mountains which are fit for the Breeding and mother thing Beatly of this lide. But they are taken packly in the Mountains by poylon of Wolf bane; for the Marphe's of the Region (because that tan admit months under of hunting as by New and Dogs) but minging this with that thing in which every wilde Beaft delighteth ; the Hunters do caff it unto them

There are forme, also which do descend down in the night time, who are taken in regard that all the ways by which they should afcondunto the Mountains are stopped with Mutts-men, and weapons, neither being fo excluded, are they taken without great peril unto the Hunts-men.

There are forme also which make piorals or great dirches in the ground od carefy Bions, in the midit whereof, they leave a profound frony pillary upon which in the highprimettleweie's Goar; will do hedge the pigfals round about with boughed left that it might be frend leaving he entrance into the lame. The Lions hearing the voyce of the Gene in the naight; don connecting the voyce of the Gene in the naight; don connecting the voyce of the Gene in the naight; don connecting the voyce of the Gene in the naight; don connecting the voyce of the walk nound about the hedge, but finding no place where they may enterpy likely lead over hing are taken, and analysis of the connection of the Gene in the Connection of the

Oppiant doth describe three manner of ways of hunting Lions; which who Belliferim doth! but

he doth describe them, my minde verny uneklifully. Annual 2011 1911 1911 1911 1911 1911 1911 Three ways to The first of them is relief to bout of Xmolbons; we will provide them and described the relief to the first by will be to the first be to the first by will be to t The firthmanner of way is sherefore at Gillies for the most part translated out of Omaha? "in this fort. Where the Function of Labia on abstract the breaten parts of company of the Digital of the Donunto the Wasser, shey looke a bnoad and nound Direct adar on the 1913 in the initial whether they raile up a great pillar, upon this they hang a lucking Lamb; they compais the Ditch willing about with a wall of stones heaped together, lest that when the wilde Beast cometh near he perteive the deceit. The Lamb being fakned upon the top of the pillary doth incitate the hungerflarven heart of the Lion by his bleating, therefore coming near, and not being able to flay longer about the walk the doth graffently lengther and is recovered into the unforted for Ditch; in which have the walk the doth graffently lengther and is recovered into the unforted for Ditch; in which have the walk the doth graffently lengther and is recovered into the unforted for the control of th being now included, he wereth himself invall the parts of his body. Himself in rather at the Lamb, then to go forth, and being again overthrown, he maketh fore weath. Thefe things Online

The other manner of hunting by fire, inthe device of the people which habit about the River The second, Euphrates, who hunt Lions after this manhent The Tunter enough apon and Horfes, and fome upon gray Horses, with glasen eyes, which are most swift, and which dare only meet Lions, when other horses days may bide should be in the being obstoor do south Metal. Three of elections have being based in the least same in the middle, all the rest in both the bendings or turnings of the same, so that summitted in the childle.

Post i

can hear both the other at the farther ends: fome fetting round about in-warlike manner, holding pitchy fire-brands in their right hands, and bucklers in their left, for with those they make a very pirchy hre-brands in their right hands, and but her brands, but the wilde Beafts in an incredible great noise and clamor, and with shewing their fire brands, but the wilde Beafts in an incredible great noise and clamor, and with shewing spread abroad invade the Beafts, and the Foot-men that is a being spread abroad with the graing our set the being spread abroad with the graing our set the being spread abroad with the graing our set the being spread abroad with the graing our set the beafts. tear : Therefore when an the morie-men being terrified with the crying out of the Hunters. likewife do follow with a great noife: the Lions being terrified with the crying out of the Hunters. not daring to relift, give place; and aswell for fear of fire, as of the men, they run into the new and are taken: like as fishes in the night time, by fire are compelled and driven into the nets of

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The third.

Leo Afer.

Pliny.

Ariftotle.

Albertus.

e niners. The third manner of hunting is done with leffer labour: that is, four frong men armed with the ture manner of manner of manner with though of leather, and having helmets upon their heads, that only their eyes, nofes, and lips may appear, with the brandishing of their tire-brands, rustein uponly their eyes, noise, and nos may appears, with the lightning or burning of his eyes being inflamed, breaketh forth into a great roaring, and with the lightning or burning of his eyes being inflamed, breaketh forth into a great roaring, and with the lightning of bushing on them, as if it were fome from or tempest: they with a firm and confuch celerity rustleth upon them, as if it were fome from or tempest: they with a firm and conthant courage abide that brunt: and in the mean while that he covereth to catch any of them in his teeth or claws, another of them; provoking him behinde doth smite him, and with a loud noise or clamour doth yex him: then the Lion in hast leaving the first which he had taken in his mouth, turneth back his mouth unto the hinder: each of them in feveral parts do ver him. but he breathing forth warlike strength, runneth here and there, this man he leaveth; that he but he preatting forth warness trength, runners here and energy and man he reaveth, that he finatcheth up on high: at the length being broken with long labour, and wearyed, foaming in his mouth, he lyeth down straight upon the ground, and now being very quiet they bifide him, and take him from the earth as if he were a Ram. I do also finde that Lions are intricated in fnares or traps, bound unto fome post or pile, nigh unto fome narrow place, by which they were wont to pals.

Bug Pluny faith, that in times past it was a very hard and difficult manner to catch Lions, and that

the chiefel catching of them was in Ditches.

ie chiefest catching of them was in Ditches. In the Mountain Zaronius in Africk, the strongest men do continually hunt Lions, the best of which being taken, they fend them unto the King of Eeffe: and the King ordereth his hunting in this manner; in a very spacious field there are little hutches built of that height as a man may fland upright in them: every one of these is thut with a little gate; and within standeth an strict man. the Lion being raised, and forced to that place the dores being open, then the Lion seeligthedores open, tunneth with great force, which being thut again, he is provoked to anger : Afterwird they bring a Bull to combate with him, where beginneth a cruel fight, in which, if the Bull Mall kill the Lion, the honour of that day is finished; but if the Lion overcome him, all the armed men. which in number are almost twelve, come forth to fight against the Lion; some of them having Boar-spears of fix cubits long : but if the armed men shall feem to overcome the Lion the King commandeth the number to be diminished, and if on the contrary, the armed men be overcome, the King with his Nobles fitting in an high place to fee the hunting kill the Lich with Crois bows; but it cometh oftentimes to pais, that every one of them is flain before the Lion.

The geward of those which combate with the Lion, is ten golden Growns, together will a new garment : neither are any admitted unto this fight, except they are of a most pregnant and valorous itrength, and born in the Mountain Zalag, but those which do first of all provoke and give on set

to the Lions, are born in the Mountain Zarenius.
To conclude this discourse of the hunting of Lions. If it fortune that he be followed withmen and Dogs, yet in the plain fields he never mendeth his pace, as some writers affirm, oftentimes turning about and tooking upon his purfuers, as it were to dare their approchment, and to give defiance unto all their pretences: yet having gotten the thickets, he looketh to first letty with his best celerity and speed, so wisely tempering his fear before his foes, that it may feem a boldness, and so politickly when he thinketh no eye feeth him; to longer dissembleth with himself, but runneth away like a fearful Hart, or Hare; laying down his ears, and striking his tall between his legs, like a Cur-dog, feldome times looking behinde him, but moft irefully upon thof that come before him, especially if he receive from them any wound, whereanto Handland, Sollen a bear of lar, apos

Quid ut novercame intueris,

In his courfe he fparath no Beaft chat he meeteth, but falleth upon it like a mad Dog fexcept Swine) for he is afraid of their briftles ; and if a man do not attempt to wound him, he will match at him, and overthrow him, but do him little harm & adoording to these verses of Ovid3 10 1993

A od a se in He Corpora magnanimo fatte eft profitaffe. Leon) : ed guismul habes unt san

que until to a la la grande de un fineira cum facet infine properte de la come della come de la com He observeth moft vig lantly the band that woundethhim, and laBoureth to take revente forthe evil turn, and to it requires the his minds, till opportunity fond him his advertables being is my appear by this flory following on it of the appear to similared sale and a

When Juba King of Moore (the Father of him which when he was a childe was brought in triumph) travelled through the Wilderness with an Army of fouldiers, to repress certain rebels in one part of his Dominion, which had shaken off his government, and to settle them again in one part vallegiance. There was a noble young Souldier in his Train, of the race of the Nobility, and not only very strong, but also well experienced in hunting, and by the way he with other of his fellows met with a Lion, at whom he presently cast a Dart, and gave him a fore wound, but not mortal; after the wound received, the Lion went away guilty of his hurt, and the young men mortal; and the young tien did not profecute him, but went forward on their journey: After a whole year, the King returned homeward the same way, and his company that he carryed with him, among whom was this young gallant that wounded the Lion: The Lion having recovered his hurt, and having his Den near the way and place of his harm, perceiving a return of the Army, went furiously among them, and found out the man whose hand had wounded him, and could not by any help of his affociates be stayed from a revenge, but tore the young fouldier in pieces, and departed away fife, for the refidue feeing his rage, ran all away, thinking him to be some Devilin the likeness of

After the taking of Lions, it followeth that we should intreat of their taming, and first of Ofthe taming all, they which are tamed in their infancy while they are whelps, are most meek and gentle, full of of Lions. foot and play, especially being filled with meat; so that without danger, a stranger may meet with them: but being hungry, they return again to their own nature, for asit is true (which Seneca faith) Leonibus manus magister inserit, osculatur Tigrim suus custos, that is to say; The, Master of a Lion may put his hand in his mouth, and the Keeper of a Tyger may kis him, yet is it alfo to be feared, Tigres Leonefg: nunquam feritatem exuunt, aliquando submittunt, & cum minime expellaveris, turvitus maligna redibit. Lions and Tygers do never leave off their wildeness, although sometimes they yeeld, and seem to be submiss, yet upon a sudden when a man expecteth not, their malignant wrath breaketh forth, and they are exasperated.

Whereforeafter they grow to be old, it is impossible to make them utterly tame; yet we read indivers stories of tame Lions, whether made so from their littering, or else constrained by the Art of man, such are these which follow ; Hanno had a certain Lion, which in his expeditions of war carryed his baggage, and for that cause the Carthaginians condemned him to banishment, for said they, Male credi libertas ei, cui in tantum ceffit etiam feritas, It is not fafe to truft fuch a man with the government of the Common-wealth, who by wit, policy, or strength, was able to overcome, and uterly to alter the wilde nature of a Lion: for they thought he would prove a Tyrant, that could Calius. bring the Lion to such meekness, as to wait on him at Table, to lick his face with his tongue, to

smooth his hand on his back, and to live in his presence like a little Dog.

The Indians tame Lions and Elephants, and fet them to plough. Onemarchus the Tyrant of Cattana, Elianus. hid Lions with whom he did ordinarily converse. In the Countrey of Elymin there was a Temple of Admir, wherein were kept many tame Lions which were fo far from wildeness, and fierceness, that they would imbrace and falute the people that came in there to offer: Also if any one called them togive them meat, they would take it gently, and depart from them with quietness. Likewise in the Kingdom of Fes, in a plain called Adecien, there are certain Forrests wherein live tame and gentle Lions, which if a man meet, he may drive away with a fmall flick or wand without receiving any harm. And in another region of Africk, the Lions are so tame, that they come daily into Cities, and go from one ftreet to another, gathering and eating bones; from whole presence neither women Leo Afer. nor children run away. Likewise in many parts of India, they have Lions so tame, that they lead Æliansi. them up and down in learns, and accustom them to the hunting of Boars, Bulls, and wilde Asses, like Dogs; for their nofes are as well fitted for that purpose, as the best Hounds; as we have shewed before of the King of Tartary.

And the best means of taming them is the rule of Apollonius, which he said was the precept of Pha. The best teoter, which is, that they be neither handled too roughly, nor too mildely, for if they be beaten with means to tame fripes, they grow over flubborn; and if they be kept in continual flatteries, and used over kinde- Lions. ly, they grow over proud: For they held opinion, that by an equal commixtion, of threatning, and fair speaking, or gentle usage, by which means they are more easily brought to good desired conditions : and this wisdom the Ancients did not only use in the taming of Lions, but also in restraining. of Tyrants, putting it as a bridle to their mouths, and a hook in their nostrils, to restrain them from fury and madness.

Allerius faith, that the best way to tame Lions, is to bring up with them a little Dog, and oftentimes to beat the same Dog in their presence, by which discipline the Lion is made more tractable to the will of his Keeper. It is faid of Heliogabalus, that he nourished many tame Lions, and Tygers, and other such noisome beasts, calling himself their great mother; and when he had made any of his friends drunk in the night time, he shut them up together (who quickly sell asleep) through the heaviness of their heads, who being so asleep, he turned in amongst them some of his sorefaid children, both Lions, Bears, Tygers, and such like: at whose presence in the morning, his drunken friends grew fo amazed, that oft times, fome of them fell dead for fear: and to conclude,

there is a flory in a certain Epigram, of a Lion wandering abroad in the night time, for the avoiding of frost, and cold, came into a fold of Goats: at the fight whereof the Goat-heards were much afraid, calling in question not only the lives of the flock, but also their own; because every one of them, thought himself bound to fight unto death in defence hereof: whereupon

K k

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according to the manner of men in extremity, they all made their prayers, defiring God to be deliaccording to the manner of men in extremely, such as to it came to pals; for after the Lion had lodged wered from the Lion, and according to their wishes so it came to pals; for after the Lion had lodged vered from the Lion, and according to their winnered in the morning, without doing any harm to in the warm fold of Goats a whole night, he departed in the morning, without doing any harm to in the warm foid of Goals a whole ingue, he departed man or beaft; wherefore I take this Lion to be of the tame kinde, and as in all beafts there are different or beaft; wherefore I take this Lion to be of the tame kinde, and as in all beafts there are different or beaft; wherefore I take this Lion to be of the tame kinde, and as in all beafts there are different or beaft; wherefore I take this Lion to be of the tame kinde, and as in all beafts there are different or beaft; where the tame to be of the tame kinde, and as in all beafts there are different or beaft; where the tame to be of the tame kinde, and as in all beafts there are different or beaft; where the tame to be of the tame kinde, and the tame to be of the tame to be of the tame to be of the tame kinde, and the tame to be of the tam man or beatt; wherefore I take this Lion to be of the feelin Dogs, some of them being more apt after rences both of natures, and inclinations, as we may see in Dogs, some of them being more apt after rences both of natures, and inclinations, as we may be so that in the the manners of men, and to be ruled by them then others; fo also I see no reason, but that in the the manners of men, and to be tured by them them should be more inclinable to obedience, subjective, and royal nature of Lions, some of them should be more inclinable to obedience, subjective, and royal nature of Lions, some of them should be more inclinable to obedience, subjective, and royal nature of Lions, some of them should be more inclinable to obedience, subjective them. nerce, and royal nature of Land, John once won, they never afterwards utterly shake off ther ction, and submission; whereunto being once won, they never afterwards utterly shake off ther vassalage and yoke of them which overcome them.

Plutarcb.

From hence it came, that there were so many spectacles at Rome; as first of all Lucius Syla, The triumphs, in the office of his ædility, or overfight of the Temple, brought into the Roman circle or ring, one games and in the omice of his country, the same of the hundred great mancu Lions took, which Archers, and Dart-casters, to fight with them and destroy And him Pompey the great, in the same place brought in a combate, confishing of fix them. After this twores and among them there were three hundred fifty maned Lions: Also he in. fituted hunting of Lions at Rame, wherein were flain five hundred. Cafor when he was Dictator, presented in spectacle four hundred Lions. Quintus Scenola caused Lions to fight one with another. presented in specialis in the civil War, after the battail of Pharjalia, did first of all cause Lions to But Marcus Anionius in the civil vvar, after the battail of Lowing fate, with one Chberna Jeffer; be yoked, and draw the Chariot of triumphs; where he himself sate, with one Chberna Jeffer; which thing was not done, without flew and observations of a prodigious and monstrous action, and especially in those times, wherein it was interpreted, that as the noble spirits of those Lions were so much abased, and vassalaged, in stead of Horses to draw a Chariot, they being in nature the King of Beafts, fo it was feared that the ancient Nobility of Kome, the grave Senators, and gallant Gentlemen, Commanders of the whole Common-wealth, should in time to come, through civil wars, and pride of the people, be deprived of all honour, and brought down to the basek offices of the whole State. Antoninus Pius nourished a hundred Lions. Domitian the Emperor, called for Acilius Gabrio the Conful, into Albania, about the time that the games were celebrated, for the prosperity of youth and young men, which were called Juvenalia, to fight with a great Lion, and Acillius coming wifely into the combate, did eafily kill him. In ancient time when Lions could not be tamed, they did discern them by their teeth, and nails, and so taking as it were the sling and poyfon from the Serpent, and the weapons wherein confisfeth all their strength, they were without all peril, sent into the publick Assemblies, at the time of their general meetings, and great fests. Martial hath an excellent Epigram, of the great Lion before exhibited in publick speciacle by Domities, wondering that the Mallylian and Aufonian Thepheards were so afraid of this Lion, and made as greats noise, and murmur, about his presence, as if he had been a heard of Lions, and therefore he commendeth the Libian Countrey for breeding fuch a beaft, and withal expresseth the joy of the shepheards for his death, as are shown in these verses following:

> Auditur quantum Massla per avia murmur, Innumero quoties fylva Leone furit : Pallidus attonitos ad plena mapalia paftor Cum revocat tauros, & fine mente pecus : Tantus in Ausonia fremuit modo terror arena : Quis non effe gregem crederet ? unus erat, Sed cujus tremerent ipfi quoq; jura Leenes, Cui diadema daret marmore pilla Nomas.

O quantum per colla decus, quem fpurfit homerem Aurea lunate cum fetit unda jube ! Grandia quam decuit lotum venabula pellut, Quantaq; de magna gaudia morte tulit ! Unde tuis Lybie tam felix glorid filvie? A Cybelet nunquiù venerat ille jugit? Anmagie Hereule Germanice missi ab ostro Hanc tibi vel frater, vel pater ipfe feram?

Tame Lions become wilde

We have shewed already that Lions although never so well tamed, become wilde again, and this through hunger, which breaketh through stone walls, according to the common proverb, and therefore maketh them to defroy whatloever cometh in their way, according to these verses of

> Impafius ceu plena Leo per ovilla turbans, (Suadet enim velena famet) manditg; trabitg; Molle pecus, mutumq; metu, fremit ore cruento.

Such a one was the Lion of Borfius Duke of Ferrura, who being in his cave would devou Bulk Bears, and Boars, but with a Hare or little Whelp he would play, and do them no harm; at li leaving all his tamable nature, he destroyed a young wench, who oftentimes came unto him to come and stroke his mane, and also to bring him meat and flowers, upon whom Stroza made these

Sustulit ingratus cui quondam plurima debens Pettendafq; jubas, & fera colla dabar.

The like unto this also, was the tame Lion that Marital speaketh of, who returning to his first Ture, destroyed two young children, and therefore he faith justly, that his cruelty exceeded a cruelty of war, the Enigraphics his cruelty of war; the Bpigram is this:

Verbera fecuri folitus Leo ferre magistri, Infertamq; pati blandus in ora manum. Dedidicit pacem fubito, ferit ate reverla. Quanta nec in Lybicis debuit effe jugis. Nam duo de tenera puerilia corpora turba. Sansuineam taftris que renovabat tumum. Sevus & infaliz turiali dente peremit. Martia non vidit majus arena nefas.

Having thus spoken of the taming and taking Lions, it also now followeth to entreat of the length of their life, and the diseases that are incident unto them, with their several cures: first therefore. ot their ine, and they live very long, as threefcore, or fourfcore years: for it hath been feen, that The length of when a Lion bath been taken alive, and in his taking received some wound whereby he became lame, a Lions life, or lost fome of his teeth, yet did he live many years; and also it is found that some have been taken and their disor ion touch which were all fallen out of their head through age, and Elianus faith, that a Lion cafes. and a Dolphin, do both confume away through multitude of years. The fickneffes wherewithal they are annoid, are not very many, but those which they have are continual: for the most part their intrails or inward parts, are never found, but subject to corruption, as may appear by their spittle. and also by their biting, and scratching of their nails; for a man lightly touched by them at some Albertus. times is as much poyfoned, as the biting of a mad Dog; also by reason of his extreme hot nature, every each other day he suffereth one sickness or other, at which time he lyeth prostrate upon the earth, roaring not all the day long, but at certain hours, and in his wrath he is confumed through the heat inclosed in his own body. And in his best estate he is afflicted with a quartane Ague, even Cardan. then when he seemeth to be in health, and except this disease did restrain his violence and malice by weakning of his body, he would be far more hurtful to mankinde then he is and this is to be under-Rood, in the Summer time he falleth into this difease sometime at the fight of a man, and is cured by the bloud of Dogs, according to Albertus and Physiologus, when he seeleth himself sick, through abundance of meat, he falleth a vomiting, either by the strength of nature, or else helpeth himself by eating a kinde of grafs, or green corn in the blade, or elfe rapes; and if none of these prevail, then he falleth, and eateth no more till he finde ease; or else if he can meet with an Ape, he devoureth and eateth his fleth, and this is the principal remedy and medicine which he receiveth against all his difeases, both in youth and age; and when he groweth old, being no more able to hunt Harts, Boars, and such beasts, he exerciseth his whole strength in the hunting and taking of Apes, whereupon he liveth totally; and for these causes, there is a comparison betwixt the Lion and the Dolphin, in Elianus. Leoni, & Delphino multa sunt communia, uterq; imparat, ille terrenis, bic aquatilibus bestiis, semulle ambo tabefount, & oum funt in agritudine, illi terrestris simia medetur, buic marina quoq; simia remedio eft t that is, the Lion and the Dolphin do agree in many things, both of them are Kings, this rukth over the beasts of the Earth, and that over the beasts of the Sea; both of them consume through age, and long life; and as the Lion recovereth by eating an Ape of the Earth, so is the Dolphin cured by eating an Ape of the Sea; and thus much for the diseases and cures of Lion.

Unto this natural discourse of Lions belongeth the use of their parts, both outward and inward, The use of a and also the several pictures and statues erected for their singular monuments. First therefore with Lions several theskins of Lions were the ancient Moores and Barbarians, inhabiting betwixt the Mountain Caucalus Paris. and the River Cophena, and so they appeared to Apollonius and his companions; as also in the skins of Panthers, with both which, they did not only clothe themselves in the day time, but also slept upon them in the night; and therefore Hercules is pictured wearing a Lions skin, that the world might be admonished, what was the antient attire of their fore-fathers. Virgil describeth Aventinus covered with a Lions skin in this fort:

—— Quem fulva Leonis Pellis obit totum prafulgens unquibus autes. Iple pedes tegmen torquens immane Leonis. Terribili impexum seta, cum dentibus albis, Indutus capiti. &c.-

And Eneas sleeping upon a Lions skin, saying :

--Fulviq; insternor pelle Leonis. And elsewhere, Pracipuumq, toro, & villosi pelle Leonis Accipit Aeneam -

Adrefits was commanded by the Oracle to marry his Daughters to a Boar and a Lion, when they came a wooing unto them. Whereupon Tydeus came in a Boars skin, and Polynices in a Lions skin, unto whom he gave his Daughters in marriage, taking it to be the meaning of the Oracle, that men clothed in those skins should be the Husbands of his Daughters. From hence came the common proverb; Induitis me Leonis exervium, you put upon me a Lions skin, to signifie a man that taketh upon him more then he is able to perform, and spend more then their condition will afford, and the beginning of the proverb was taken from Hercules, who clothed in a Lions

skin as we have faid before, and bearing in one hand a Club, and in the other a Bow, in which attire

he went down to Hell to fetch out Cerberus.

Ridiculous imitation.

Caritus.

Rasis.

Albertus.

Marcellus.

tick for to be

invincible.

The fat of L

Afterwards there was one Bacobus, which clothed with the same weed, and armed with the same Afterwarus there was one parenon, while evelt, went down to Hell, to hear the fained disputaweapons in like lort, in the limitation of Affebylin, at the fight whereof Herculet langhed, telling tion betwire the two Poets, Euripides, and Affebylin, at the fight whereof Herculet langhed, telling tion perwixe the two roets, partitioner, all become him, because he was wanton, tender, and effeminate. nim, that fuch apparet the nothing at an occurrence want the true substance; a glorious outside, and For it is not available to have a rich ceremony, and want the true substance; a glorious outside, and ror it is not available to have a field Champion, and the heart of a bale Coward; the outward frems a shameful inside; the armour of a Champion, and the heart of a bale Coward; the outward shews a mamerin initia; the armout of profanels. Others do think that the proverb was taken from of holinels, and the inward love of profanels. or nonners, and the liver Cumanut, who being weary of his fervitude and bondage, flipt collar, and ran that: As called Afinus Cumanut, who being weary of his fervitude and bondage, flipt collar, and ran away into the wilde Woods, where finding by chance a Lions skin, he crept into it, and wore away into the whole vyous, whereof he ruffled up and down the Woods, to the terrour of all the it upon his body, under colour whereof he ruffled up and down the Woods, to the terrour of all the it upon his body, under colour whereof he ruffled up and down the Woods, to the terrour of all the Beafts, both with his tail and his fearful voice: and the Cumants themselves, which had never seens Beaus, potti with the tail and ins leather the fath. In this fashion he domineer'd a good time, Lion, were not a little afraid of this counterfeit beaft. In this fashion he domineer'd a good time, Lion, were not a nece alranger to Cuma, who seeing the counterfeit personate Afe-lion by the until at last there came a stranger to Cuma, who seeing the counterfeit personate Afe-lion by the way, having oftentimes feen both Lions and Affes, knew it for an Afs in a Lions skin; for if all other way, maying of the proved true, namely the length of his ears; wherefore he beat him well. and brought him home to his Master, before whom he pulled off the Lions skin, and then his Master knew him to be his Afs. From which Secretes concludeth wifely, that no man ought to be afraid of outward greatness, because though the As was clothed with a Lions skin, yet he was but an Afs. or outward greatness, because though sarments, the faying of Lylander the Lacedemonian doth fufficiently prove; for when he was blamed for his outward pomp, whereby he beguiled others, therefore condemned for foolish hypocrific, he made this answer, Que Leonis pervenire pellis non potest, sulpinem essuife decuerit, every man ought to have two sutes of apparel, one of a Fox, and another of the Lion. For whither the Lions skin cannot come, the Fox will creep, and where the Fox cannot come, the Lion can. Clothes wrapt in a Lions skin killeth moths: also a mans body anointed with the fat of a Lion mingled with Garlick, fo as the favour of the Garlick may overcome the Lions greafe, he shall never be molested with Wolfs. Also if the folds of Sheep be compassed about with the melted grease of Lions, there is no Wolfs, nor ravening beatts will annoy the flock. And so great is the sear of Lions to Wolfs, that if any part of a Lions grease be cast into a Pountain, the Wolves never dare to drink thereof or to come near unto it. Also Pliny affirmeth, that if an Amulet be made of Lions greafe, no man shall be harmed, wounded, or killed. by treachery or deceit: but you must understand, that this was an invention of the Magicians or Wisemen, that by such pretences and promises of great matters, they might inflinuate themselves into the favour of Princes and Noble men, and so make fools of the world; and therefore they prescribe the fat which is taken from betwirt the eye-lids, or from the right part of their mouth or teeth, and the hairs from the neather chap. It is likewise affirmed, that a man anointed all over with the bloud of a Lion, shall never be deltroyed by any wilde Beaft.

There is an herb which Democritus calleth Helianthe, growing in the Maritime Mountains of Cilicia, and Ibemi,cita, wherewithal the fat of Lions decocted with Saffron, and Paulm Wine, with which all the Kings of Persia were anointed, to make them beautiful bodies to look upon. And above all other things, the Magitians prescribed this composition, to make a man invincible; the tail and head of a Dragon, the hairs of a Lions fore-head, and the marrow of his bones, the foume or white mouth of a conquering Horfe, bound up together with a Dogs claws in a Harts skin, with the nerves of a Hart or Roe. The dung of a Lion drunk in Wine, maketh a man for ever more to

abhor Wine.

It was also wont to be observed, that when Lions for sook the Mountains and Woods, to come and live in fruitful and fertil foils, it did fore-shew some great drought; and the like divination did Agarifia the Mother of Pericles make upon her dream, when the was with childe, for the thought the brought forth a Lion, and fo in short time after she brought forth Perièles, who was a valiant man, Alex. ab Al. and a great Conqueror in Gracia. The fight also of a Lion as a man travelleth by the high ways, is very ominous, and taken for an evil figne. There was also a Prophese given out by Pylbia, concerning Cypfelus, the fon of Aetion, which faid in this manner ;

> Concipit in petris aquila entoura Leonem Robustum, fevum, genua & qui multa resolvet. Hac bene nunc animis verfate, Corinthia proles, Qui colitis pulchram Pallenem, altamq, Corinthum.

Amonster like a Lion. The Images and several statues of Lions.

In the year of our Lord 1274, there was a certain Noble woman in the Bishoprick of Roffing. which brought forth a childe like to a Lione's in all parts, but it had the skin of a man : Unto this di couried may add the Images of Lions, both in Temples, and also upon shields; and first of all in the Temple where the shield of Agamemon hung up. (as Pancennius writeth) there was the pidus (Fear,) drawn with a Lions head, because as the Lion fleepeth little, and in his fleep his eyes be open; fo is the condition of Fear; for we have shewed already, that the Lion when he sleepeth had been a sound and the lion when he sleepeth had been a sound and the lion when he sleepeth had been a sound and the lion when he sleepeth had been a sound and the lion when he sleepeth had been a sound and the lion when he sleepeth had been a sound and the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sound as the lion when he sleepeth had been a sleepeth had be his eyes open, and when he waketh he fhutteth them, and therefore the Ancients did fymbolicilly nicture of a Lion upon the doors of their Temples, and upon the Ships also, in the fore-part of Calier. them, they ingraved the figure of Lions, according to this faying of Vivul: Anthologius.

> --- Aeneia puppis Prima tenet rostro, Phrygios subjecta Leones.

It was also a usual custom to picture Lions about Fountains and Conduits, especially among the Egipilans, that the water might fpring forth of their mouths, Quoniam Wilus avva Egipti novan aquam invebit, sole transeunte Leonem; because that Nilus did over flow the fields of Egypt, at what time the Sun paffed through the fign Leo. Therefore also the River Alpheus was called Leonties porot, the Lions fountain, because at the heads thereof, there were dedicated the pictures of many Lions. There was a noble Harlot called Leana, which was acquainted with the tyrannies of Har- Varinus. modius, and Aristogiton; for which cause she was apprehended, and put to grievous torments. to the intent she should disclose them, but she endured all unto death, never bewraying any part of their counsel: After her death, the Athenians devising how to honour that vertue, and Paulanias. because she was a Harlot or common Curtizan, they were not willing to make a statue for her Atheneus in the likenels of a Woman, but as her name was Leana, that fignifieth a Liones, so they ere-Aed for her the picture of a Liones; and that they might express the vertue of her secrefie, they caused it to be framed without a tongue. Upon the grave of Last, there was a covering containing the picture of a Lion, holding a Ram in his fore-feet by the buttocks, with an inscription that a Lion held the Ram; so do Harlots hold their lovers, which Alciatus turned into this Epigram:

> Quid scalptus sibi vult aries, quem parte Leans Unguibus apprensum posteriore tenet? Non allter captos quod & ipfa teneret amantes, Vir gregis est aries, clune tenetur amans.

There was also a Lion at Delphos, which weighed ten talents of gold; and at the entrance of Thermopila upon the Tombe of Leonides the Captain of the Spartans, there stood a Lion of stone : Upon the steps of the Capitol of Rome, there were two Lions of black Marble touch-stone. And the Agricola. Cyclent ingraved upon one fide of their money the picture of a Lion, and on the other fide the face of a woman. King Solomon built his Ivory Throne upon two Lions of Brais; and upon the steps or fairs alcending up to that Throne were placed twelve Lions, here and there. And from hence it came. that many Kings and States gave in their Arms the Lion, Rampant, Passant, and Regardant, difinguished in divers colours in the fields of Or, Argent, Azure, and Sables, with such other terms of Art. The Earth it felf was wont to be expressed by the figures of a Lion; and therefore the Image of Altress was supported with Lions. Cybele the Eligned Goddels of the Mountains was carryed upon Lions. And it is faigned that the Curetes, which nourished Jupiter in Creet, who was committed to Opplanus. Lions. And it is raigned that the chieffer, which mountained payares them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who Breerwards by Jupi- ("Planus, them by his mother Rhea, by the anger of Saturn; were turned into Lions, who be the saturn of the saturn mwhen he reigned, were made the Kings of beafts, and by him enjoyned to draw the Chariot of his Mother Rhea, according to this verse;

Ei junthe currum Domina Subtere Leones

There is a constellation in Heaven called the Lion, of whom Germanicus writeth in this fort, that he The constellais the greatest and most notable amongst the fignes of the Zodiack, containing three stars in his tion of the Lihead and one clear one in his breaft, and that when the Sun cometh to that figne which happeneth in co. the month of July, at which time the vehement heat of Summer burneth the earth, and dryeth up the Rivers. And therefore because the Lionis also of a hot nature; and seemeth to partake of the substance and quantity of the Sun, he hath that place in the Heavens. For in heat and force he excelleth all other beafts, as the Sun doth all other stars.

In his breatts and fore-part hois most strong, and in his hinder-part more weak, so is the Sun, turreafing until the noon or fore part of the year, until the Summer, and afterwards feemeth to languish towards the setting, or later part of the year called the Winter. And the Lion also seemeth always to look up with a fiery eye, even as the Sun which is patent with the perpetual and infatigal fight upon the earth. The Lion alfo is a fignification of the Sun; for the hairs of his made do refemble the streaming beams of the Sun, and therefore this constellation is styled with the Macrobius. Ame Epithets thatithe Lion and the Sun'are, de hear-bearing seftive, ardent, avent, calent, hot, flammant, burging, Hierculean; mad, horrible, dreadful, cruel, and terrible. It is feigned of the Poets, that this Lion was the Nemean Lion flain by Hercules, which at the commandment of Juno was fostered in Arcedia, and than in anger against Hercules after his death, she placed him in the heavens, it close a drob a drob in To conclude this flory of the Lions, it is reported of the Devils ralled Onofeels, that they there themselver sometimes in the shapes of Lions and Dogs, and the Dog of Berapis, which was seigned to have three heads, on the left fide a Wolfs, on the right fide a Dogs, and in the middle a Lions. We have shewed already, that the people called Ampraciate, did worship a Lioness,

de Linx.

Lions normhed because the killed a Tyrant. And the Egyptions builded a City to the honor of Lions, calling it Lean-Lions normled December in Street, and dedicating Temples to Vulcan for their honor. And in the porches of Heliopolu, there in Temples, & topolu, and dedicating Temples to Vulcan for their honor. were common Hipends for the nourishing of Lions.

ere common repenus for the nouthing of allowing the Beef, and have also windowes in their lodgings.
As in other places where they are fed daily with Beef, and have also windowes in their lodgings. As in other places where they are less than for their recreation and exercises: with an opini-with great Parkes and spaces allotted unto them for their recreation and exercises: with an opiniwith great rarkes and spaces another direct and worship them, should see a speedy revenge, on that the people that came unto them to offer and worship them, should see a speedy revenge, on that the people that came unto them to one that had wronged them by perjury, or broken the oath

To conclude, in holy Scripture we finde that our Saviour Christ is called the Lion of the tribe of fidelity. of Judab; for as he is a Lamb in his innocency, so is he a Lion in his fortitude. The Devil also is or jugan; tot as he is a Lamb Lions in their hunger are most of all full of sury and wrath. And so called a roaring Lion, because Lions in their hunger are most of all full of sury and wrath. And so called a roating Lion, because Lions with that Emblem of Alciette, describing how little Hares I will conclude and end this flory of Lions with that Emblem of Alciette, describing how little Hares did rejoyce and leap upon dead Lions:

Eacida moriens percusu cuspidia Hetter, Qui tolies boftes vicerat ante (uos; Comprimere haud potuit vocem infultantibus illis,

Dum curru & pedibus nellere vincla parant. Diftrabite ut libitum eft : fic ooffi luce leonis Convellant barbam vel timidi Lepores.

The medicines of the Lian.

Albertus. Sextus.

The bloud of a Lion being rubbed or spred upon a Canker, or upon a fore which is swelled about the bloud of a Lion being rubbed any pain cure and ease the grief thereof. Whosever doth the veins, will presently and without any pain cure and ease the grief thereof. Whosever doth the veins, will presently and without any danger travel amongst anoint his body all over with the bloud of a Lion, may safely and without any danger travel amongst any wilde beafts what soever.

The flesh of a Lion being eaten either by a Man or Woman which is troubled with dreams and fantasses in the night time, will very speedily and effectually work him ease and quiet-ness. The same also being boyled or baked, and given to them which are distraught of their wits to eat, doth bring them ease and comfort, and renew their wits again : it is also very good for the pains of deafness or the ears. And being taken in drink, it helpeth those which are troubled with the shaking of the joynts or the Palite.

. Wholoever shall have shooes made of the hide oriskin of a Lionor Wolf, and wearthem upon his feet, he shall never have any pain on ach in them. They will and defend him that useth them from the Gowt, or fwelling in the feet or legs. The skin or bide of a Lion is also very good for either Man or Woman which are troubled with the piles or swelling of the veins, if they shall but at fome feveral times fit uponiter and to the Art. Co

The fat of a Lion is reported to be contrary to poison, and venemous drinks, and being taken in Wine, it will by the fent expell all wilde Beafts from any one; and it doth also resist and drive away the fent or finell of Serpents, by which they follow men to deftroy them. Wholever doth anoint his body all over with the tallow or fewet of the reins on kidney of a Lion, thall by the fent and favour thereof expell and drive away from him all Wolves, how greedy and ravenous

A Man being throughly anointed with the grease of a Lion being melted, doth drive away from him and put to flight any living creature whatfoever, and alfo wenemous and pollonous Ser-

If any wilde Beaft be anointed with the tallow on fewer of a Lion which is diffolzed and clapents themselves. rified, he shall neither be troubled with the stinguing of Flies or Bees. The fat or greate of a Lon being mingled with Oyl of Rofes doth keep the skin of the face free from all blakings and blemthes, being annointed thereupon, and doth alfo preferve the whiteness thereof, and being mingled with Snow-water, doth heal any fieth which is Burnt or feorched upon a man, and doth alfo cure the fwelling of the joyntace of the hand good goods of and other or gracing in

The fewer or fat of a Lion being mingled with other ointmense, and anoidted upon the places of either Man or Woman who have any blemishes in any part of their bodies other presently expell the same. The same virtue, hath the dung or dirt of a Lion being mixed with the

The greate of a Lion being diffolved and prefently again conglutinated together, and to being anointed upon the body of those who are beauties. ing anointed upon the body of those who are heavie and fad, it will speedily excit pate all fortow and grief from their hearts. The fame also being mised with the marrow of a Hab and mith Lettice, and so beaten and bruifed, and afterwards midgled all together, is an excellent rendy against the dividing of the Newscand Country and the chartest and the chartes the firinking of she Nerves and finews, and the achieves the bonds and knuckles abquitible kgs, be the property of a way I wanter by Hack ing anointed thereon.

The greafe of a Lion by it felf only, mixed with aixoreain ointment id also very profitable to en pell the Gowt. The same being mingled with Oyl of Roses, doth ease and help those which are troubled dayly with Aguekvand Quartern Fevers. The I same also being histoired and powered into the ears of any one which is troubled with any painin them; will prefeatly, free his with the constant some and sol

There is also in this Lions grease, another excellent virtue which is this, that if the lawbone of any one be swelled and anointed over with this grease being melted, it will very speedily avoid the pain thereof.

The fat or fewet of a Lion being melted and mixed with certain other things, and so miniftred unto any one that is troubled with the wringing of the bowels, and bloudy flux in the nitred unto any one that is troubled with the wringing of the bower, and bloudy hux, in the fame manner as a glyffer is used, is commended for an excellent remedy for the same. The same also being mingled with a certain Oyl and warmed together, and anointed upon the head of any one, whole hair doth shed, or is troubled with the Foxes evill, doth immediately belp and sure the table. The seed of a Hare being mixed with the fat of a Lion, and anoin-Galented upon the privious manufacture of any one, will stir and incitate them up to that how chast soever

they shall be.

The far of a Lion minuted with the far of a Been whit melted conscious, being another Myseffit.

upon the belly, doth allay and allwage the hardness choroof, as also any other pain as grief in

The brains of a Lion, as also of a Cat, being taken in drink, doth make him and unto whom it is given. The falling being mingled with some small quantity of Old of Spike, and powred or ditilled into the cares of any one which is deaf or thick of hearing, will represent the cares of any one which is deaf or thick of hearing, will represent the cares of any one which is deaf or thick of hearing, will represent the cares of any one which is deaf or thick of hearing.

If the eye teeth of a Lion be hung about the neck of a young childe helper that he call his Rafis. teeth, and the beginning of his second or new teeth, they will keep him for ever from having anyach or pain in them. The heart of a Lion being beaten into finall powder, and taken in drink, doth very speedily cure and heat those which are troubled with Agues or Quarrain

The liver of the Lion being dryed, and beaten to powder, and put in the purest wine which is pliny, possible to be gotten, and so drunk, doth take away the pain and grief from any one which is troubled with his liver.

The gall of a Lion being taken in drink by any one, doth kill or poison him out of hand. But Betrutius, some do impute this yenom to be in the gall of a Leopard. The gall of a Lion being mixed with pure water, and anointed upon the eyes of any one, will take away the blemishes thereof, and cause them to see clearly: and the fat of the Lion being added thereunto, is an excellent remedy against the Falling sickness. A very little part or dram of the gall of the Lion being put in Albertus. wine and fo drunk, will speedily help and cure those which are troubled with the Yellow Jaundife. The same disease is also cured by yellow Carets being stamped and put in wine, and so given in drink.

For the fores or blemishes in the eyes, the gall of a Lion being mingled with Hony, and so anoin- Galen. tedupon them, is commended for a very special and effectual cure or healing. The gall of a Lion, aBear, or an Ox being mixed with certain other unguents, is very much used for the extending or moving forward of conception.

The right from of a Lion being beaten together with Boles, attention frained hard untill some Rafit. liquid juyce or water doth proceed from them, and so taken in drain adoth make that party barren unto whom it is given; it hath the like effect in it, if it be say in alther roasted or broyled, or raw and bloudy.

The fat which proceeded from the privity or feerer parts of a the Lion being put in a Actius, veffell made of Ivory, and to being temperately mollified is commended for a very effectual and

The dung or dirt of a Lion theing dry dinto powder, and mixed with some certain foft and easie Albertus.

Ointment, with which any one may be easily anointed over all his body, down drive away the blemifies and foots in the skip.

The hurts or fores which are bitten either by a male or female Lion, are forfull of matter and filthy corruption, that the running thereof can be stayed and repressed whicher by lapping of clothes about them, nor by washing them by spunges they are cured by the same means arisonle, as the fores which are bitten by ravenous Dogs are, as I have before decrared in the cures of the Human of the Hyana.

The wounds which are made by the teeth of a Lion are very hurtful; for as much as the renome of their interior parts doth go into the wounds, and when the wounds are tied, the venome illuch from them into the chainings with which uses are vied outflictus. Ambiblindings being again bound upon the swowing, doshifo aufock its chian technique oured bound gother instinations by the affire-

ib, being engendered betwixt a Binde and a Wolf- and ill. 2.12. mongil the tomorphism life.

- Fastilishe a digherale in the base of the and a wolf- and ill. 2.12. mongil the senille senille senille and the senille senille senille senille and the senille ir was called Luchif among the Goodsoft does has adjoughed multiland the thouse with bit. this major

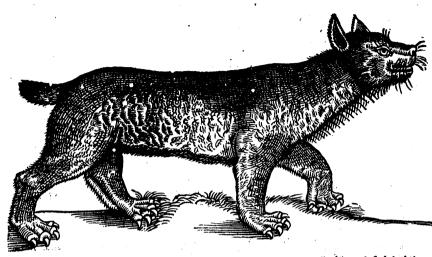
very like. The Spaniards do as yet eath-him by the Latinnam Lance even as a create to the in their velgar conque, as Alanam doth tellifts. In certain process in 1465 it and about the they call her a biermoff. Amongft the barbares swriters he is called by the most an Comercial Moluppole to bea Pand r. F. Alunim doth fav, that this Beel was called of certain Later in the valgar tongue, Lonz., fome interpreting it to be a Ligner's, fonce ? Seedal, a fan in 18off, engendred of a Hinde and a Wolf.

Galen.

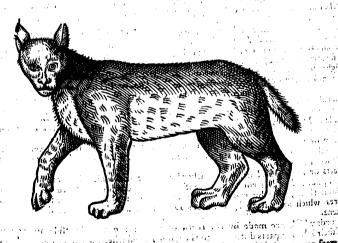
Æsculapius.

Rafit.

Of the LINX.



The picture of a Linx once in the Tower of London, which was first described by Doctor Cay.



The names of the Linx.

He wilde Beaft which among the Germans is named Luchis, by making a name from the Line, or as others write Luce, or Luces: amongs the Indians is at this day called Lupe of will, or Caret. rlo, being engendered betwixt a Hinde and a Wolf; and likewise amongst the Rhetiant which speak Italian vi and the Subaudians, and the Dalmatians or Hyridns, Cervire Butthere was a certin Bobmie of late, which declared that the Linguage de conjectured; was called among the Hyrians, Ross (and the it was called Luchf among the Gendand but that amongst the Upridaciwas leffer then the other, in very like. The Spaniards do as yet call him by the Latin name Lince, even as certain Italian writen in their vulgar tongue, as Alunna doth testifie. Incertain places in Helvete, and about Stand they call him Thierwolf. Amongst the barbarous writers he is called by the name of an Ounce; which Ido suppose to be a Pamber. Fr. Alumm doth say, that this Beast was called of certain Italian writer in the vulgar tongue, Lonza, fome interpreting it to be a Lioness, some a Pardal, a Panilot, of a Wolf, engendred of a Hinde and a Wolf.

Of the Lingui Ounces do commonly feem to be called rather Linnes then Panthers; but although lome late Bellonius writers do attribute the name to a Leopard or a leffer Panther, it feemeth notwithftanding corrupt

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from the Linx : for he is a creature very like him both in his craft and shape of his body, but a Linx bath his tail shorter, and his longer. Liberds bane doth kill Leopards and Linux.

Avicenna.

Thefe Figures were taken by Olaus Magnus, wherein the Linx pursuell a wilde Cat.



The Laim call this beaft Lupus Cervarius, and Lynx of the Greek word Lugar, from whence the Gar- Thereasin of man, ein Lucht: and it hath been believed, that the Latin name was given unto it, because they were the Latin ingendred betwixt a Wolf and Hind, but there is no wife man that will suppose or be easily induced names, to believe, that Beafts of such hostility, and adverse dispositions in nature, should ever ingender or suffer copulation together; and therefore I rather suppose that it is called Gervarius, either because it hunteth Harts and Hinds, or elfe because it imitateth their young ones in the outward colour and

There was a Beaft (faith Pliny) which was called Cham, and by the French, Raphlus, brought in publick spectacle by Pompey the great, out of France, which in shape resembleth a Wolfand in foots aleopard; and therefore I think that Chaus, Raphim, and Lupm Cervarius, are divers names of one and the fame wilde Beaft, and yet by divers writers it is confounded with the Thees, or with the Panther or with the Ounce.

But I cannot agree thereunto, feeing it is written by Pliny, that about the River Padus in kuly. there are certain Beafts called Lynces, from whence cometh the Lyncurton, which by Zenothomia are called Lange, and by others Langurie. And Solinus also agreeth thereunto, taking Lupus Gervarius, for a kind of Linx.

Some have fabled that there is a Beast called Lyncem, which Suidm and Various call Onurderches: Two kinds of and they fay, that the eyes of it are the best fighted of all the Beasts in the world. Oppians maketh Linxes, two kind of Linxes, one a greater, and hunteth Harts and great Beafts; the other a smaller, and hunteth wilde Cats and Hares. And first of all I will fet down the description of this Beast, seconding asit was taken in England by that learned Physician D. Cay, whose words I do here expresse.

There is in the Tower of London (faith John Car) a Bealt which dateth fleth, his whole body be- A flory of a ing of the greatness of a Lamb of two moneths, old, having his head, mouth, feet, and natis like to Linx by D.

a Cat. But concerning his heard and tail, his heard hangeth down on both sides, divided in the Cay, taken in a Cat. But concerning his beard and tail, his beard hangeth down on both fides, divided in the England by middle with fundry colours, the former being white, and the latter black , his tail is fhort and thick, the fight of being from the middle to the uppermost pract red, and to the lower part black; his eyes being yet, this beattin low, the hair of the eye-lids obscurely waxing white. His ears erected upright, as the eyes of a the Tower. Cat, being replenished within with white hair, without covered with white and black, but to that the upper part is black, the middle (for it is divided into three parts) be white, and the lowest black again. Neither is it content to be onded in his own course, except also that his former parts, or the farthest brinkes or edges, and also his latter may be bended on the other fide, in like manner as the edges of the Priests hat of the Grecian Church are folded amongh the Venetians.

In the top of his ears there are placed some black hairs, as it were a foretop or tust. The colour of this beaft in the outmost parts is red, in the innermost white, but sprinkled here with black foots, and almost by rows, and there with spots somewhat lighter then the other, all his hair being for the most part white all over : all his body, except the aforesaid spots, as it is in certain black skins of young Conies. And on both the fides of his nofe there are four spots set in order. In both his lips, as now we will declare : in his uppermost lip there are five orders or rowes, being of a very equall distance.

In the first row, and the upper, four ; in the second, five ; in the third, eight ; in the fourth, five . in the fift, there are four; and these also every one in his order, having an equal distance. In the ower lip there are only seven more manifest and evident, being placed in two rowes. In the first four, to the very mouth of the lip; in the second after them three others; after these, other leffer but not placed with so certain and true order as the uppermost.

In the upper lip on both fides there are certain white hairs being rougher then those in Catsand. Lions. His nose is fornewhat of a pale red colour, being somewhat distinct or apart from the rest rest of his face on every side with a black line. Another line also doth divide the outermost part of his nose by length (as in an Ounce) but only being lightly lead by the top or highest parts, not im-

pressed higher by the lowermost. The skin of his feet are exceeding hard, and his nails are hid in his feet (as the nails of an Ounce and a Cats are) neither doth he put them forth at any time, unleffe in taking of his prev

He doth climb wonderfully, so that what he may be able to do in that thing (either in his cave or den) nature her felf doth teach. He is a quick-moving creature, and cannot stand still in a place, fo that except (by meer chance) the voice of a Wood-pecker in the basket of a certain Countrey man (who came then only to fee the Lions) had made him quiet and attentive, there had been no hope of the portraiting out the picture of his body. He being present he was most quiet; but he going away, he would never stand still: wherefore I was constrained to fend my man after the Countreyman to buy the bird, which being present, he stood very still untill the business was dispatched and the work absolutely perfected.

Our Countreymen call it Luzarne, it is doubtful whether we should call it Leunce, or Lnnz. in the affinity of the words. His skin is used by Noble men, and is sold for a great price. He is angry at none but them which offer him injury; his voice is like a Cats, when he would fratch away the food from his fellow. He is loving and gentle unto his keeper, and not cruell unto any

by the fight of

man. So far Dollor Cay. Unto this description of Doctor Caim, I may add another description that was taken by the fight feription taken of the skin of this Beaft. The length whereof from the tip of the nose unto the very tail, was four spans and five fingers, and the length of the tail seven fingers, the breadth of the shoulder-blades of his back, and the top of his neck, was two palmes fix fingers and a span; the length of his forelegs, a span and five fingers; and the length of his hinder-legs, a span and three fingers; the hair was very fost, but yet thick and deep, the tips of the hair upon his back were white, but in the neathermost parts they were red, and they are most white which fall downwards on both sides from the

In the middle they are more red and duskie, the middle of the belly, and especially the lower part is white, but both fides of it are white and red, and every where upon his belly there are black spots, but most plentiful in the bottom of the belly, and on both sides. The uppermost part of his neck, right over against his ears, hath great black spots, his ears are small, and not bigger then a little Triangle, in the edges they are black, although with the black hairs there are mingled some white. His beard is mixed with black and white hair, which hair is great like to briftles. The teeth are most white, and the upper canine teeth hang over the neather the breadth of a finger, whereof fixare small, and of those fix two are the greatest, and all the residue are very small on the neather chap; and to conclude, all the teeth were like a common Weafils or Martil. His feet were very rough, being five distinct claws upon the fore-feet, and four upon the hinder, which claws were very white and Tharp.

The price of a Countries of Linxes.

The tail was of equall bigness and thickness, but in the tip thereof it is black. These skins are fold for three Nobles a piece, and fometimes for fix, and fometimes for leffe, according to the quantity of the skin and Countrey wherein it is fold. And unto this description do Bellonius and Bonara agree. For Bellonim at Constantinople faw two Linxes, much like unto Cats : and Bonarus had oftentimes feen them hunted in Moschovia, Lituania, Polonia, Hungaria, and Germany; but he commendeth above all the Linxes of Scotland and Swefia, as most beautiful, having Triangular spots upon their skins. But the Indian and African Linxes, he faith have round spots, sharp-bristly short hair, and full of spots on all parts of their body, and therefore they are not so delicate as the Linxes of Europe. which with good cause he conjectureth to be the Linx that Pliny speaketh of, and not unlike to that which is bred in Italy. There are Linxes in divers Countries, as in the forenamed Ruffia, Linania, Polonia, Hungary, Germany, Scotland, so also they are most abundant in Scandinavia, in Swifia, so also about Hyelfus, and Heifingia: likewife in all the Regions upon the Alper, and in Sylva Maril, they are also very plentiful in Etbiopia, in France and Italy, about the River Padus, and in the Island Carpathin. And thus having discoursed of their Countrey and proportion, whereby their differences and kinds may be discerned, we will leave every one of them to their particular, and proceed to the treatile and description of their general natures.

There is no great difference betwixt their outward shapes and proportion, for both the smaller hape and feve- and the greater have bright eyes, divers coloured skins, a little head. a nimble and chearful face, and (Albertu faith) that their body is longer then the body of a Wolf, but their legs shorter, mistaking the Linx for the Theer. Their eyes stand forth of their heads very far, their tongue like the congo of a Serpent, and Textor affirmeth that they have paps or udders in their Breafts, but surely he taketh Lynx for Sphinx.

Their meat goeth into the belly straight through the maw, without staying, and therein is a note of their infatiable voracity, for none but infatiable Beafts or Birds are fo affected, as in Birds. the Comment. It hath no ankle bone, but a thing like unto it; the nails are very long, as you may fee in two of the former pictures, but he hideth them within his skin till he be angry, ready to fight or climb, or otherwise affected, as you may see by the picture of the Linx taken in the Tower of London.

The inward proportion and anatomy of their bodies is like unto a man, and therefore Galen giveth this lefton to ftudents in Physick, Praftat similarum bomini quam simillimarum artus diff care cum te in exemplo exercere institues, sin ea non detur, aliquam et proximam deligito, dat si nulla omnimo Simia reperiatur, Cynocephalum, vel Satyrum, vel Lincom, summatim ea ormia, quibus attuum contrema in digitos quind; discreto funt ; that is to fay, It is good to diffect those bodies which are likelt to a man, when one would inftruct himself in Anatomy, and if he cannot finde an Ape, let him take a Baboon, a Satyr, or a Linx, and generally any creature, the extremity of whole finews and joynts are divided into five fingers or toes.

There be some that have thought, that Panthers, Pardals, Linnes, or Tygers, had been all of the kinde of Cats, because of mutual resemblance in the greutnes, and strength of their nails, in the distinction of their skins, which are party coloured and thir, having also a round head, a short face, a long tail, a nimble body, a wild mind, and get their meat by hunting : but herein I leave every man to this own belt liking and opinion: for when we have done our best to expresse their natures and several properties, it shall be idle to spend time about disputation to what rank or order every beaft ought to be referred. For every one that readeth our story, and seeth our pictures may either be satisfied, or else amend our labour.

The Linx therefore biteth most cruelly and deep, and therefore is accounted, Rapax animal, inflar Theastions lupi led callidim, a Beaft as ravening as a Wolf, but more crafty ; they get up into trees, and from and difrofitithem leap down upon very great beatts, and destroy them, being enemies both to men and beafts, ons of Linges. and at their pleasure, according to necessity, set upon both. and at their pleasure, according to necessity, set upon both.

They are taken fometimes in Germany, in the Dutchy of Werlinberg, and that it was once credibly The place of affirmed, one of them leaped down from a tree upon a Countrey man, as he paffed under the fame their abode. tree, but being weary, and having an Ax on his neck, received her on the sharp edge thereof, and

fo killed her, otherwife the would foon have killed him. They live in the mountains alfo, where they are killed by poifon, or elfe hunted by armed men Their meat of on Horse-back, and included with multitudes, for their hunting is perilous, and therefore they food multbe inclosed with great company. Some take them with ditches, as we heard before Lions weretaken; others in snares or gins laid upon the rocks, and stones, and whensoever they are hunted with Dogs, they run directly to the woods or to the next trees, wherein they are killed

In the Summer time they are very weak and live among the Rockes, never straying far from the rown lodging, hurting no man untill the Autumn. They hunt wilde Goats, whom they followfrom Rock to Rock, leaping as fast or faster then the Goats. They hunt allo wilde Cats and low from Nock to Nock, scaping as latt of safet the first funt Harts and Affes, and their man-Hares, and some other little Beafts; but the greatest Linxes bunt Harts and Affes, and their manner is, as we have faid already, to get up into trees, and there to lie in wait for their prey, untill they espyitunder the boughs, and then suddenly lead into the neck thereof, whether it be a Man or a great Beaft, wherein they fix their claws fo falt, that no violence can shake them off, but wielt the tharpness of their teeth, bite into the feull, and eat out the brains, to the utter destruction of the Man or Beaft, whom foever they light upon, but fit be a finall Beaft, they eat the whole body thereof, and not only the brains.

Yet this is a wonderful facret in their nature, that although they be long afflicted with hunger. A fingular of when they eat their mean if they hear any notife, or any differ thanks their thanks their theory about about yet when they eat their meat, if they hear any noise, or any other chance, cause them to torn about funcis. from their meat, out of the fight of it, they forget their prey notwithstanding their hunger, and Pliny. go to seek another booty, never remembring that which they had before them, nor yet return back Solinus. again to eat thereof. The voice of this Beaft is called by a speciall word in Lalin, Oreare, or Coreare, which I may English Croaking, or Whinling, for the voice thereof is not great, and therefore the Author of Philomela faith . Duan Lincel beando fremunt, urfut ferm uncat ; While the Link croakth, the wilde bear whineth. And Arlumn faith, Cordre vox lupt Cervarit; to ctoak is the voice of The voice of

It is thought that of all Beafts they fee most brightly', for the Poets faign, that their eye fight pierceth through every folid body, although it be as thick as a wall; yet if you offer unto it any Linxes. the first is transparent, it is much offended, and sometimes blinded, but I cannot tell, whether the light be attributed to the Linx truely according to nature, or fabuloufly in imitation of the Pottical fiction of Lyncew, of whom it was faid in ancient time, that he faw through frone wals, of whom Horace writeth thus: .

> Si posses oculo, quantum contendere Lynceus, Non tamentdelteo contemnas lippus inungi.

Marcus Tulius also faith in this manner, in the admiration of Lyncens eye-fight, as though darkness Orpheus. did not hinder it, Quis est tam Lynecus qui in tantis tenebris nibil offendat ? Apollonius faith, that fo

Lynceus.

Theogritus.

Caliw.

Palephaius.

N. Spreng. Their urine and tears or weeping. Urine congealed into a medicinal stone.

great was the perfection of this mans eye-fight, as he was believed to fee perfectly down into the great was the perfection of this main cycling. I that he could fee through trees and rocks. Paulania; earth, and what was done in Hell. Pintarch faith, that he could fee through trees and rocks. Paulania; earth, and what was a King, and raigned after Danaovita. Pyndarus writeth, that Ida and Lynceus The fables of were the fons of Aphareus, and that a contention growing betweet Ida, and Caftor, and Pellus at The fables or were the folia of Apparent, and the Poets about the marriage of Helena because they twain would have ravished Phabe and Illayra, the wives of life the Poets about the marriage of Helena because they twain would have ravished Phabe and Illayra, the wives of life and Lyncess , Ida did therefore flay Caffor, and afterwards Lyncess flew Pollux when he spyed him lie and Lyncent; tas que therefore may capter, and attenuated Jupiter flew Ida with lightning, and placed under an Oake, from the mountain Taygette. Wherefore Jupiter flew Ida with lightning, and placed under an Oake, troin the mountain and placed Caster and Pollux in heaven among the stars. There was another Lynceus husband of Hyperomestra, Daughter of Danans, which Danans having commanded all his Daughters in the night time to kill their Husbands, the only spared her husband Lynceus. But the truth is, that Lynceus of whom there is so many fables of his eye-fight, was the first that sound out the mines of Gold, Silver and Brasse in the earth, and therefore fimple people feeing him bring Gold and Silver out of the earth, and coming now and then upon him while he was digging deep for it, using the light of Candles, which he never brought out of the pits, they foolishly imagined, that by the light of his eyes he was first of all led to feek for those treasures, and from hence came the common proverb, Lynces perfication, for a man of excellent eye-fight. And to conclude, others fay, that Lynceus could fee the new Moon the same day or night that she changed, and that therefore the same of his eye-fight came so to be celebrated, because never any mortali man saw that fight, himself excepted. And from these fables of Lynceus came the opinion of the fingular perspicacity of the Beast Linx : of whom as I faid before, as the fight is very excellent, and fo far excelling men (as Galen faith) like as is also the fight of Eagles, fo I do not hold any fuch extraordinary and miraculous fense to be in this beak, after any other manner, then the Poets did faign it to be in Lynceus, except as before faid, Omnes imbeil. liere sumus cernendi potestate, si aquilarum & Lyncia acuminibus conferamur. And therefore the proverb before spoken of, may as well be applyed metaphysically to the Beast Linx, as Poetically to the man Lynceur; and so much may suffice for the fight. It is reported also that when they see themselves to be taken, they do send forth tears and weep very plentifully. Their urine they renderall backwards, not only the female but the male also, wherein they differ from all other Beatts: andit is faid of them, that they knowing a certain virtue in their urine, do hide it in the Sand, and that thereof cometh a certain pretious stone called Lyncurium, which for brightness resembleth the Amber, and yet is so congealed and hardned in the fand, that no Carbuncle is harder, shining like fire, wherewithal they make fealing Rings, which caused Ovid to write thus;

Victa racemifero Lyncas dedit India Baccho, E quibus, ut memorant, quicquid vefica remifit Vertitur in lapides, & congelat aere tallo.

But they say that of the male cometh the fiery and yellow Amber, and of the female cometh the white and pale Amber. In Italy they call it Langurium, and the Beast Languria, and Lange. This Lyncurium is called of some Electrum, Pterygophoron, and they say it is the same which will draw unto it leaves, straw, and plates of Brasse and Iron, according to the opinions of Diocles and Theophrasius, and that being drunk out of water is good for the stomach, and very convenient for the flux of the belly, according to Diofcorides ; and that it cureth the pains of the reins, and healeth the Kings evill, according to Solinus: And Theophrasius goeth about to establish this opinion by reason, and laboreth to perswade it as probable, that the urine of a Linx should congeal into a stone among fand, as well as the urine of a man, to ingender a stone in the reins or in the bladder.

And of this opinion is Pliny, Theophrafius, Hespehius, Varinus, Zenethimia, Plutarch, and Aristelle. But in my op nion it is but a fable: For Theophrafius himself consessed that Lyncurium, which he calleth Lyngurion, and Amber Huales, is digged out of the earth in Lyguria. Sudines and Metrodorus fay that there is a certain tree in Lyguria, out of which Amber is taken, and this tree is the black Popler, and it is also very probable, that seeing this Amber was first of all brought into Greece out of Lyguria, according to the denomination of all strange things, they called it Lyngurium after the name of the Countrey, whereupon the ignorant Latins did faign an etymology of the word Lyncarius, quest Lyncis urinam, and upon this weak foundation have they raifed that vain building; and for further demonstration of this truth, Diofeorides faith in his discourse of the Popler, that it growing shout the River Etidanus, fendeth forth a certain humor like tears, which groweth hard, whereof they make that which is called Elearum, being rubbed, it fmelleth fweet, and for that it hath not only power to draw unto it Braffe, Iron, and fuch things, but also Gold, it is also called Chrysophoton; unto this Lucianus subscribeth : and whereas it was faid that in Italy this Amber-stone is begotten, seer the River Padus, where stand many white Poplers; my conjecture is, that some such like himor may iffue out of them, and not only by accident, but through affinity of nature, and condensate into frone, which the people finding, covered in the fand under the trees, and through their former perswasion, might casily take it for the stone engendred by the urine of the Linx.

Hermolaus allo writeth this of the Lyncurium, that it groweth in a certain stone, and that it is a kind of Mustrom, or Padfoole which is cut off yearly, and that another groweth in the room of it, a part of the root or foot being left in the stone, groweth as hard as a flint, and thus doth the stone energic with a natural fecundity: which admirable thing, (faith he) I could never be brought to believe, until I did eat thereof in mine own house.

Of the Linx.

Eugx (as it is recited by Sylvaticm) faith that the urine of the Linx, dimi fervatus, general optimes fungos supra je quetannie, reserved at home in ones house, bringeth forth every year the best Mulbroms. This is also called Lapis Litzi, and Lapis profius, which is divided into three kindes, that is Jalpin, Armeniacus, and Lapis phrygim, called also Belemintes; wherewithat the Chirurgians of Profile and Pomerania, cure green wounds, and the Physitians break the stone in the bladder. But the true Lyncurium which is extant at this day, and current among the Apothecaries, is as light as the Pumice. stone, and as big as filleth a mans fift, being of a blackish colour, or of a russet; the russet is more folid, fandy, and fat, and being bruifed or eaten, tafteth like earth: both kindes are covered with little white skins, and there is apparent in them, a spungy tenacious substance, and this I take to be the Million whereof Hermolans speaketh. And by the little stones and small skins, it may be conictured to be Corpus beterogenes, in terra coalescens: A Hetrogenean body encreasing in the earth. wherewithal it hath no affinity.

There was another stone of the urine of a Linx to be seen in Savoy, the substance whereof was clearly crystal, the form of it was triangular, the hardness so, as you might strike fire with it, and the colour partly white, and partly like Wine mingled with water; fo that I will conclude, that the urine of a Linx may engender a stone, though not in such manner as is beforesaid. For the Arabian Imath affirmeth, that within seven dayes after the rendring, it turneth into a stone; but it is not the Lincurium properly fo called, for that is the Amber or Gum before spoken of, although

catachrestically fo called.

And if it be true, that there be certain Mushroms neer the Red-sea, which by the heat of the Sun are hardned into stones, then also it may follow very naturally, that those stones may produce Mulhroms again, for both the diffolution and the conflictation of things are thought to be grounded upon the same principles. And thus much shall suffice for the urine of the Linx, and the stone

The skins of Linxes are most pretious, and used in the garments of the greatest estates, both Uses of their Lords, Kings and Emperors, as we have shewed before, and for that cause are sold very dear. The several parts, claws of this Beaft, especially of the right foot, which he useth in stead of a hand, are encluded in Eberus. filver, and fold for Nobles a piece, and for Amulets to be worn against the falling fickness. The love of these beasts to their young ones is very great, like as the Pardals, Lions, and Tygers. The King of Tartaria hath tame Linxes which he useth in hunting, in stead of Dogs. The antient Pagans King of Tarraria nath tame Linxes which he triumphed in his chariot of Vine branches, dedicated this Beaft to Bacobin, feigning that when he triumphed in his chariot of Vine branches, Linxes tamed. hewas drawn by Tygers, and Linxes. And therefore Virgil faith;

Quid Lynces Bacchi varia.

And Ovid :

Dicta racemifero Lyncas dedit India Baccho.

All the nails of a Linx being burned with the skin, beaten into powder, and given in drink, will Themedicines very much cohibite and restrain abominable Lechery in men : it will also restrain the lust in women of the Linx. beingsprinkled upon them: and also very effectually and speedily take away either itch or scurf in man or womans body. The urine of this Beaft is accounted very medicinable for those which are troubled with the Strangury, and running of the reins.

The same is also very good and wholesome for the curing of any pain or grief in the winde-pipe Pliny. or throat; Bonarus Baro doth a affirm that the nails of Linxes which are in their Countrey, are had in great estimation and price amongst their Peers and Noble men: for there is a very certain opinion amongst them, that those nails being put upon the yard of either Horse or Beast whose urine is kept back or restrained, will in very short space cause them to void it without any grief at all. Hereporteth also that their nails do there wax white, and that they include them all in filver, and do commend them for an excellent remedy against the Cramp, if they be worn (peradventure because they are bending and crooked) by which perswasion there are some superstitious men which hang certain roots which are crooked and knotty about them against the Cramp. There are some which do ascertain that these nails are good and ready helps for the soreness of the Uvula which is in the Horses mouthes: and for that cause there are many Horsemen which carry them continually about them.

The Linx or Wolf, which is begotten of a Wolf and a Hinde, the Musk-cat, the Weafill and all Arnoldus. fuch other like Beafts, do more hurt men by their biting teeth-wounds then by poison. There was terrain Hunter, as Gollinus reporteth, which told him that the flesh of a Linx being sod in some hot pottage or broath, and afterwards eaten, would be a very good and wholesome medianess. cine for the expelling of the Ague, or Quartan Fever; and that the bones of the same Beast being burnt and pounded into powder, would be a very excellent remedy for the curing of wounds which are old and fiale, and full of putrifaction, as also the Fishulaes which grow in the thighes or hips

ÖE

Mushroms

The several names.

THis beaft is called in the Hebrew, Oach, or as some say Ziim ; amongst the drablans, Eafloz, or rather Kacheobeon, or Kachineon; in Latine, Martes; the Germans, Marder, or Marter, like the Englift , the Italians, Marta, Martore, or Martorelle; the French, Mardre, or Foyne; the Spaniards, Marta; the Illyrians and Polonians, Runa; and some latter Latines use the words Marta, Martarus, Marturus, and Marturellus, and the reason, or etymology of this Latine word is taken from Martia, which fignifieth Martial, because this beaft in warlike and hostile manner, destroyeth her adverfaries, and liveth upon the prey of Hens, Birds, and Mice. The Germans divide these into two kindes, which they call by the names of Tachmarder, Huffmarder, Steinmarder, Buechmarder, Feldmarder, Wildmarder, Thanmarder, Fiechmarder, that is to fay, the Fir-martin, the Rock-martin, the Tame-martin, the Beech-martin, the Fieldmartin, the Wilde-martin, and the Wallmartin. For they live either in houses, wals, and Temples, or else in rocks, fields, and woods: And yet is not their distinction taken only from the places of their aboad, but also from the goodness of their

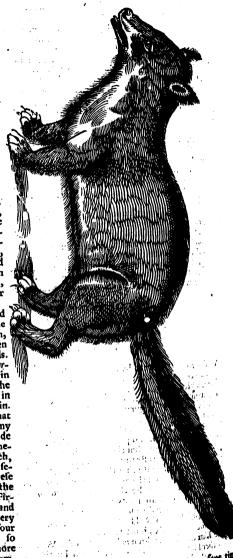
Places of their

Martins.

And therefore the French call the word Martin by the name of Foines : And the skins of the Fir-martin, or House-martin, are far more beautiful to look upon, then those that live wilde in the trees or Woods. Agricola calleth the Wood-martin Baummarder, because it liveth for the most part in trees, and faith that it never forfaketh the Woods, or very feldom, and therefore in that thing differeth from the Fir-martin. But herein he seemeth to be deceived, that he ascribeth to the Beech-martin, a loamy or red throat, and also a continual abode among the Woods. For they come fometimes to houses, and to Rocks; for which, as we have said already, it is called a Housemarder, and Rock-marder. And all these multitude of names, do but express the two kindes afore-named, whereof the Fir-Martin is most excellent; for Princes and ther skins, and great Nobles are clothed therewith, every skin being worth a French crown, or four shillings at the least. And they are so much the better, when there are more

how to chule

For their ordinary colour is a deep brown yellow, and there that are clean white, are four tops worse then the former; and therefore are not sold for above three or four groats a piece, borfoever the saying of Martial, Venator capta Marte superbus ades. Here cometh the proud funter has
hath killed a Martin, may very well be expliced. hath killed a Martin, may very well be applyed unto them which take any of their bests, for they cannot chuse but be required. they cannot chuse but be very joyful, which get a good sum of money for a little labour, is the prince behave for a Martins skin. By inspection of the Foins, that is, the Martins of the beech is that the free men called a Beech Form where a constant is the Martins of the beech is that the French men called a Becch, Fau, from whence cometh the word Foines, you may fee, that ber skins are more dusky, having a sail both characteristic between the word foines, you may fee, that ber skins are more dusky, having a sail both characteristic between the word foines. skins are more dusky, having a tail both greater and blacker then the Martins of the Firs. As therefore you must understand, that they of the Firs are by way of excellency called Marios



and the other of the woods called Foines. There is no great difference betwixt their bieness: and if by their skins at any time there feem any inequality, in breadth, or length, it must be attributed to their age and difference of years, and nor to any proportion in nature or diffinction of kinde. And as we have faid that the Fir-Martins are absolutely the best, yet that is not to be understood generally. For the Martins of Polonia are so brown, that they are altois not to be indictional general markets and are accounted no better then the common Beech-Martins. Wherefore the bright-brown afperfed with white hairs is ever, accounted more pretious without all exception, and by that colour upon the back of the skin, the skinner judgeth of the worth, and not by the vellowness of the throat.

Of the Martin.

yellowness of the throat.

Of these Beech-Martins there are great plenty in the Alper effectively on the South-side, Regions breed which look towards Italy, but very sew of the Well-martins. But on those farts of the Alper ing Martins, which look towards Germany and the North phare are aboundance of Fir Martins with yellow throats, for you must remember that the Welley Martin hath a white throat hid the Fir-Martin a vellow throat.

There are also of both kinds in Helynia and the molt extellent are in the vales towards Eraf Siella, the Alpes. In France there are no Martins of the wall, but the Beech Martins live in hollow becches. There are also woods of the Beafts in Bruffia, which the people there call Gannt.
Lanzenucca a wood of Scandenavia fourfcore miles long, is full of Martins. Also Muscovy. and Lituania have store of these Beasts, and Sabels. But they of Lituania, are the whitest in Olaus Mag.

The people of Sarmatia in Europe, wear garments of these in Sables; and the inhabitants of To Bobemus. Senhia, Hungaria, neer Tanan, do pay yearly unto the Emperor of Ruffia, once called the Duke of Muscovia, a certain number of Babels and Martins skins. There are also store of Martins neer.
Bragansa, and generally in all parts of Europe except in England.

They are in quantity about the bigness of a Cat, having longer bodies, but shorter legs, Their quantity with heads and tails like a Fox, their skins ordinarily brown, white on the throat, and more ty and feveral vellow on the back.

Their teeth are exceeding white, and unequal, one longer then another, being above measure tharp, and the canine teeth both above and beneath hang out very long. Amongst which on the neather chap, frand fix small cutting teeth in a right line over against one another; which I think happeneth not in any other Beat of the world. The grinding teeth are like a faw, being mangular in fashion, eight above and eight beneath. Whereof the furthermost upon the upper most fide of the mouth, ate more deep and inward in the palat, then all the residue a the whole number is thirty two. The long hairs upon their upward lip doe bend clean backs wide and alam nings and

Notwithstanding that there be two kindes of this Beast, as already we have faid, yet dotthe Their copuls-Wood-Martins; or Beech-Martins, greatly defire copulation with the other wherefore Albert tion. twaith, Missensir interse bed genera, or Martin phagis fore sequent with the Pir Martin algument debilering, a sequent with the Pir Martin and desireth her copulation as the nobles kind, that he may thereby dignific his own liffue. It should feen that they breed in March, and make their nelts like the draies of Bquirrels, and bring forth many at a time; For it was conftantly affirmed by a Countrey-man of Germany, than he found a neft of thefe Martine builded like a Squirrels, having foultyoung ones mit, in the begin-Same, the most find the first the derived the legal Miles and Molesare Thing to gain of gaing the gain of gain of the same and the first same of the s

familiar with Men and Dogs: b'And Gefner had one of thele, which loved a little Dog wonder. Martins. fully, and would follow him abroad whicheefoever he work glar or incerted strewould alfo play with Dogs and Men, with teeth and nails, lying flat upon the back like a Cats and never give any little hurt. But loosened from his chain it would wander abroad into the neighbours houses, and many times far off, but alwayes returne home again. They which same them, because that they are cassly exasperated, and bite deeply when they are angry, do break off the tops of their canine teeth, with a pair of pinsons for the preventing of that missing missing methors than the timemean of this Beat smellet like in Mask car, and sath the reason unfailing because they sized oon weet fruits; but we have heard that they eat Pullen-birds, Egs, and Mindsburcher they eat of fruits in dannot besprodedes I deather at the bure it unto the mean hands of observed in Martin spelmelleds sweetly after field meat, to they this Martin wealed conder unsuged rescremental To conclude, the skins of these beathers applyed to good degly ind the white lising of the shoat materia a cap the state of the control of the c Li advissedw., sittins le Diagone et le side od general de particular de

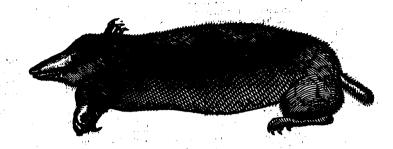
kives of web earth and rain water, for when Linner the orginal when the Mole begins They are all for the most prit of able & highe colour, with rough, the and fine beful a

would and their hair syhich were whiteelt when they are youg, are most gittering and price hoen they ar a oid a and Gefuer aftimathing is taw in the end of Ottober, a Mole takes who we very whit is ed with a little red, and the red, was most of all upon her holly, betwise

Betie. an essaña.

Organi)

and Martins.



The feveral names.

Do utterly diffent from all them that hold opinion that the Mole or Want is of the kind of Mite, for that all of them in general, both one and other, have two long crooked foreteeth which is not in Moles, and therefore wanting those as the instance of four-footed Beasts. But concerning the for granted that it pertaineth not to that rank or other of four-footed Beasts. But concerning the Hebrew name thereof, there is much variance, and little certainty amongst writers. Some of them calling it Tinschemet, which word is found Deut. 14. which is also translated by the Chaldeet, Bose or Bavela, a Swan, and the Sepluagints and Jerom, Ibis, and Rabbi Solomon in another place of the fame Chapter translateth it a Bat, which the French call Chaulve-fouris. But in that place of Levit. 11. where the Stellig, the Lizard, and Tinfebemet, are reckoned unclean Beafts; Rabbi Selemen interprete it Talpon, the Mole. The Septungints, Spalen; the Colder, Afchutes the Arabian, Lambanas, the Perfian, Angurbah-dedath, There is a fentence, Ifa. 2000 Hebrew and, Lachopon peret viladiobint which by Munfter ils thus translated. In the projects bono curses & angeness death in fifun tobe. run d'vespertillonum. In that day fedli a man east away his goods of Gover and gold on the boles of Molet and Bats. By S. Feram it is translated thus, Projectet hame labla, ufque uprati aget tales & unfittiliones. Aman fhall cast away his Idols to worship Moles and Bats. Some again make but one word of Lastepopperor, and translate it a Bealt digging ditches; and the Septregime Idola or aboutations, and think that they were so called, because their queward forms representate forme reptile creature, and Symmethus, unprofitable things but Aquila, Quaga, digging Beafts and therefore at this day all the learned take Penal for Moles, to called by reason of their digging. Avicen calleth it Pelagon, a blinde Moule. In Greek it is called famenines Spalmibut more often Afpalan : yet Albertus, callethit by a ftrange Grecian name Coliticand Redy, which he took from Avicen. The Itelians retain the Latin word Tulpa; the Spaniards, Topo; by which word the Italians at this day call a Moule. The Franch call it Tables when Germany Midwift and in the Italians at this day call a Moule. The Franch call it Tables when Germany Midwift and in Saxon, Molwarffe, from whence is derived the English Mole, and Molewarp. The Midwinson, Saxon, Molwarffe, from whence is derived the English Mole, and Molewarp. The Hellands, and the Schermann Schermouse, and the Molecular Call Schermson of digging The Hellands, and the Flemmings call it: Mol. and Modernifes in marcacion of the German word : the Illyriant Brown house nerally the name is taken from digging and turning up the carth with her note taken from to the faying of Wight 15 (and od) and good and good described of the Mine sent as De la com l'is che a would et abroad i e che a digita

Some are of opinionithatit is called Tolera before a significant of the carly state of th open factionies but we have beard three they est dampata, eft enim abfque tollis.

India called alfo in Gunk, Indurer, and Siphnau, of Siphnauht catthe bessule in the order earth, and turneth ioupward to make it, hollowfor passage. The like hanghe say of his order names, Iklieches, and Orthogenticor je Bur this hall hilled forthis names and his to mine of season

In Brotis about the Champaigns called Orebinserius agest there erather greated fore of Mois in the world; for by digging they undermine all the fields, and yet in labelia canther Com trey of Baoila, there are none at all, and if they be brought thither from any other these will reveal distance the Ballian Co. will never dig but die. Rodolphus, Oppianus, and Albertus affirm, that they are created of the felves of wet earth and rain water, for when the net the month to plustifies the Mole beginnethe

They are all for the most part of a black duskie colour, with rough, short and smooth fost bairs wooll, and those hairs which were whitest when they are yong, are most glistering and perfect blut when they are old : and Gefner affirmethichat he saw in the end of Ottober, a Mole taken which me were white mixed with a little mixed with a litt very white, mixed with a little red, and the red was most of all upon her belly, betwixt her foreign Of the Mole.

and the neck, and that it could not be a young one, because it was two palms in length betwirt his

These Beafts are all blinde and want eyes, and therefore came the proverb Talpa cecior. Tu blote- Blindnest of res a spalaces, blinder then a Mole; to signifie a man without all judgement, wit or foresight; for Moles: ir is most elegantly applyed to the minde. Yet if any man look earnestly upon the places where they should grow, he shall perceive a little passage, by drawing up the membrane or little skin which is black, and therefore Arifotle faith of them in this manner probably;

All kindes of Moles want their fight, because they have not their eyes open and naked as other Beasts, but if a man pull up the skin of their browes about the place of their eyes, which is thick and hadoweth their fight, he shall perceive in them inward covered eyes, for they have the black circle, and the apple which is contained therein, and another part of the white circle or skin. but not apparently eminent; neither indeed can they, because nature at the time of generation is hinnot apparently of the brains there belong to the eyes two strong nervie passages, which are ended at the upper teeth, and therefore their nature being hindered, it seaveth an imperfect work of sight

Yet there is in this Beast a plain and bald place of the skin where the eyes should stand, having outwardly a little black fpot like a Millet or Poppey-feed, fastened to a nerve inwardly, by pressing it, there followeth a black humor or moistness, and by diffection of a Mole great with young, it is Albertas. apparent (as hath been proved) that the young ones before birth have eyes, but after birth, living continually in the dark earth without light, they cease to grow to any perfection; for indeed they need them not, because being out of the earth they cannot live above an hour or two.

End hath a pretty fable of the Asse, Ape, and Mole, each once complaining of others natural wants; the Affe, that he had no horns, and was therefore unarmed; the Ape, that he had no tail like other Beafts of his flature and quantity, and therefore was unhandsome; to both which the Mole maketh answer that they may well be filent, for that the wanteth eyes, and so infinuateth, that they which complain shall finde by consideration and comparison of their own wants to others, that they are happy and want nothing that were profitable for them.

Oppianus faith, that there was one Phineus which was first deprived of his eye-fight, and afterward turned into a Mole : It should seem he was condemned first to loose his eyes, and afterward his life.

These Moles have no ears, and yet they hear in the earth more nimbly and perfectly then Their several mencanabove the same, for arevery step or small noise and almost breathing, they are terrified parts and andrun away, and therfore (Plin) faith) that they understand all speeches spoken of themselves, members, andthey hear much better under the earth then being above and out of the earth. And for this cause they dig about their lodging long paffages, which bringeth noises and voices to them, being spoken never to low and foftly, like as the voice of a man carryed in a trunk reed or hollow thing.

Their fnour is not like a Weafils, as Suider faith, but rather like a Shrew-moufes, or (if it be lawfiltocompare small with great) like to a Hogs. Their reeth are like a Shrews and a Dogs; like a Shrews in the neather teeth and furthermost inner teeth, which are sharp pointed and low inwardly, and like a Dogs, because they are longer at the sides, although only upon the upper jaw, and therefore they are worthily ealled by the Grecius, Marostatom; that is dangerous biting teeth, for as in Swine the under teeth stand out above the upper, and in Elephants and Moles, the upper hang over the neather, for which cause they are called Hyperphereis.

The tongue is no greater then the space of hollow in the neather chap, and they have in a manner 25 little voice as fight, and yet I marvel how the proverb came of Loquax Talpa, a pratting Mole, in a popular reproach against wordy and talkative persons, which Ammianus saith, was first of all applyed work Julianus Capella, after he had so behaved himself, that he had lost the good opini-

The neck feemeth to be nothing, it is so short, standing equal with the forelegs. The lights are nothing else but distinguished and separated Fibres, and hang not together upon any common root or beginning, and they are placed or feated with the heart, which they enclose, much lower toward the belly then in any other Beaft. Their galf is yellowifh, their feet like a Bears, and fhort legs, wherefore they move and run but flowly; their fingers or toes wherewithal they dig the earth, are amed with there nails, and when the feeleth any harm upon her back, prefently the turneth upward and defendeth her followith her snow; and feet . with her feet she diggeth, and with her nose Cardania. collect away the earth, and therefore facts earth is called in Christing, Mattherff; and in England, Million; and the loveth the fields, especially meddowes and Gardens, where the ground is soft; for it is admirable with what relevity the casteth up the earth. He (40)

They have five toes with claws upon each forefoot, and four upon each foot behind, according to Allering but by diligentin pedion you hall finde five behind also, for there is one very little and recurred backward, which a man flightly and negligently looking upon, would take to be nothing. The palm of the foreifeet is broad fike a mans hand; and hath a hollow in it if the part of the foreifeet is broad fike a mans hand; and hath a hollow in it if the part of the foreifeet is broad fike a mans hand; and hath a hollow in it if the part of the foreifeet is broad fike a mans hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hath a hollow in it if the part of the foreifeet is broad fixed a man hand; and hand hath a hollow in the foreifeet is broad fixed a man hand hand had been a man hand had been hand had been had gether likes fifth and the toes or fingers with the nails are greater then any other beafts of the quality ity. And to the end that he might be well armed to dig, the fore part of her fore legs confift of two folid and found bones which are fastened to her floulders, and her claws spread abroad, not benefitly to her floulders. downward and this is peculiar to this Beaft not competible to any other, but in her hinder lend that her but h both before and behind they are like a Moules; except in the part beneath the knee, which confifted

Ælianus. Generation of Moles.

Countries of

Ariftotle.

The places of

but of one bone which is also forked and twifted. The tail is thorr and bairy. And thus much for the Anatomy and several parts.

natomy and leveral parts.

They live as we have faid in the earth, and therefore Cardan faith, that there is no creature which hath blood and breath that liveth fo long together under the earth, and that the earth doth not hath blood and preach that he tree in 1918 to which cause they keap it hollow above them, that at hinder their expiration and inspiration; for which cause they keap it hollow above them, that at ninger their expiration and impressing, they do not heave in two or three dayes; but I rather be. no time they may want breath, although they have then for breath, for by digging and removing the lieve when they heave, they do it more for mear then for breath, for by digging and removing the earth they take Wormes, and hunt after victuals.

When the Wormes are followed by Moles, (for by digging and heaving, they foreknow their own perdiction) they flie to the superficies and very top of the earth, the filly heaft know. their own peraition, they me to the appearance and year how into the light, fo that their wit in flying ing that the Mole their adverfary, dark not follow them into the light, fo that their wit in flying their enemy is greater, then in turning again when they are troad upon. They love allo to eat their enemy is greater, their in turining again whose leg a Mole held fast in the earth, Toads and Frogs, for Albertus faith, he saw a great Toad whose leg a Mole held fast in the earth, 10aqsana rrogs, for made an exceeding great noise, crying out for her life, during the time and that the Mole did bite her. And therefore Toads and Frogs do eat dead Moles. They eat also the root of Herbs and Plants, for which cause they are called by Oppianus, Poiophagi Heshima,

Enemics to Males.

In the month of July they come abroad out of the earth, I think to feek meat at that time when herb-eaters. wormes be feanty. They are hunted by Weafils, and wilde Cats, for they will follow them into their holes and take them, but the Cats do not eat them: whereas we have faid already, that they have an understanding of mens speech when they hear them talk of them;

Under ftanding of Moles.

Taking of

I may add thereunto a story of their understanding, thus related by Gillius in his own experience and knowledge. When I had (faith he) put down into the earth an earthen pot made of purpose with a narrow mouth to take Moles, it fortuned that within short space as a blind Mole came along the fell into it and could not get forth again, but lay therein whining; one of her fellows which followed her feeing his mate taken, heaved up the earth above the por, and with her note can in fo much, till the had raifed up her companion to the brim and was ready to come forth; by which in that blind creature confined to darkneis, doth not only appear a wonderful work of Almighty God, that endoweth them with skill to defend, and wifely to provide for their own fafety, but also planted in them such a natural and mutual love one to another, which is so much the more admirable, confidering their beginning or creation as we have thewed already. Because by their continual hearing and laboring for meat, they do much harm to Gardens and other places of their aboad, and therefore in the husband-mans and house-wises common-wealth, is is an acceptable labor to take and defitoy them. For which caufe it is good to observe their passages, and mark the times of their coming to labor, which being perceived, they are sailly turned out of the earth with a laste, and this was the first and most common way.

Some have placed a board full of pikes which they fasten upon a small stick in the mole bil or

passage, and when the mole cometh to heave up the earth, by touching the stick the bringen down the pikes and tharp nailed boards upon her own body and back. Other takes Wyar of hop, and make it to have a very tharp point, which being fathened to a flaffe and put into the cartawhere the Moles passage is, they bend and for fet up, that when the Mole cometh slong, the pike suppost isto

her and killeth her.

The Grecians (faith Palladius) did destroy and drive away their Moles by this investion they took a great Nut, or any other kind of fruit of that quantity, receipt and folidity, wherein they included Chaffe, Brimstone and Wax; then did they hop, all the breathing places of the Moles ex cept one at the mouth, wherein they fet this devide on fire, so as the smooth was driven inwid, wherewithal they filled the hole and the place of their walks, and to topping it the moles were

Alto Paramy the weth another means to drive away and take Moles . If you take white Hellebor, and the rindes of wilde Mercury is freed of Hemlock, and drythem and beat them to powder, after ward life them and mix them with maal and with milk-beaten, with she white of an Eggs, and to make it into little morfels or bals, and lay them in the Mole-hole and passages, it will she with the matter of as they will appear to the morfels of th

eat thereof, as they will certainly do

Many ula to kill both Moles and Emmete with the froath of new Qut And co conclude, by ferting an earthen, pot in the earth and Brimstone burning therein, it will certainly write them for ever from that place. Unto, which I may add a hyperflitious conceit of an objecte Anthony who writesh, that if you whet a mowing furhe in a field on maddow upon the feateday of theils Nativity (commonly called Christman day) vity (commonly called Christmas day) all the Moles that are within the bearing thereof will containly for ever for fake that field, meddow or Garden.

11 fe of their

With the skins of Moles are purses made, for the rough, and fost hair, and also black rule coloun is very delectable. Plny hath a strange laying, which is this a Empellibus rule and shahander dimus. Brasula. dirent firaquia; ades ne raligio quidem a potientis fummquet delicias; thet is; We have foun tighanges of Chambers made at mole skins, to that no confeience of religion cannos avera the management of delights from the affectation of men.

For all the ancient Wife men and Magicians did hold, that this beat was capeable of Ruigos Nullis aque credunt escie, nullum Religionia capacini judicant animal, utifriquis cor ajmi rams, habines descrite. deperarit, divinationis, & reram efficiendarum entitus promittat; they give netific mach caedit to to

intrails as to theirs; for they judge that no beaft is fo capable of Religion, because if a man est the heart of a Mole newly taken out of her belly and panting, he shall be able to divine and forestel infellible events. Another faith, Veteribus menumentis traditur. Gullinaceurum fibrus muxime dir gratte bi- Alex. 16 Al deti: sicul Talparum viscera Magi verissima dicunt, illisq; band secus quam solenni villima litari. Dec enim funt exta argutifima, in quibus divina mens ineffe creditur : that is, the fibres of Cocks were wont among ancient Monuments to be accounted most acceptable to the Gods, even as the bowels of Moles (as the wife men fay) and to offer thefe as a most folemn facrifice grateful to the Gods, and that in those intrails it was believed that the minde and pleasure of God was feated and engraven : and a little after he faith, that the bowels of Moles and frogs do foretel many great and fortu-

But I will leave this paganism, and let it never enter into the heart of a reasonable man, that fuch beafts can love Religion, or that God hath planted in their bowels and corrupt parts, fuch letrers of his wisdom and fore-knowledge, which he hath not granted to the immortal and incorruptible foul of man. Only this I finde by experience, that before any rain and change of weather, thefe filly beafts heave up the earth more abundantly then at other times; and that in Theffaly (as Varro faith) a whole Town was once undermined by Moles. They were wont to facrifice this beaft to Nepune. because of the affinity betwixt their names, for in Greek Asphaloss, fignifieth Neptune, and Asphalax, a Mole. Alunnus also writeth, that they were facred and dedicated to Hell, because they kept continually within the bosom and bowels of the earth; and to conclude, because that Moles would not live in Coronea a part of Baotia, before spoken of, and thereof came the common proverb. Alphalaca eta Coronean, a Mole is brought to Coronea, to fignifie the hatred of a gift or gheft to him that is forced to receive him. Thus much for his natural and moral flory : now followeth his medicinal.

The Medicines of the Male.

There is nothing which is more profitable or medicinable for the curing of the bites of a Shrew, then a Mole being flead and clapped thereunto. The fame doth also very effectually cure and heal the blows or bitings of a Scorpion. Pills being made with that which proceedeth from Moles with Pling. Hony, eaten nine days together, doth preserve the body of any one from swellings or bunches in the fieth, who shall so eat them. For the attoiding or driving away the hairs which grow in any part of mans body, that they may never return or be renewed again . Take a Mole and lay her in water Arnoldur. to be freeped or loaked, for long as the fhall not have any hairs left upon ther, with this water anothe the place which is full of hairs, and afterwards wash is with lie made of affres; and then rub it with a limen cloth; then if you half fee the house o return again, wash it twice or thrice in the aforehid manner, and they will be quite expelled away, and by no means can be made either to renew or come again. For the ranewing, and bringing again of those hairs which are fallen or decayed, Furnerius. takes Mole, and burn her whole in the sking and mingle the duffeor powder which cometh from the same with Mony unto the thickness or fashion of an Olnerhend, and this being rubbed or attointed wonthe bare on bald place will without doubt in fome fliore time or force procure the hair try grow thick. For the renewing of hairs which fall from Hories : Takea Mole and boil her in Ovil, illicitall Ruffine the field be confumed and quite diffolved into a liquid juyce, with this Oyl amoint the place which is pare or defigure of pairs ewice every day for fome fiore thate, and it will make the hairs to grow in

For the changing of the hairs of Horses from black to white, rake a Mole and boil her in Sale water, or lye made of ather three days together, and which the water or lie first be quite confluend. purnew water or lie chereanto a this being done wath or bathe the place with the water of lie former what hoe; prefencly the black boirs will full and filde away; and in fonce fliore time there will come white. Whosoever shall take a Mole and hold her in his right hand until the die, fifall have fich an excellent vertue shorein, that the shall ente the path of a woman breath only by rouch-

The dust of a Mold being burne, mingled with the white of an Egge, and anothered upon a Sheep The difficient of the difficie mother parts of their bodod a byth Little sand and the

The whole body of a mole being taken and shrited in cheskin into dry duft, or powder, is an excellent remedy against the disease called the fiftule; as all of or the purging of the corruption in them addeding of the being some who hash paramit the being and mixed with though and mixed who hash paramit then; doin not only called the pain and thereof, but also doubt dischguence who hash paramit then; doin not only called the pain and a price thereof, but also doubt dischguence and makes the mirat. The whole of a Mole being killed, thread of a mointed months bead of green and makes the mirat. anointed upon the head of any one which is bald, will very speedily renew and bring the hairs again. The head of a mole being cut off and beaten together with the earth which is ftirred up by Moles, and wrought into a paste, and sowied together like a little loar, its very much used, for the healing of all swellings, and for those things which they call Impostumes; as also for all swellings or kernels Sextus.

several parts.

Paramus.

Obscurvi.

Pliny.

Arnoldus.

Of the Moule.

which arise in the neck; so that in the time of the curing of these things, the party which is pained

and grieved, be not suffered to eat any Swines flesh

The tooth of a living Mole taken out and tyed or bound to the teeth of any who is grieved there. in, is commended by the Magi, or Wise-men to be an excellent remedy and cure for the same. The in, is commended by the wings, of vine men to doth very speedily and effectually cure either him or heart of a Mole being eaten nine days together, doth very speedily and effectually cure either him or heart of a more being eaten fine days together, such that yell dthe Kings Evil, if it be fo that it hath ner which man to eat it, of that petitierous affects also very good and profitable for the afnot been or too long continuance with the aforefaid manner. The liver of a Mole being beaten between fwaging of Wens, being uled in the aforefaid manner. twaging or wens, being used in the artistical manner fwellings in his back, and afterwards put upon the the names of film that is troubled when a film effect hath the right foot of a Mole for the affiwaging of same, is a present help and cure. The same effect hath the right foot of a Mole for the affiwaging of

bunches and swellings arising in the flesh.

of the vulgar little MOUSE.



Moule.

The feveral

S we have handled the natures, and delivered the figures of the great beafts, fo also must we A not difdain in a perfect Hiftory to touch the smallest & For Almighty God which hath mide them all, hath diffeminated in every kinde both of great and small beasts, seeds of his Widom, Definition of a Majesty, and glory. The little Mouse therefore is justly tearmed, Incola domus nofira, an inhabitant in our own houses, Et rofer omnium rerum, and a gnawer of all things. And therefore from the found of her teeth which she maketh in gnawing, the is called Soies. Although we shall shew you afterwards, that Sorex is a special kinde, and not the name of the general. Wherefore seeing there be many kindes of Mife, and every one of them defireth a particular tractate, I thought good to begin with the Vulgar little Moule, and so to descend to the several species and kindes of all, according to the method of the Philosopher, A notivibus ad minus thate, from things that are most known to them that are less known. In Hebrey it is called Acher, Levit. 11. where the Sequegine translate it Muys, the Chaldee, Achera; the Arabians, fer, or Phar; from whence cometh the Seracen word re-ra. The Persians, An Mus; the Latines, Mus; the Scalines, Topo, or Sorice, Alforgio, O Rato, Di cefe, although Rato fignifieth a Rat, both among the Germans, French, and English. The Spaniards catthe little Moule, Ratt; and the great Rat, Ruez isthe French the little Moule, Souris; which word feems to be derived from the Latine, Sorex, and the great Mouse they call Rait. The Germans the great ones Raiz, and the little one Muss; the Illyrians and Poloniaus, Mys, which is the Greek word; and the great one they call Sozurez; the Venetians call the Rat Paniegana, of Pontid the yulgar Greek hame, and the Romans, Sourco.

Paufanias.

B. Buch

Now the dignity of this little beaft, may appear by the name, which hath spread it self both to of fundry crea- beafts, fishes, men, herbs, and Cities. To beafts as we have shewed before in the Ichneumon, which tures from the is yulgarly called the Indian Moule, or Pharaobs Moule And to fishes, for there is a little fifth called Musculus, and in Greek, Mystocetos, the Whale-mouse, because it leadeth the way, and sheweth the Whale whither foever the swimmeth, for the avoiding of Rocks, (according to Plin) although Rondoleties affirmeth otherwise, namely that that guide of the Whale is called Egemon, and Egint, and Myliceties (he saith) is a shell-fish. Generally most kinde of Oysters are also called Mylicetes the control of the saith of the called Mylicetes are also called Mylicetes. fometimes they gape and make a noise like a Mouse, and close their shells again. The purple since be alfo called Myli; there is likewife a kinde of pretious from called Mya, about Bofphorus Toucius, and

many other such dignities, hath the the name of this beaft attained.

There was one Myr, the fervant of that famous Philosopher Epicarus; likewife the name of a Champion or Challenger, in Suides and Varintis, and therewas another called Min, of executive skill for ingraving in Silver, and therefore did draw upon the thield of Mineroa, the fight betwixt the Lapithe, and the Gentaurs, and many other thinges, Whereupon Marial made Things on they deline . this verse; Quis labor in Thiala? delli Myse? anne Mysonis?

There was a Conful of Kome, whose name was Mus, and therefore Camerarius made this Riddle of the Moule; Parva mibi domus eft, fed janua Jemper operta Acciduo Sumpru, furtiva vivo (egina, Quod mibi nomin melt , Roma quoq; Confai babebat. The Thraciant call'd Argilias a Moule, and the City which he builded Argelus. Myer was a City of Ionia, and a Citizen of that City was called Myenus. Myen a City of Lori in Epirus, and the people thereof are called Myones. Myone his a little Region Betwire Treat and Lebedon, and according to Stephanus, an Island near Epbelus; the first Port or Haven of Level, opening to the Red Sea, is called Muss simer, the Moules haven, and Mylin also feemeth to be derived from their ftem. There is an Island under the Equinoctial line; called Injula Murium, the Moule Island, because of the abundance of Mice therein : and to conclude, event he herbs and plants of the earth. have received names from this little beaft, as florideum, Murinam Myanamba, Sperage, Myopte- Theuthit. un, Myuco, Myortocon, Moule-bar, Moule-fubriand fuch like. There have been also Comedies made of Mili, as that of Carfinus, called Myes, wherein the Weali I firengleth the night wandering Mys. And another Greek, called Galeomyemathia, that is a fight betwitt Cats and Mice; wherein the Poet doth another Green, cancer Gateomyemators, that is a figure between the Note and Mice, as their King he calleth Greillur, that is, a flesh-eater, and his eldest fon Psicarpas, a corn-eater; and his second son Psicolarpes, bread-eater, and his eldest daughter, Lyenoglupho, candle-eater; and all his Ancestors Carpodopial, that is, fruit-eaters. And then he ed and why of bringeth other Mice in, as Turolico, Psicolares; Cobleccelephot Homer in his Battachomyomachia, that is, a the proper names of Mice. bringeth other vince in, as auronion, synoners, conecceptor exomer in his variaccomponacoia, that is, a fight betwire Frogs and Mice, doth very elegantly describe divers proper names of Mice. As fisher, par, whose father was Tibuantes, and his mother Lyobbille, daughter of Piethorrolla the King, and then other Mice, as Lychopinates, Terogliphus, Embaschitrus, Lyobehor, Troglithes, Airophagus, Piermobilishus, Piermobagus, Chisobagus, Sisobagus, Mriophilus, Meridurpha, and Thulacotrox, all which are not only out of the abundance of the Authors wit, but invented for the expressing of the Moules

The Epithets of Mice are thefe; thort, fmail, fearful; peaceable, ridiculous, ruffick, or Country The colour of Moule, urbane, or City Moule, greedy, wary, unhappy, harmful, black, obseene, little, whither, biter, Mice. and earthly. And the Greek ones are expressed before in the proper names, and thus much may fuffice for the names of Mice. Now to come to their feveral nature and fignifications. First of all Scaliger. concerning their colour. Isis divers, for although evier murinit be a common tearm for a Mouse Albertm. colour of Affes, yet notwichftanding Wice are fometimes blackiff, fometittes white, fometimes vellow, fometimes brown, and fometime afh colour. There are white Mice among the people of Sa- The quantity wy, and Dauphin in France called Allobroges, which the Inhabitants of the Countrey do believe that and several they feed upon fnow. But the white Mouse is above all other most lascivious and leacherous, and parts of Mice, therefore it came into a proverb, Mys Land, My Gacor, the white Modle is an ill Moule, of whole Matheolm, luft Alciatus made this Emblem : is mostlich ที่เกรา , เดิมพากรับ

Delition & mellitiem, Mus ocealitur albus

Ddittar & mellittem, Mus occultur albus;
Arguere ; at ratio non fulaportu mibi off.
An quod et mitura falais, & multa libido off P

Of all which conjectures of the Poets, the first is most probable; for the Ancients were wont to of all water conjectures of the poets, the his smoot probable; for the Ancients were wont to call water and effectively and whiteness. And all there is a difference in their colours, so also there is in their quantity: For some are very great, some meanly great, and found very small. Their heart is very great, and their liver and lights indrease in the water great with their liver and lights indrease and water small and the short of the water of the water

waning of the Moon. For comy day of the Moon sage; there is a More increased in their liver. And therefore Ludding fail wall, Luns alter often, & implies echinas, & Muribly fail White ? that is to the The Moon feedeth Oyfters, filleth Hedgehogs, and encreaseth fibres in Mice. Some of their Mice have gall, and fome have none, as anythic and Pluy Thew in many failed.

The Moolesplace of coinciption thave many holes in it; duting the cine the West they didn't not contain near the faulten more experiency that it which they didn't help didn't help one. There is no creature that have constituted in the containing the last which any they all have the first which will be the containing the same in the containing the last which and they over the hollow places of wals, which they be the first they will be for the containing the last have been also been the walps which in a proposation of the wall of the first the first last they will be for the containing an way thought a many of the first have been they are they give the first have the first the first last which they will did to the containing an way thought they will want the first they will be said the first they will be first they will be said they will be said they are the first of the property of the pr

Pliny.

Albertus.

d nger.

M ce cannot

Gold-smiths did cut them in pieces among their metals. Plutarch, in the life of Marcillus saith, that there were many prodigies and fearful fignes that did precede the war of Marin, amongst other, he faith that Mice did eat the Gold hanging in the Temple, and that one of the Temple-keepers in taith that rance and cat the Sold hanging in littered five little Mice in that place, and devoured three certain trap took a female Mouse alive, who littered five little Mice in that place, and devoured three of them. Anthologius rehearfeth a witty Hexastichon of Antiphilus, upon a Mouse which was slit of them. Antimorphis telled duft, which she had devoured, whereby was fignified how men afunderalive, for certain Gold-duft, which she had devoured, whereby was fignified how men annuer anve, for certain someone, and unavoidable moreal harms by stealing, and inprocure une themselves fignified by Gold. Vulgar Mice do rummate or chew the cud as well as the creating of riches fignified by Gold. Pontick, and they drink by licking or lapping, although their ceeth be not fawed. It is reported that che Mice of Africk, and especially of Lybia, die assoon as they drink. And the reason thereof we the rate of allow, and in the taking of Mice, when we come to discourse of their poysons. And for will shew afterwards in the taking of Mice, when we come to discourse of their poysons. And for why me and the present it should seem their temperament, or constitution is so moist, that nature can endure no drink without addition. Yet in the plains of Accadia, there are Mice which drink; of a certain Fountain without

The generation and procreation of Mice, is not only by copulation, but also nature worketh Theoporalius.

Generation of wonderfully in ingendering them by earth and small showers; as we will shew in the discourse of

Mice, and their wilde Mice. carnal copula.

But the house Mouse whereof we now intreat, is engandered by copulation betwixt male and semale, and they are in general most libidinous, as may appear by that laying of Craimal against Xe. nophon, Phere nun en althrias Katapupolunen muor aftrapfo Kenophontes, go to now, for from the skies I will firike by lightning the Murin wantonness of Xenophon; and the female is much more venerous then the male, as appeareth by that fable of Ipicrates describing the rage of a luftful woman. Pofiremo subjit me detostabilis lena, dejerans per Dionam, per puellam, per Persephattam, fe effe vitulam, effevirginem, effe pullam indomitam, at illa myonia etat. Then followed me that deteffable band, iwearing by Diana, and Perfephatta, that the was a Heifer never touched, a Virgin never stained, and a Cole never covered, but the truth is, the was as good a Maid as a Moufe. Politianus in ftend of at illa meniaerat, hath at illa cavut erat Murinut, that the was a Moufes hole , fignifying that her virginity was lost, and that the fuffered any lovers, as a Mouis hole doth any Mice. And from hence came that verse of Martial, describing the speech of a lover to his love, ealling him her Mouse and Date of the second of the seco aupon a see Bur che white Monte is above of the many her Joy;

Nam cum me Murem tu, cum mea lumina, dicis Arevora a ofui otaro non Bonnad : as Emblem

Albertus. Copulation of

So that in general all Mice, and not only the white Moufe, are most desirous of copulation. And when they are in copulation, they embrace with their tails, filling one another without all delay. By tailing of Salt, they are made very fruitful, and therefore Ariffelle, and the Souldiers of Alexander the Great do report, that Mice by licking one another and by the licking of Sett, do ingender & conceive with young without any other copulation. But what reasons they have to lead them to that opinion, I know not; beside that wonder reported by Pliny and Ariffelle, that in a sertain part of Palia, a female Moule being flit, afunder alive, alighe young famales within hen belly are alfo found pregnant conceived with young.

The is very certain, that for the timethey go, with woung, and too the number they bring

Two miracles in their procreation and multiplication.

forth, they exceed all other bealts, conceiving syry, fourteen saddixteen; days, so that inhath been found by good experience, that she made house having free liberty to litter in a welfel of millet-feed, within lets compain then, half a year the hath brought forth, one hundred and twenty

They live very long, if they be not prevented of their natural course, and dying naturally, they

Volaterranus

They live very long, if they be not prevented of their natural courtes, and dying naturally, they perform the live very long, if they be not prevented of their natural courtes, and dying naturally, they perform the live very long, if they be not prevented of their natural courtes, and kiten another of the said said in the performance of the natural courtes and then another of their said long the creatures of the satting a mounter, and then are in the line of the natural courtes and among the creatures of the satting a mounter of their said long the only caute hold a burning franche in the feature that he had the natural can h

to take vengeance on them for their wickedness, did not give them to much knowledge, nor make them fo wile as the beafts to avoid his judgement, and their own destruction; and therefore mark what followed. For these beasts were no sooner out of the City, but suddenly in the night time. came fuch a lamentable Earth-quake and strong tempest, that all the houses did not only fall down. and not one of them flood upright, to the flaughter of men, women, and children, contained in them; but lest any of them should escape the strokes of the timber and house tops, God sent also such a great floud of waters, by reason of the tempestuous winde which drove the waters out of the Sea upon the Town, that swept them all away, leaving no more behinde then naked and bare significations of former buildings. And not only the City and Citizens perished, but also there was Alianus. ten ships of the Lacedemonians in their port all drowned at that instant.

The wildom of the Mouse appeareth in the preparation of her house; for considering the hath Their natural many enemies, and therefore many means to be hunted from place to place, the committeeth not her wildom, felf to one lodging alone, but provideth many holes; fo that when the is hunted in one place the may more fafely repose her felt in another. Which thing Plantus expresseth in these words; Sed tamen cogitato, Mus pufillus, quam sapiens sit bestia, atatem qui uni cubile nunquam committit suam : cum unum obsiderur, aliunde perfugium querit : that is to fay, it is good to consider the little Mouse, how wife a bealt the is, for the will not commit her life to one lodging, but provideth many harbors, that being molested in one place the may have another refuge to flie unto.

And as their wisdom is admirable in this provision, so also is their love to be commended one to Their natural another, for falling into a veffel of water or other deep thing, out of which they cannot ascend again love to one of themselves, they help one another, by letting down their tails, and if their tails be too short, another, then they lengthen them by this means: they take one anothers tail in their mouth, and so hang two or three in length, until the Mouse which was fallen down take hold on the neathermost, which being performed, they all of them draw her out. Even so Wolves holding one another by their tails, do swim over great Rivers: and thus hath nature granted that to them which is denyed to many men, namely, to love, and to be wife together. But concerning their manners, they are Elianus. evil, apt to feal, infidious, and deceitful; and men also which are of the same disposition with these Their disposibeafts, fearing to do any thing publickly, and yet privately enterprise many deceits, are justly re- tion, and their proved inimitation of fuch beafts. For this cause was it forbidden in Gods Law unto the fews, not fich. only to eat, but to touch Mice, and the Propher Efai ch 66 faith; Comedentes carnem fuillam, & abomina - Proceptus. timem, aig; murem, simul consumentur, inquit Dominus, that is, they which eat Swines flesh , abominati- Arificas. on, and the Mouse, shall be destroyed together, faith the Lord : wherein the Prophet threatneth a cure unto the people, that broke the first Law of God in eating flesh forbidden ; and the Physicians allo say, that the eating of the flesh of Mice engendereth forgetfulness, abomination, and corruption in the stomach.

The eating of bread or other meat which is bitten by Mice, doth encrease in men and children a Hurt by Mice certain disease in their face, and in the flesh, at the roots of the nails of their fingers certain hard to the body of bunches, called by the Venetians, Spelli; and by the Germans, Leidspillen; and by the Latines, Dentes mankinde. Muis: yet it is affirmed, that the flesh of Mice is good for Hawks, to by given them every day, or Medicine of every each other day together with the skin; for it helpeth their intrails, purgeth fleam and cho- Hawks. ler; refraineth the fluxions of the belly; driveth out itones and gravel; flayeth the diffillation of Demetrius. the head to the eyes; and finally corroborates the fromach. Yet we have heard that in the Kingdom of Calcett, they do eat Mice and Fishes roasted in the Sun. And it is said by some Physitians and Magicians, that the flesh is good against melancholy, and the pain of the teeth; but the medicinal vertues we referve it to its proper place.

Play affirmeth a strange wonder, worthy to be remembred and recorded, that when Hamibal be- Esting of fieged Cafelinum, there was a man that fold a Mouse for two hundred pieces of coin, fo great was the Mice. extremity of famine, that the man which fold it, dyed for hunger, and as it should seem through the want of it, but he which bought it lived by eating thereof; the which thing argueth, that necessity, hunger, and famin, maketh men for the fafegard of life, to make more reckoning in extremity of the baleft creatures, then in prosperity they do of the best. For that person which gave so much money for a Mouse, at another time would have scorned to have given so much for four Oxen.

And on the other fide, the wretched love of gain, which caufeth a man to endanger his own life for love of filver. But I rather think that it was the hand of God himself taking vengeance of fuch a covetous disposition, which would not suffer him to live, that like Mids had gotten so

The enemies of Mice are many, not only men, which by fundry artificial devices kill them, be Enemies of cafe of harm, but also beafts and wilde fowl do eat their flesh, and live upon them. And first of all Mice. Cats and Weefile do principally hunt to catch Mice, and have been therefore by the late Writers called Murilegi, for their taking of Mice. And the nature of the Weefil is not only more inclined to Pliny. huntafter them, then the Cat, but is more terrible also unto them; for if the brains of a Weeli, the hair or renner be sprinkled upon Cheese, or any other meat whereto Mice resort, they not only forbear to eat thereof, but also to come in that place. They are also driven away by the sprinkling of theafnes of Weefils; and as all noises make them afraid, so none so much as the skreeching or crying of a Weefil, for at the hearing thereof they all fall aftoraffied. And befides, they have more opportunity to follow and take them then Cats, because their bodies are lesser, and their notes and snowts longer, and therefore they follow them many times into their holes, and very

Varrus.

nimbly pull them forth when they think they are most fecure. Foxes also kill Mice; and in Italy there is a black Snake called Carbonarie, from his colour, refembling coals, which I think to be the there is a Diack Snake caried a around to, from his hunting of Mice: This Snake dech also eat and defame that the Grecians call Myagros, from his hunting of Mice: your Mice. Hawks eat Mice, and all the night-birds, especially the night-crows and Owls. How vour Mice. Blanks eat Mice, and all the highest and property of the forty, how in the presence there hateful a Mouse is to the Elephant, we have shewed already in that story, how in the presence there of he will not touch his meat, nor eat any thing over which a Mouse doth run. Nor yet eat in the cratch or manger wherein a Mouse hath been. Porzellus affirmeth, that there is great love between Mice and Serpents, for fometimes they play together.

Mice and serpents, for sometimes they play a dice, as may appear by Anthologiu, Museus, and others. There is a hatred betwixt Bats, Frogs. and Mice, as may appear by Anthologius, Museus, and others. It is said also that they are hateful to Oysters, whereof I know no reason, except it be because they love their fish. And Alciaim hath a pretty embleme, which he entituleth Captium ob gulam, wherein he sheweth, that a Mouse watcheth an Oyster when he gapeth, and seeing it open, thrusts in his head ne ineweth, that a Moule watcheth an Oyster felt his teeth, presently he closeth his shell again, and so eat the fish; assoon as ever the Oyster felt his teeth, presently he closeth his shell again, and so crusheth the Moules head in pieces, whereby he deciphereth the condition of those men which deftroy themselves to serve their bellies. And thus much for the love and enmity betwirt Miceand

other Beafts.

Now concerning the actions of men, they hunt Mice to be rid from their annoyances, because they do not only destroy the things they eat, and live upon other mens cost; and therefore Parafites are compared unto unto them whom the Germans call Schmotorzer, and Tellerlecker, that is, smellfeasts, and lick-spickets, are compared to Mice, because they live at other mens tables. But allo Mice do defile and corrupt, and make unprofitable what soever they tafte; and therefore the Egyptian when they would describe corruption, do picture a Mouse.

For these causes have men invented many devices, snares, and gins, the general whereof iscalled by the Latines, Muscipula; and by the Gracians, Muspala, and Myagra, the divers and several forms whereof I will not disdain to set down. For the wise Reader must consider, that it is a necessary, or rather more necessary for most men to know how to take Mice, then how to take

Elephants.

And although every woman, and filly Rat-catcher can give instruction enough therein, yet their knowledge cannot excuse my negligence, if I should omit the inventions and devices of the Ancients, whereby they delivered themselves from the annoyances of these beasts. And therefore first of all to declare the manner of catching them in places where corn is kept : Let your Mousetrap be placed to catch Mice, right against the door, but let them have room to come in, and in short time it will so fear them, that they will trouble you no more. But if Mice breed in the ground under crevices, except you fill all the crevices with Mouse-traps, you will never catch them, which

the Inhabitants of the Island Pandataria are fain to do.

There are other kinde of Mouse-traps which do catch Mice alive: and othersome which do kill them, either being pressed down with the weight of it, or stiffed with water, or otherwise, as with a strong piece of Iron being small, and hung right against the button of the trap, on the which piece of Iron they hang meat, and so by that means the Mouse is catched by putting her head through the hole to fnatch at the meat; for fie by ftirring the Iron doth loofen the button, and foher head is thut fast in the hole. And there are other kinde of Mouse-traps which are covered all over, into the which the Moule may run; and if you have put any water therein they are presently sisted. Of all which kinde of traps shall be severally tracted : And first of all those which do catch Mice alive.

The common kinde of this Moule-trap is made of wood, long, and four-cornerwise, and is framed of four boards, but the hinder part is strengthened with strong wiers of Iron, that she may without danger look in to fee what she may get there; and that the smell of that which she findeth there, may allure her to come to it. And the sormer part hath a hole in the top, through which there is put a small piece of Iron; and also there is made a trap-door in form of a Percullis, to the which the Iton is very flightly hung, that when the Mouse cometh to catch at the meat, she is suddenly taken by falling of the same; but the meat which you fasten to the neather end of this Iron hook must be fat, or the crust of cheese or bread; which if it be a little toasted at the fire, it will not be amis, that the Moule may smell it far off. Some do make these kinde of traps double, with one door at one end, and another door at another end. These kinde of Mouse-traps Petrus Crescent. doth call traps

belonging to houses, which shall be spoken of hereaster.

The other kinde of Mouse-trap is made with Iron hooks hung in the round circle; in the midst of the which brim is put a great many of the same wiers, which being made sharp at everyend, are after the form of the top of a creft, or helmet, or as it is made in a bow-net to catch filnes; and upon the hook let there be hung meat, by which means the Mouse coming to the meat, flicketh herself upon the hooks. The manner of making leffer Mouse-traps is with Walnut-tree, and that the middle part of it be not covered, and that there be put to the mouth or brim thereof some kinds of mettle, fo that the open part may bend inward, and that the Mouse may not gnaw that which is within, except the creepeth under: which if the shall do, the shall presently be that in by fir-

3 HAlfo there is another kinde of Mouse-trap which is covered with the bark of a tree, which is of into equal pieces, and laid crofs one over another; but there is ried a Swines skin in the middle, and alfo an earthen pot covered with the same bark, being first sprinkled with corn, that the Mic may custom to come to it, and being dryed with lying, they break in pieces, but you must laythen together again, and fill your pot with water, by the which means affoon as ever they are upon the fame, they fall into the pit, and fo are stifled.

And also it is reported of those which have tryed the same, that if Mice sall into a vessel without water, and remain there a long time without meat, that then they devour one another, but if they remain there so long until one among them all be left alone, that is to say, the strongest of them all, and that he be suffered to go out, wheresoever he shall finde any Mice he will eat them up, and they shall have much ado to escape him, because he hath been so long accustomed unto them. I was told also of a certain friend of mine, that a man of Senenfis did set a purse in a hollow place, and made it to open and thut by some devise, so that at length he took a Mouse. which Moule he fed only with the flesh of Mice, and after he had fed it so a long time, he let it 10. who killed all the Mice he did meet, and was not fatisfied with them, but went into every hole that he could finde, and eat them up also. Also Mice are taken in vessels, from Grescentier whence they cannot escape, upon the which vessel let there be put a small staffe, which is so cut in the middle, that the may only hold her felf by the meat, and when you have fo done, put the kernel of a Nut upon the middle of the staffe; to the which the Mouse coming, doth fall into the veffel with the staffe, and they will be stifled if there be any water; but if there be none she will be

And again, he telleth of another manner of catching of Mice, which is as great as the first, and it is after this manner: Take two smooth boards about the length of thy arm, and in breadth half thy arm, but joyn it so together, that they may be distant from the lower part in length some four fingers or little less, with two small spindles or clefts, which must be at every end one, and saften Paper under them, and put a piece of paste therein, being cut overthwart in the middle, but you must not fasten it nigh the middle, and let it be so bound, that it may easily be lifted up betwist the spindles; that if by slipping it slould be altered, it might be brought again, to the same form. But the two spindles spoken of before, ought to be joyned together in the ends above, and beyond them another small spindle to be made, which may hold in the middle a crooked wedge or butten, upon the which may be hanged a piece of Hogs skin, so that one of them may easily be turned upfidedown with the skin, and put thereunto a little piece of earth or flick, that the Mice may easily come to it : So that how many Mice soever shall come thereto, and to the meat, shall be taken, always by rowling the Paper into his wonted place.

There's another manner alfo, which is to make a round piece of wood fastened on both sides with Needles, and made to that the hinder part of it weigh heavier then the former, and that it fund an inch higher then the other, and then when you have fo placed it, throw some corn thereon, that the Mice may be allured thereto, and tie also a piece of flesh upon the former end of it; and fo the Moule going into the middle, by the rowling off the same, slippeth into the kettle which fundeth under it, which must be half full of water, the circle presently being as it was before, that very often many Mice are eastered in one night by this work; all falling into the kettle. Also there Crescenten, are many kindes of Mice-traps, where Mice do perish by the weight thereof, and they are made of a small piece of wood made hollow, into the which shall fall down another small piece of wood; but ir must be made so, that it may fall weighty to press down the Mice going to the meat, and let the meat be tied to another little small piece of wood, which being touched, the heavy piece doth pre-

fently fall down, and fo by that means the Moufe is taken,

Our Country men do make a trap which is fomewhat like to this, let two pieces of boards be joyned together one foot broad, & two foot long, and afterwards let there be put in them a wooden pin, which you must fasten to the lower board; so that it may not touch the uppermost; and you mult fet it fo, that the former part may eafily move backward and forward; but moreover, the former board must be fastened to the hinder, like the fashion of a Gibbet or Gallows, with two pieces of wood flanding upright, one being put overthwart, or after the fashion of the Greek letter 11, and it mitt fland fome nine inches high, and as broad as the board will suffer you, and let the meat be hungin the middle of it, but that board which is uppermost, must touch both the ends of the other, and notched according to the breadth, the notch being made after the following discovery and not two parts; and another finall piece of wood must be put to that which is uppermost, almost two fingers long and one finger broad and let there he not into the lower most has piece of wood must be put to that which is uppermost, a most finger broad and let there he not into the lower most has piece of wood with fingers long, and one finger broad, and let there be put into the lower notch a piece of wood with meat at it, so that it may be flightly fasteried to the brim of the uppermost that the meat being pre-sently touched, the other may the easiler fast.

And you may lay a Hone upon the uppermiost board, that it may fall the heavier. And there are some allo which to the lower board do fasten iron piss; made very sharp; against the which the Miceare driven by the Weight of the fall. Furthermore, there is another kinde of trap made to cover them alive, one part of it cut out of a small piece of wood, the length of the paim of thy hand, and the breadth of one finger, and let the other part of it be cut after the form of a wedge: and let the other part of it be cut after the form of a wedge: let this piece of wood be erected like a livile pillar, and let the wedge be put into the north of another prece of wood, which must be made equal with the other; or very little shorter: and this pillar must be so made, that the Moule may not perish before the come to the meat: the wood where the meat must stand, ought to be a span long, and you must fasten the meat about the middle of it, but the former many the many stands and stands he made former part of it must have a cleft, which must begin a little from the brim, and shall be made almost the state of the must have a cleft, which must begin a little from the brim, and shall be made almost the length of two fingers, and you must make it with two straight corners, and take away half the breadth of the wood. These three pieces of wood being thus made ready, thou

There is also another manner of Mouse-trap used among us, which is, let there be a hole made and compassed about with a board of a foot long, and five or fix fingers broad, the compass where of must be four lingers; into this hole leg there be put a vessel made of wood the length of ones fish, or must be rour inigers; and in the middle of each fide of this veffel let there be made a hole, but round and very deep; and made of Iron with meat, and let it be compassed about with a small wherein there is put in a thread made of Iron with meat, and let it be compassed about with a small wherein there is put in a thread which hangeth down thread which must be fastened overthwart the hole : and the part of the thread which hangeth down must be crooked, that the meat may be fastened thereto, and there must be a piece of the thread munt be crooke, which may be tied a stronger piece of wood, which is the thread whereon the without, to the which the Mouse is taken, by putting her head into the vessel to catch

And also Mice are taken otherwise, with a great Cane wherein there is a knot, and in thetopor at the meat. it let there be made a little bow with a Lute string, and there stick a great needle in the middle of the pole of the Cane, and let the pole be made just in the middle, and let there be bound a piece of fielh pore of the Cane, and the take Mouse shall bite, and move the skin, that then the string slippeth down, and so the needle pierceth through his head, and holdeth him that he cannot run away. But among all the rest, there is an excellent piece of workmanship to catch Mice; which I will here fet down: Take a piece of wood, the length of both thy filts, one fift broad, and two fingers thick, and let there be cut off about some two fingers, a little beyond the middle of half the breadth. And that breadth where it was cut, ought to be more declining and lower, after the manner of this letter A. And you must put to the side of this a piece of wood, half a circle long, bending, and in the middle part of each fide holes pierced through, to that the half circle may be itrait, and plainly placed to the foundation of the wood, that the trap being made, it may reft upon the same half circle, and upon this half circle let there be placed Iron nails very sharp, so that the instrument by falling down may cover the Irons of the half circle affoon as ever they touch the fame.

Furthermore, there is another manner of trap, when a veffel out of which they cannot escape, is filled half up with water, and upon the top thereof Oatmeal is put, which will fwim, and not fink, making the uppermost face of the water to feem white, and folid, whereunto when the Moule cometh, the leapeth into the Oatmeal, and fo is drowned : And the like may be done with chafe mingled with Oatmeal: and this in all traps must be observed, wherein Mice are taken alive, that they be presently taken forth, for if they make water in the place, their fellows will for ever super the trap, and never come near it, till the favour of the urine be abolished.

I alladius faith, that the thick froth of Oyl, being infused into a dish or brasen Caldron, and set in the middle of the house in the night time, will draw all the Mice untoit, wherein they shall slick

fast, and not be able to escape. Pliny faith, that if a Moufe be gelded alive, and fo let go, the will drive away all the relidue; but this is to be understood of the Sorex. If the head of a Mouse be flead; or if a male Mouse be flead all over, or her tail cut off; or if her leg be bound to a post in the house, or a bell be hung about her neck, and so turned going, the will drive away all her fellows. And (Plin) sith) that the smoke of the leaves of the Ewe tree, because they are a poyson, will kill Mice, so also will Libbards-bane, and Henbane-seed, and Wolf-bane, for which cause they are severally called Mylly not, and the roots of Wolf-bane, are commonly fold in Savoy unto the Country people for that pur pose.

In Germany they mingle it with Oarmeal, and so lay it in balls to kill Mice. The fume of Wallwort, Calcauth, Parlely, Origanum, and Deaths-herb do also kill Mice: you may also drive them away with the sume of the stone Hæmatites, and with green Tamarisk, with the hoof of a Mule, or of Nitre, or the aftes of a Weefil, or a Cat in water, or the gall of an Orput

The feed of Cowcumbers being fod, and sprinkled upon any thing. Mice will never south it, likewise wilde Cowcumber and Coloquintida, kill Mice. To keep Mice from Corn, make more ter of the froth of Oyl mingled together with chaff, and let them well dry, and afterwards be wrought throughly, then plaister the walls of course and afterward are dry wrought throughly, then plainer the walls of your garnery therewith, and when they are dry cast more froth of Oyl upon them, and afterwards carry in your corn, and the Micemili never

Wormwood laid among clothes, and skins, defend them from Mice: And also the water of Worm-

wood fod, fprinkled upon clothes hath the same operation. Ink tempered with water, wherein Wormwood hath been washed, or fod, causeth that the Parch

ment and Paper written therewith, shall never be eaten, or souched with Mice. Anatolism and Tarentinus, in the discourse of the granery or barn, do write, that Milkshiffe inpled with Hone Warn, and Gas Florida the granery or barn, do write, that Milkshiffe

mingled with Hony, Water, and fine Flower, or Mil-duft, made into little balls, and laid when Mice may eat of it, doth make them blinde if they tall thereof. White Hellebore mixed with pottage, or the feeds of wilde Cowcumber, Coloquintida, and Meal, mingled with black Hellehore, and

Of the Monse. Pur into Cheele or Bread, or any other kinde of far meat, killeth both Rats and Mice. So likewife a white Camelion fod in broth, mingled with water and Oyl, killeth Dogs, Swine and Mice.

The juyce of the root of the herb Camelion, mixed with Water and Oyl, draweth Mice unto it; and killeth them by tasting thereof, if they drink not presently: so also doth Henbane. The roots of the bramble Tree, mingled with Butter, Bread, or Hony, Elecampane, and Sea Onions, Scammony, wilde Sparage, Arlenick, Mug-wort, otherwife called Mouse-wort', mingled with Lard in small pieces, with Auripigment, killeth Wolfs and Mice; and in some Countries, for the better Crescentiendispersing of the poyson, set drink beside the same, whereof assoon as they tast, they swell and die; sis, har I have feen them die without drinking at all. Mice and Wolfs, if they tast of the wilde Rose, and drink after it, do not only die, but also fall into madness and bite their fellows, communicating the quality of the disease to every one they bite. Flesh cut into little pieces, and fryed with Butter Cardan, in a frying pan, and afterwards when it is cold, adde half so much soft pitch thereto, and mingle it together, rowling up the flesh in the Pitch; then distribute it upon little bords, and set it in the place, and places whereunto the Mice do much refort, and water beside it, and when that they have tailed of it a little, they are so eagerly a thirst, that they drink and die.

The like I may say of Rats-bane, Quick-silver, Sublimate, and Precipitate, and divers other

things; and thus much may fuffice for the catching, taking, and killing of Mice, whereunto I may adde the use of their members and parts, not medicinal, but natural, although I have touched it here-

The Scythians were wont to be clad with the skins of Mice and Woolfs, and it is observed, that when Mice cry and screeketh above their ordinary custom, it presageth an alteration and change of the weather; and thus much shall suffice for their natural discourse.

Having thus discoursed of the nature of the vulgar Mouse, I may also add the moral use thereof, The moral storas I finde it recorded among learned Writers, delivered either in History, or in Proverb. It is re- ry of Mice, ported of Glaucus the fon of Minos and Pasipbae; that while he followed a Mouse to take her, he fell into a vessel of Hony; but after Polyades the Prophet, by laying an herb on him, raised him again Tzetzes. to life. Hatto an Archbishop of Meiz in the frontiers of Germany, was destroyed by Mice, or as other fay by Rats: but the words of Textor are:

Hatto Archiepiscopus Moguntinus à muribus fertur devoratus.

And the error may proceed, because that Mus is a general word for the Rat and Mouse; and therefore they which have thought it an unreasonable thing, that so small beasts should destroy so mighty a Prince, have rather attributed it to the Rats then to the Mice; but they ought to have remembred, that itwasan extraordinary judgement of God to punish a cruel covetous, wretch, and that therefore it was easie for him to make the little Mouse his instrument, as the great Rat : for we read, that Herod was devoured by Worms; and other have been eaten up with Lice. Adrian the Pope was strangled by a Fly; and therefore Hatto an Archbishop might aswell perish through the afflicting hand of God by a multitude of Mice.

Heliogabalus that wretch, amongst other his monstrous desires, and Tyrannical commands, Lampridias affirmeth, that upon a time he commanded, that there should be brought unto him tenthoufand Mice alive, a thousand Weesils, and a thousand Sorices, or wilde Field-mice, so base were his thoughts, that while he should have attended his Emperial calling, and hearkened to the suits and complaints of poor distressed subjects, he was busied in killing of Mice, and therefore in antient time, a Moule-killer was taken for an opprobrious speech, for a base, sluggish, and idle

The like is reported of a Muscovian Emperour, who to afflict his people, and to gather mony from them, commanded the Citizens of Musco, to bring him a peck full of Fleas: whereunto the reopleanswered, that if they could take so many, yet could not they keep them together from kaping away. And Mice have been brought into publick spectacle, because at Lavinium they. grawed afunder the thields of filver; and it was afterward judged a prodigy; for there followed the Marfick war. When the Soythians understood that Darius with his great Army, stood in need of viduals, they sent unto him a Provant-master with these presents or gifts, a Bird, a Mouse, a Frog, and five dares. At the receit whereof the Persians wondered what should be meant thereby; and demanded of the messenger the meaning of the mystery. But the Ambassador answered, he knew not any fignification of his prefents, but only received charge to deliver them, and make halt back again, and to bid the Persians, if they were wife, to lay their wits together, to know and understand the meaning thereof. When the Persians heard him say so, they fell to consultation. Darius gave his Herodotus. opinion, that the Mouse, signified the earth; the Frog, the waters; the Bird, Horses; and the Darts warlike furniture and strength of forces, and that the Scythians by sending all these unto them, yeelded that the Persians should be Lords of their Land, Sea, Horses, and themselves, and that therefore they ought to be of good courage.

But one Gobriss, a grave Counsellor, who was one of the seven that slew the Magi, or Wizards, answered otherwise, for his conjecture was more true: for said he; O Perse, nife effects ut aves subpletis in Celum, aut ut Mures subeatie terram, aut ut rane infiliatie in paludes, non remeabitis unde venistie the fagilitie confedit: O ye Persians, except ye become like Birds, to file up into heaven; or like Mice, to creep into the earth; or like Frogs, to leap into the waters, you shall not return hack

Cato.

Tragus.

Austolius.

Avicen.

Paxausus.

back again unto the place from whence you came, and fo indeed it came to pass. We read I Sam. s. back again unto the piace from whence you taken, and they kept it in their Temple at Hazthat when the Ark of God was taken by the hand of the Lord fell upon their Princes, and he smote them with Emrods, in the bottom of their belly, that is, God punished them with Mice, for he afflicted their bodies, and the fruits of the earth, for which cause cap. 6 they advice with themselves, to send back again the Ark of of the earth, torwinen caute and of the Lord with a present of Golden Mice. Outd, Homer, and Orpheus, call Apollo Smyntheus, for the the Lord with a present or Solden Ruce. Now the faigned cause thereof is thus related by Cretions in ancient time called Mice Sminthe: Now the faigned cause thereof is thus related by

There was one Crish which was a Priest of Apollo; who neglected his daily sacrifice, for the Ælianus: which through abundance of Mice he was deprived of the fruits of the earth, for they devoured which through abundance of blice in was moved; and taking pity of the milery, appeared to one all. At which loss Apollo himself was moved; all. At which 1018 appear infinitely than to tell Crinie, that all the cause of that penury was, for Horda a Neat-heard, commanding him to tell Crinie, that all the cause of that penury was, for that he had omitted his accustomed sacrifice, and that it was his duty to offer them again disgently, or else it would be far worse afterward. Grinis upon the admonition amended the fault, gently, or ene it would be tall the devouring Mice with his darts, whereupon he was called and immediately Apollo killed all the devouring Mice with his darts, whereupon he was called and infinediately opens again fay, that among the Rollians, at Trom and Hamanitus, they worshipped Mice and Apollo both together, and that under his Altar they had meat and nourishment, and al. fo holes to live in fafely: and the reason was; because once many thousand of Mice invaded the corn fields of Eolia and Troy, cutting down the same before it was ripe, and also frustrating the husbandman of fruit and hope: this evil caused them to go to Delphor, to ask counsel at the Orack what they should do to be delivered from that extremity; where the Oracle gave answer that they should go sacrifice to Apollo Smyntheas; and afterward they had sacrificed, they were delivered from the Mice, and that therefore they placed a statue or figure of a Mouse in the Temple

of Apollo.

When the Trojans came out of Greet, to feek a habitation for themselves, they received an Oracle, that they should there dwell, where the Inhabitants that were born of the earth should setupon them; the accomplishing whereof fell out about Hamaxitus; for in the night time a great company of wilde Mice fet upon their bows, quivers, and ftrings, leathers of their bucklers, and all fuch fost instruments, whereby the people knew, that that was the place, wherein the Oracle had affigned them to build the City; and therefore there they builded Ida, fo called after the name of Ida in Greet: and to conclude, we do read that Mice have been facrificed, for the Arcadians are faid first of all to have facrificed to their Gods a Mouse; and secondly a white Florse; and sally the

leaves of an Oak.

And to conclude, Ælianus telleth one strange story of Mice in Heracira, that there is not one of them which toucheth any thing that is confecrated to Religion, or to the service of their Gods, Infomuch, that they touch not their Vines which are facred to religious ufes, but fuffer them to come to their natural maturity, but depart out of the Island, to the intent that neither hunger nor folly cause them to touch that which is dedicated to divine uses. And thus much for the natural and moral hory of Mice; now followeth the medicinal.

The Medicines of the Mouse.

Albertw.

The flesh of a Mouse is hot and fost, and very little or nothing fat, and doth expel black and melancholy choler. A Mouse being flead or having his skin pulled off, and afterwards cut through the middle, and put unto a wound or fore wherein there is the head of a Dart or Arrow, or any other thing what foever within the wound, will prefently and very easily exhale and draw them out of the fame. Mice being cut and placed unto wounds which have been bitten by Serpents, or put to place which are stinged by them, do very effectually, and in short space of time cure and persessly best them. Mice which do lurk and inhabit in Houses, being cut in twain, and put unto the wounds which are new made by Scorpions, doth very speedily heal them.

Marcellus. Dioscorides.

A young Mouse being mingled with Salt is an excellent remedy against the biting of the Mouse called a Shrew, which biting Horses and labouring Cattel, it doth venome until it come unto the heart, and then they die, except the aforesaid remedy be used. The Shrew also himself being bruifed and laid unto the place which was bitten, is an excellent and very profitable remedy against

Pliny. Marcellus.

A Mouse being divided and put or laid upon Warts, will heal them and quite abolish them, of what kinde foever they shall be. The fat which is distilled from Mice, being mixed with a little Goofe-greafe and boyled together, is an excellent and medicinable cure for the alwaying and mollifying of fwellings and hard lumps or knots which do usually arise in the fieth. Young heing bearen into four history and hard lumps or knots which do usually arise in the fieth.

Pliny.

being beaten into small bits or pieces, and mixed with old Wine, and so boyled or baked, unil they come unto a temperate and mollifying medicine; if it be anointed upon the eye-lids, it will very easily procure hair to grow thereon. The same being unbeaten and roasted, and so given to little children to eat, will quickly dry up the froath or spittle which aboundeth in their mouth. That are certain of the wills man or Mark. are certain of the wife men or Magi, who think it good that a Moufe should be flead, and givento those which are troubled with the Tooth-ach, twite in a month to be eaten. The water wheten a Month herb bear for the troubled with the Tooth-ach, twite in a month to be eaten. in a Mouse hath been sod or boyled, is very wholesome and profitable for those to drink who are troubled with the inflammation of the jaws or the difease called the Squinty.

but especially those of Africk, having their skin pull'doff, and well steeped in Oyl, and rubbed with Salt, and fo boiled, and afterwards taken in drink, are very medicinable for those which have any pain or trouble in their lights and lungs The same medicine used in the aforesaid manner is very Pliny. profitable for those which are troubled with a filthy, mattery, and bloudy spitting out with

Of the Monse.

Sodden Mice are exceeding good to restrain and hold in the urine of Infants or children being too abundant, if they be given in some pleasant or delightsome drink. Mice also being cut in twain. and laid unto the feet or legs of those which are gowty is an excellent remedy and cure for them. Mice being dryed and beaten to powder, doe very effectually heal and cure those which are scalded or burned with hot water, or fire. Cypres nuts being burned and pounded, or beaten into dust, Marcellus. and mixed with the dust of the hoof of a male or female Mule, being dryed or stamped small, and the Oyl of Myrtle added unto the same, with the dirt or dung of Mice being also beaten; and with the dung of a Hedge-hog new made, and with red Arfenick: and all mingled together with Vinegar, and moift or liquid Pitch and put unto the head of any one who is troubled with the abundance and loofe hanging down or over-growning of his hair, it will very speedily and without any difficulty eafe him of the fame.

The dust of a Mouse pounded and beaten to powder, and mingled with a certain Oyl, is very good and wholesome, for those which are grieved with a Tetter or icab, which may over-run their whole The brains or tail of a Mouse being dryed and beaten to powder, is very medicinable for Pliny, those which are troubled with the casting and shedding of their hair; as also for the disease called the Foxes evill; but this operation will work more effectually, if the shedding of the hair doth happen by any venom or poyfon. The fame in operation hath the whole body of the Moufe being

used in the aforesaid manner.

There is also another excellent remedy to cure and heal the aforesaid disease, which is this; To Galen. take Mice which inhabit in houses, and to burn or dry them in a pot, and then beat them; and being so used, to mix them with Oyl of Lawrel, and to rub the hairs which are like to fall or shed with Garlick; and to put them all together into a Frontlet or fore-head cloth, and daily to keep the fame medicine or plaister unto them, until the hair do grow fast, and they be rid of that disease. There is also another remedy for the same disease, which is this: To burna Mouse, and beat him into powder, Galen.

and then to mingle the fame with Hony, and the greafe of a Bear, and so to anoint the head, and this saccounted for a very speedy and effectual cure!

The dust or powder of Mice being mixed with Hony and Oyl of Roses, and so baked, or boiled Pliny. together, and afterward diffilled into a clear water, and to poured into the ears of any one which is def, or troubled with any pain in his ears, and it will quickly bring him help and remedy. The dust Marcellus. of adryed Mouse being also mingled with Hony, and rubbed upon the teeth of any one which is troubled with a stinking breath; will presently take away the savour thereof. If the urine of a man or woman be too fluent and abundant, let them take the dust or powder of a dryed Mouse, being besten and stamped, and mix it with Winesor with Goats milk, and so drink it up, and he shall speedily have remedy. The grievous and violett inflammation or turning of the eye-lids, is cured after Galen. this manner: First, they take the fielh of the Mice, assoon as ever it is beaten small, and mingle it with the yolk of an Egge, and mollifie it into a falve or plaister like unto wax, and then put it into a linnen cloth, and so wrap it upon the eye-lids in the time of fleep, and it will easily bring help and

There is an excellent remedy for the over-spreading of the eyes, or to cure the disease in them. called the Pinand the Web; of to help them which are altogether blinde, which is this: To take the bloud of a Mouse, the gall of a Cock, and some part or quantity of womans milk, and to take of each of them alike, and then to mingle or mix them together, and being well wrought or kneaded until it come to an ointment, to rub or spread it upon the eyes: and this will in very short space help them

unto their fight; for it hath been tryed; and hath helped many The skin of a Mouse being burned or dryed, and beaten into powder, and so mingled with Vine- Galenus. gar, and then abointed upon the head of any one who is pained or troubled with the Head-ach, it Paral. 3.16. wil presently ease and help him. The head of a Mouse being also born or carryed in a linnen cloth, Pliny, doth cure the same disease: LThe heads of Mice being burned, and beaten into small powder, and then mixed or mingled with Hony, and lo anointed upon the legs or feet of them which are troubled Galenus. with the Gowt, are excellent good and wholesome for the curing of that grievous disease. The same vertue hath the tails or bodies of Mice, being used in the aforesaid manner in them. Some do Pliny, think, that the aforesaid disease is more speedily and effectually cured after this manner : First, to the a Beetle or Horse-fly and samp it all to pieces, and then to mingle it with fost and liquid Pitch, the skin being prepared or made ready with Nitre: but there must be great care taken, that it eat not too far in the flesh: then to take the head of a Moule, and the gall and dung of a Moule, and mingle them together with Ling wore and Pepper, and so to amoint them, and spread them upon the aforesaid eaten or lanced wounds: and this is very much commended for a very good and intelliging. ble cure for the aforesaid disease.

The heads of Mice dryed and beaten into powder or duft, and then mixed with Hony, and to Sextur. anointed upon the eyes for the space of ten days together, will clarifie the eyes, and expet all pain or blemithes from them... Of the heads of Mice being burned, is made that excellent powder, Pliny. for the feowring and clenfing of the teeth called Tooth-foap : unto which if Spikerlard be

Scholiaft. Lic.





Marcellus.

added or mingled, it will take away any filthy fent or strong savour in the mouth. The brains of added or minged, and put or steeped in Wine, and stamped, and beaten small, and anointed upon the brow or tore-head of any one who is troubled with a pain or ach in the head, and he shall soon finde ease and remedy. If any man shall but touch or kiss with his mouth the snowt or nostrils of a Mouse, and be troubled with the disease called the Rhume, which falleth down and stuffeth the notheris, he shall in very short space be eased of the same. The Magi or wise men do very much commend this medicine for the expelling of a quartain Ague or Fever, which is thus; To take the note or snowt of a Mouse, as also the very tops of the ears, and bruise them together, and after. ward tie them in a linnen cloth, which hath had Roses or Rose-leaves in the same, and then binde them unto the arms or wrifts of him which is fo troubled, and they will very effectually and foce. dily sure and heal him. For the rottennels and deminishing of the teeth, the best remedy it to take a living Mouse, and to take out one of her teeth, whether the greatest or the least it is no great marter, and hang it by the teeth of the party grieved : but first kill the Moule from whom you had the cooth, and he shall presently have ease and help of his pain. The heart of a living Mouse being taken out, and hanged upon the left arm of any woman, is of fuch force and power, as it will cause her never to conceive. The laps or fillets of the liver of a Mouse, being beaten small and mingled with four drams of fowre and unpleasant Wine, is an excellent remedy for those which are troubled with quakings in their joynts, as also for Fevers and shaking Agues. A Mouse being cut or parted in the conjunction of the Sun and the Moon; and the liver pulled out and roafted or boiled, and given to one which is troubled with the aforefaid dilease to eat, will very speedily and without any difficulty or pain cure and heal him of the same. The gall of a Mouse being beaten very fmall, and steeped or washed in Vinegar, and so poured or distilled into the ears of any one who is deaf or thick of hearing, or hath any ach or pain in the same, is counted for the chiefest, and most singular and chiefest remedy or cure which is used for the same.

The dung or dirt of a Mouse being new made, is very profitable for those which are troubled

with the difease called the Sciatica, or Hip-gowt, anointed or rubbed upon the same. Mouse-dung

being also mingled with Vinegar and Oyl of Roses, and so anointed or spread upon the fore head or

temples of any one who is troubled with the head-ach, will presently ease and help him of the sme. The gum called Benzoin being mixed with Wine and Safron, and Pepper; as also with the dirt or dung of Mice being new made, and mixed with Vinegar, and mingled all in one medicine, and fo

strained and given to one to drink, which is spare and lean, in some shore space or time it will make The dung or dirt of a Mouse being mingled with certain other medicines, is very good and

wholesome for those which are troubled with Tenters, and dry scabs which over-runthowhole The dung of Mice being mingled with the dult, or powder of Frankincenfe, with a little red

Arfenick added thereunto, is a very profitable and wholesome medicine for those to use which are

troubled with little hard red bunches and swellings atiling in divers and several parts of the body. Seven pills being taken out of the dung of a Moule, and mingled wish Vinegar, and anointed upon the fore-head and temples, of those which are grieved therein, will very speedity help and

The inward parts of earth mixed with Mouse-dung, white Pepper, and Myrrhe, beingof each of them half an ounce, and afterwards mingled with Vinegar all together; and so anointed upon the

head of any one which is troubled with the Megrin, will very effectually and speedity esteandrid him of the same. The herb called Strumus bearen together with Mouse-dung, and afterwards

mixed with Vinegar, is an excellent remedy against the swellings in the head, or little hintches which

Galen.

Mirep (us .

Sextus.

Pliny.

Varro.

Aichig nes.

Marcellus.

Myrepfus.

Galenns.

Pliny.

ariting therein become fores, and are full of matter and filthy corruption. The dung or dirt of Mice being melted, diffolved, and mingled with Vinegar, and then rubbed upon the head of any one who is troubled with the fourf or skaples that each in a bathe or stone, will prefently expelled The dung of Mice being mingled with Frankincenfe, and fo beaten or tempered together until they come unto the likeness or thickness of Hony, and then anointed upon the legson feet of any one that is troubled with the Gown, he shall finde present help and remedy. The famedicale also is very effectually cured by the dung of a Moule, and burned on scorched Barley mingled to gether, of each being the same weight or quantity, and afterwards mixed with Vinegataltogether and to forest or analysis and to forest or analysis and to forest or analysis and the fo ther, and fo fpread or anointed upon the difeafed parte. There is also another excelent remedy, for curing of the aforefaid difease, which is thus, To take Cantharides, and broke themal to pieces, and mingle them with foft on liquid Pitch, and also with Nitre, and so anoint or ubthen upon the skin being prepared for the purpose; but there must be great care had, that the skin be not rubbed or lanced too far. Afterwards unto the wound fo made, shere must be taken the beats, galls, and dung of Mice, being mixed with the herb Lingwort, and Peppen; and so heaten all toge ther until they come unto a temperate salve or medicine, and then anointed upon the said wounds, and they will in very short space cure the same. The bairs and dung of a Moufe, parched or dryed by the fire, and anointed upon the eye-lide of any one which are pield or bare, will prefently procure hair to grow thereon. Moufe-dung being dryed in the shade is an excellent remedy against the voiding or spiring fame is also very good to stanch the bloud which issueth from wounds being new made. White Sceny-feed, and the dung of a Mouse or Hare being put into broth, with the stem or falk of Fennil, and so boyled together, and afterwards given unto a woman to drink who is destitute of milk in her breasts, will presently and very speedily procure her milk in great abun-

The dung of Mice being Reeped or washed in rain water, doth ease and refresh the swelling of Screenes. womens dugs in their time of delivery. The dung of a Moute being given in any drink or liquor to one that is troubled with the disease called the Colick and stone to drink, will in very thort space or time cure him of the same. Mouse-dung being also taken in drink, doth loose short space or time care him of the lame. Moule-dung being also taken in atink, doth loose the body of either man or woman, how fall foever they be bound. There is an excellent remedy arising from Mouse-dung against the Sciatica, or Hip-gowt, which is this: To take nine grains of a Marcelus, Moules dung mixed or mingled with half a pinte of Wine, and given to the party grieved upon a bench or foot-stool to drink, so that he drink it standing upon that foot only which paineth him, even at the San rising, and having so drunk it, let him leap down, and affectivated let him leap Disserted. three times, and let him do this but three days together, and he hall have prelent help and remedy of his disease.

Mouse-dung mixed with Frankincense and sweet Wine, and so drink by any one which is trou- Autoen. bled with the Colick and Stone, will presently ease him of the fame. But the dang of Mice mingled with Frankincense, Water, and Hony, and so boyled together, and drunk, doth not only drive away the pain of the aforesaid disease, but also doth break and quite distolye the Stone. Mouse-dung also being taken in drink by it self alone; doth dissolve and melt the Stone in the Bladder. The Pliny. same being also boyled in water, is very good and profitable for those which cannot make water. The same being new made and anointed upon the belly of any one who is troubled with the Colick or Stone, shall finde present ease and remedy thereby.

There is yet moreover another excellent medicine proceeding from this dung, whereby the finit in a womans womb may be brought forth either dead or putrified without any hurt or prejudice unto the woman, which is thus; First to take Egyptian Salt, Mouse dung and Gourds which are fowen Hippocrates. to the woman, which is thus; First to take respitan Sait, Mouse, aung and Courtes which are lower in Woods, and afterwards to pour in half a pinte of Hony, being half boyled, and to cast one dram of Rozen into the Hony, the Gourds, and the Mouse dail, and beat them well and throughly together, and then rowl them up, and fashion them in the manner of Accours, and put them to the belly of the party to grieved as often as you shall think it meet and convenient and in using this some short state or time, you shall see the aforesaid putrified that to proceed and iffue forth.

Mouse-dung being parched or burned, and mingled with Hony, is very good and medicinable Avicen. aswell for those which are troubled with the swellings in their legs and feet; as also for those whose eyelids are pilled and bald, to make hair to grow again upon them, being spread or anointed thereupon. The dung of Mice being dryed and beaten into small dust or powder, and put into the teeth of any one which are hollow, will presently expel away all pain from them, and also confirm and make the teeth strong. The dust or powder which proceedeth from Mouse-dung, is also very good Marcellus. to cure any disease in the fundament of either man or woman.

The urine of a Mouse is of such strong force, that if it shall but touch any part of a mans body. it will eat unto the very bones. The bitings of Mice are healed by no other means but by green Figs and Garlick being mixed or mingled together, and fo anointed thereupon.

of the RAT.

There is no doubt that this Beast belongeth also to the rank of Mire, and the name thereof we have showed already, is common both to the French; Spanish; Italian, and English, and it Rayor great may seem to be derived from the Greek word Rasses, or Henrek; or Rispo, for the Greetiaus infe domentical all those words. And this beast is sour times so big as the common Monse; being of a blackish Mosses down the belly, having a long head inder much unlike the head of the of Rass and Martin; short and round ears, a reasonable rough skin, short legs, and song claws, and exceeding steat eyes, such as can see very perfectly in the dark night, and more perfectly then by, caudic light; with their nails they climbe up steep and hard walls, these trail is very long, and almost to partake with the nature of Serpents. The quantity of their body is much like a Weefill; and sometime you shall see a Rat exceeding the common stature, which the Common call Raisen Rus. to partake with the nature of Serpents. The quantity of their body is much like a Weelils; and sometime you shall see a Rat exceeding the common stature, which the Germani call Ratesy Kunighte King of Rats, because of his larger and greater body; and they say that the selfer bring him meat, and he lyeth idle. But my opinion is, that as we'read of the Dor-moule, she nourished her parent when side is old; to likewish the Wounger Rats bring stood unto the elder, because through their are; they are no in the wife the Wounger Rats bring stood unto the elder, because through their are; they are no interimed the wife Rats, as was once seen in Germany, takeny meddy shure of body. Sometimes you shall be wiste Rats, as was once seen in Germany, takeny beard. And are abstract in Germany, about the Temple casted the Church of S. Hylaric, they abound in greater number their in other plates. They do not lie in the earth like Mice, except in the vally of sachim, where for the Summer time they sortake houses, and go into Cony holes, but

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Alexius Pedemontants.

Mouse-dung being dryed in the shade is an excellent remedy, against the volume of bloud which slowesh from some parts of the body, but especially from the belly. Since

but in the Winter time they return to the houses again. They are more novsome then the little Mouse, for they live by stealth, and feed upon the same meat that they feed upon, and therefore as they exceed in quantity, fo they devour more, and do far more harm. They are killed by the same poysons and meats that the common Mice are killed, except Wolf-bane; for if they eat thereof, they vomit it up again, and are fafe. They are also taken in the same traps, but three or sour times so big: Their flesh is far more hot and sharp then the flesh of the vulgar Mouse, as we have gathered by the diffection of it, and therefore in operation it is very like that it expelleth and dryeth more then the

Medicines by Rats.

Poylon of

The excrements are also of the fame vertue; and with the dung of Rats the Physicians cure the falling off the hair. And it is said also that when they rage in luft, and follow their copulation, they are more venemous and dangerous then at other times. For if the urine do fall upon the bare place of a man, it maketh the flesh rot unto the bones, neither will it suffer any fcar to be made upon the ulcer; and thus much of the vul-

of the WATER.RAT.

Names of Wa. Seeing there are two kindes of terrais. Seats, one of the earth called Railm terrestrie, and the other of the water called Rattus Fluviatilis, of which we are now to entreat, being also called of the Latines, Mus aquaticus; by the Germans, Twaffermam, and Wafferrat; by the Italians, Sorgomogange; by the French, Rat d'eau. This beaft hunteth fishes in the Winter, and have certain caves in the water fides, and banks of the Rivers or Ponds: For which occasion it being seen in the waters, deceiveth their expectation which look for the return of it to the land. And this beaft hath been forgotten by the Ancients, for they have left

termats.

A wonder in female Rate

of it no description nor story, because it liveth partly in the water, and partly on the land, and therefore he faid true, that spake of the habitation and place of abode of this beat, in this sort, Places of Wa- Ego non in fluviti, nec alite aquie magnis, sed purvis tantum rivie atq; herbests omnium ripis boc atteriats abode. mal frequentification and average waters of the contract of ter-rats abode. mel frequent/simum versari andio. That is to say; That this beast doth not keep in great Watersot Rivers, but in small and little currents and Ponds, where abundance of grass and other weeds do drow on the sides and banks. Plint constitutions, where abundance of grass and other weeds to drow on the sides and banks. Plint constitutions, where abundance of grass and other weeds to the grow on the fides and banks: Pliny attributeth that to the Water-rat, which is proper to the Portroife, for indeed should be a proper to the control of the water-rat, which is proper to the control of the water-rat, which is proper to the control of the water-rat, which is proper to the control of the water-rat, which is proper to the water-rat, which is proper to the water-rat of the water-rat Tortoife; for indeed there is some similitude of natures bewirt these beasts, with this exception, that the some similitude of natures bewirt these beasts, with this exception, that the females in this kinde have three visible passages for their excrements, one for their wine, Of the Alpine Monfe.

another for the dung, and the third for the young ones, that is a pecuhar place for the littering of their young ones, and this Water-rat over and beside her common nature with other Rats, doth fwim over Rivers, and feed upon herbs; and if at any time she be hunted from her native biding and accultomed lodging, then also she goeth among vulgar and common Rats and Mice, and feedeth unon fuch as they eat : and (Bellonim faith) that there are great store of these in Wilm and Strymen, and that in calm nights when there are no windes, they walk to the flores, & get up upon the banks, eating and gnawing fuch plants as grow neaf the waters; and if they hear any noise, they suddenly lean into the waters again. He expresselt asto the figure of this Rat, which we have omitted because it resembleth in all parts the common Rat, excepting the snowt or beak which is rounder or blunter. Among some of the Ancients also, there is mention made of this bealt, and no more. Therefore Ariftotle faith in the Arcadian Lufe, which is a City fo called, (as Stephanu writeth,) where Malampus did wash the daugliters of Praim, and delivered them from their madness: There is a certain Fountain, wherein do live Rats of the Earth, (they should say Rats of the Water.) for hereunto agree both Pimy and Theophrafim. Likewife in a River of Caffinus, the ancient Wife-men, which were followers of Zorouftres, made great account of the Hedgehog, but hated deadly the Waterrats, and faid, that he that could kill most of them, was most dear and acceptable to God. And furthermore they faid, that Dogs, Hens, and Hedgehogs, did proceed, and were attended from and by good Angels, and Water-rats by evill. And thus much shall suffice for the discourse of the Rat. The itory which ensueth is of strange and less known Mice; and therefore I will distribute them after an alphabetical order, according to their feveral names.

Of the ALPINE MOVSE.

THe Alpine Moule taketh her name from the Alper, wherein the is bred, and aithough there be many other kindes of Mice bred in the Alpes, yet this being the principal thereof, receiveth denomination from the Mountains, because they are bred in the very tops of the Mountains, and seldom or never come down to the roots. The Italians call it Marmota, and Murmont, and according to Matheelus, Marmontena ; the Rhatiant, Montanella ; and in fome part of Italy, Varrefa ; in France, Marmote ; although Marmot be also a word among them for a Munkey. The Germans, and especially the Helvetians, by a corrupt word drawn from a Moule of the Mountain, Murmelibier, and Murmentle, and fome Milibettele, by reason of his sharp whining voyceilke a little Dogs. In Latine it is called also Empra, which seemeth to be compounded of Embder, and this is the least kinde of Alpine Mice, which is found in all the German Regions; of which we will speak in the end of this story. Some take this to be called Taxus; amonght, whom Braffevolus is one; yet it hath no property with the Alpine Moule, except lying in a Cave; forit doth not fleep in the Winter, nor hath no outward refemblance with Mice, neither can have any affinity in disposition or manner of living, and therefore I cannot assent thereto. Grapuldus & Alannus, both learned Italians, say, that the Armelius are called Alpine Mice, whereunto they are led, because they sleep all the Winter long, like the Alpine Mouse; but we shall shew in their due place, that theie belong to the Weefils, and not to the Mice, which living in cold Countries, grow white in the Winter time : the Hebren word is Sophan, according to fome Authors, and is translated Archenim, but we will fhew in due place, that the Arktomys is the Crocetus, or Grycet Moule, and the Saphan we have shewed already to be the Cony.

Thefe Alpine Mice are in the tops of the Apennine hills, and none of the Ancients except Pliny make mention thereof, andie is donbtful whether he doth describe it or no. For his words are , Sum bie Muribus Alpinin pares & in Rappio, similiterq, residunt in clunibus & binis pedibus gradiuntur, prioribusq, ut manibus usumer, that is to fay, there are Mice in Egypt like to the Alpine Mice; for they fit upon their buttocks, and go with their fore-most two feet, which also they use instead of hands; by which we collect, that they are not the same, but like the Alpine Mice.

The Alim Moule is in quantity like a Hare, or at the least betwirt a Hare and a Cony, being The quantity more fat, and of a thicker body then a Cat, but shorter legs, in outward appearance most like a of this beat, Moule, and therefore it is called an Alpine Moule. The back of it is very broad, and the hair harder and the feveral and harfier then a Conies. The colour for the most part is yellow, which in fome is more clear parts. and in others more obscure and brown. Their eyes of a reasonable quantity, standing far out of Matheolus. their heads. Their ears very short like cropt ears. The head like a Hares, and their feet with long neils; his fore-teeth like a Squirrels, two above, and two beneath, but long and fharp like a Beavers, in colour yellow; about the nose and upper lips he hath long black briffle hairs like a Cat. The tail is half a cubit long, according to Stumpfius, but two palms according to Agricela. His kgs very frort and thick, covered with long deep thick hair, like to the bottom of his belly. The toes of his feet are like a Bears, and his claws long and black, wherewithall he diggeth the earth to make his den; he goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and with his term and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, or like an Ape, by jumps, and the goeth upon his hinder-feet like a Bear, and the goeth upon his hinder-feet like a Bear like and the goeth upon his hinder-feet like a Bear like and the goeth upon his hin with his first feet he taketh his meat like a Squirrel and an Ape, sitting in the mean time upon his burrels burrels by buttock. His back is also very fat, although all the other parts of his body be lean; and yet that on his back is also very fat, although all the other parts of his body be lean; and yet that on his back cannot be faid to be fat, but rather like a Cows udder, neither fat nor flesh, and they encrease and a second crease or grow more in breadth then in length.

Scaliger describeth them in this manner, a Marmot (faith he, for so he tearmeth an Alpine Mouse The description of the great in French) is a Beast about the bigness of a Badger, having hair and tail much like it; and after on of the great the Alpine Mouse.

the fame manner fhort legs, and little or no ears, long, fharp, firm, crooked, ftrong and black claws, which is numbred amongst the kindes of Mice, with whom it holdeth little correspondence, except

that like a Squirel it taketh his meat in the fore-feet as with hands, and eateth fitting upon his tail. They agree also with the Dor-mouse in their sleep, for they pass over Winter sleeping. Their teeth are like to the teeth of Hares and Mice; after that they are made tame, they are not hurtful to men or children, except they be provoked. Being kept in houses, they will eat and gnaw all linnen and woollen cloth; thus far Scaliger. But we have shewed already, that the outward appearance of it is like a Mouse, and that therefore it is fafer to follow Pliny, Albertus, Mathaolus, Stumpfius, and others, then his fole and fingular The places of Opinion; they keep as we have their abode, and faid already, in the tops of the Mountains, wherein they make their fingular art in making their cave with wonderful art and circumspection, making two different paffages into their Den. one above another a poles length, which meet in the middle like a fork, or the conjunction of two Rivers or Path-ways, making the feat of their rest to be very deep in the Mountain, and therein they

Their observa-

their cave.

remain five, seven, nine, or eleven of them together. They play many times before tion of watch, the mouth of their Den together, and in their sport or pastime, bark like little Dogs. When they go out of their cave into the Mountains to gather food, or to play, or to fetch in grafs; always one of them remaineth like a Watchman near the mouth of the cave upon fome high place, looking most diligently and vigilantly, both far and near ; and if he fee either a man or wilde beaft coming towards them, then he fuddenly cryeth out, and with his voyce giveth the warning word, whining like the whisling of a pipe, if his fellows be far off; or elfe barking like a Dog, if they be near at hand. When the residue hear it, they presently repair home, and he which kept the watch, entereth into the Den last of all. And it is reported by a certain Greek Writer, that if their speculator do not give them the watch-word, but that they are endangered by any man or beaft through his negligence', they tear him in pieces with their teeth. There is no beaft The firength fo firong as this, confidering the

quantity; for it hath been feen, that when a lufty young man took one of them by the binder

leg as it ran into the Den, he could not with all his might pluck it back again. The claws of it are exceeding sharp, and fit to dig; so that it is thought if a man finde them in the earth, and seek to take them by digging unto them, the shall labour in vain, because the Beast diggeth faster from him then he can follow her; they cannot run very fast in the plain ground, but are easily killed by a man, except they get into the earth: with their teeth they bite deep, for they can sheer asunder wood with them they get into they eat or live upon fruits, and especially being tamed when they are young; they Their several refuse not bread, flesh, fish, or pottage, and above all they desire milk, butter, and cheese; for in food, the Alper they will break into the little Cottages where milk is kept, and are oftentimes taken in the manner fucking up the milk, for they make a noise in sucking of milk like the pig In the moneth of Mer they are much delighted to gat Hornets, or Horse-flies, also they feed upon wilde Sagapen of the meddow, and feeded Cabages, and while they are wilde in the Mountains, they never drink : the reason is, as I suppose, because in the Summer time they eat moist green herbs, and in all the Winter time they fleep.

Towards the feast of Saint Michael the Archangel, and of Gallus, they enter into their Caves; and as Engrance Into Plin faith, they first of all carry provision of Hay, and green Herbs into their Den to rest upon, their cares, wherein their wit and understanding is to be admired; for like Beavers one of them falleth on the back, and the residue load his belly with the carriage, and when they have laid upon him sufficient, he girteth it fast by taking his pail in his mouth, and so the residue draw him to the Cave; but I cannot affirm certainly, whether this be a truth or a fallehood. For there is no reason that leadeth the Author thereunto, but that some of them have been found bald on the back. But this is certain, when the Snow begins to cover the Mountains, then do they enter into their Dens, and thuc up close the passages, with sticks, grass, and earth, both so hard and so thick, that it is easier to break the folid ground, then the mouths of their Caves, and so being safely included, both from the fear of the Hunters, from rain, fnow, and cold, there they live until the Spring, without all manner of meat and drink, gathered round together like a Hedgehog, fleeping continually; and therefore the people inhabiting the Alger have a common proverb, to express a drowfie and fleepy fellow in the German tongue thus; Er muffe fuzyt geschlaffen baben wie ein murmeltbier: in Latine thus; We Their conticeffe babet tertum, dormiendo, tempus consumere, infar murte Apini. He mustrnoeds sleep a little, like nual sleep all the Mouse of the Alpes. They sleep also when they be tamed, but it hath been found by experience, the Winter that when a tame one hath been taken a fleep, and laid in a warm barrel upon Hay, the mouth be- time, ing thut and closed to keep out rain and snow, at the opening thereof it was found dead; and the raion was, because it lacked breath, and therefore this is most wonderful, that in the Mountains, mwithflanding the close flopping of the mouth of their Caves, yet they should not be deprived of refrigeration, that is, fresh air, for expiration, and respiration.

But this is to be confidered, that after they have been long tamed, they fleep not fo much as when they are wilde; for I think that their continual eating of raw and green herbs, ingendereth in them fommy humors as cannot be differfed without a long continuing fleep; but afterwards when they and so the effect ceaseth. During the time that they sleep, they grow very fat, and they are not Growing fat awaked very easily, except with the heat of the Sunor fire, or a Hot-house. Now the manner of with sleep. their taking while they are wilde, is thus;

In the Summer time when they go in and out of their Caves, they are taken with snares fet at Thetaking of the mouth thereof; but in the Winter time, when they go not abroad, then also are Inhabitants these beatles. forced to another devise, for then in the Summer time, they fet up certain pillars or perches near the mouth of their Den, whereby they may be directed, when the show doth cover the Mountains. For the pillars or poles stand up above the snow, although the snow be very deep. Then come the Inhabitants upon round pieces of wood in the midft of the Winter, fastned to their shooe-foles over the deep mow with their pyoners and diggers, and cast away the fnow from the den, and so dig up the earth, and not only take the beafts, but carry them away sleeping, and while they dig; they diligently observe the frame and manner of the stopping of the Mouses den. For if it be long and deep, if is a fign of a long and a hard Winter, but if they be shallow and thin, of the contrary: fo coming upon them as we have faid, they take them and carry them away afleep, finding always an odd number among them, and they diligently observe, that whilest they dig, there be no great noise, or that they bring not their fire too near them. For as Stumpfius faith, Expertell enim capi non possum, or that they bring not then the too heat the foliendo simul & retrocedunt & pedium quam estaderint, terram rejisiendo fossorem impedium. That is to say, If they be once awaked, they can never be taken, for howfoever the Hunter dig never fo manfully, yet they together with him, dig inward into the Mountains, and raft the earth backward with their feet to hinder

Being taken as we have faid, they grow very tame, and especially in the presence of their keep. Their taming ers, beforewhom they will play and sport, and take lice out of their heads with their fore-feet like and conditions an Ane Taken they will play and sport, and take lice out of their heads with their fore-feet like and conditions and the sport and take lice out of their heads with their fore-feet like and conditions. an Ape. Insomuch as there is no beast that was ever wilde in this part of the world, that becometh in the honse. fo tame and familiar to man as they; yet do they always live in the hatred of Dogs, and oftentimes bite them do not be they always live in the hatred of Dogs, and oftentimes bite them deeply, having themat any advantage, especially in the presence of men where the Dorg dare not reful nor defend themselves. When they are wilde they are also killed affeepiby putting of a knife in the present affeepiby putting of t knife into their throat, whereat their fore-feet fir a little; but they die before they can be twaked

Stumpsius. of this Beaft,

Of the Dormonse.

The faving their ficft.

Their bloud is faved in a veffel, and afterwards the Mouse it felf is dreffed in hot scalding water Their bloud is laved in a verier, and are the and then do they appear bald and white; next to that like a Pig, and the hair thereof plucked off, and then do they appear bald and white; next to that like a Pig. and the nair thereor plucked on, and take put in the bloud again into their bellies, they bowel them, and take out their intrails: afterwards put in the bloud again into their bellies, they bowel them, and take out their intended and hand them up in fmoke, and being dreffed after they are and to teethe them, or ene sait them, and hang them by with Rapes and Cabbages, and their field dryed, they are commonly eaten in the Alpine Regions with Rapes and Cabbages, and their field is dryed, they are commonly eaten in the August Region of Lambs, but a folid fat, like the fat of Hogs and very fat, not a fluxible or loofe fat like the fat of Lambs, but a folid fat, like the fat of Hogs and Oxen. And the flesh hereof is commended to be profitable for Women with childe; and also for Oxen. And the nein nereor is commended to be profitable to be eaten in mean, but also the fact to be all windiness and gripings in the belly, not only the flesh to be eaten in mean, but also the fact to be all windiness and gripings in the beny, not only aude it is used to procure sleep, and to strengthen anointed upon the belly or navil: And for this cause it is used to procure sleep, and to strengthen anointed upon the beny of navil. Allow to the fact of then fresh, because the falt drieth up the decayed and weak sinews: the sless is always better salted then fresh, because the salt drieth up the decayed and weak innews: the nem is always between and ranckness of the savour: but whether it overmuch humidity, and also amendeth the gravity and ranckness of the savour: but whether it be falt, or whether fresh, it is always hard to be digested, oppressing the stomach, and heating the body overmuch.

The descripti-

on of the Em-

Alpine Moule.

Albertus.

ody overmuch. The ventricle or maw of the Moule Alpine, is prescribed to be laid upon the belly against the Co-The medicines of this beaft, it is faid he shall be the betterable of this beaft, it is faid he shall be the betterable to endure cold all that day after: Also the same sat being drunk up in warm broath by a woman in travail, are believed to accelerate and haften her delivery.

Certain Horse-leeches, in the cure of that disease which they call the Worms, which are certain ulcers rifing in the body, do mingle this fat with other medicines which are very drying or fliptick. And Matheolise doth prescribe it for the softning and mollifying of contracted nerves and joynts

By the discourse aforesaid, it doth appear, that of these Alpine Mice there are two kindes, one great like a Badger, and the other in stature of a Hare or Cony : This lesser seemth to be proper to Germany, which there they call Embdor, of the Latine word Empira, a Moule of the Mountain.

The story whereof I thought good to express, being short, out of Stumpsine and Agricule. The males and females fay they of this kinde, do gather together wilde corn which groweth among the Rocks in the Summer time against the Winter, and carry the same into the holes of the earth,

where their lodging is.

Now the female in this kinde is crafty, and more apt to devour; the male on the other side more thrifty and sparing, wherefore he driveth his semale out of the Den in the Wintertime, and stoppeth the mouth of his Cave, to forbid her entrance, but the getteth behinde the sime, and diggeth a secret hole, whilest the male lyeth at the mouth asleep, the consumeth the whole store behinde him; wherefore in the Spring time the cometh forth very fat and comely, and he very lead. And therefore in my opinion, the makers of emblems may very well describe an unthrity Wife, that consumeth her Husbands wealth, by the picture of this female, as by the picture of the As behinde Oonm, biting afunder, the cord that he weaveth, as we have shewed before in the History of the Als. These bealts give themselves much to sleep, and when they are awake they are never idle; but always carrying into their Den straw, hay afficks, rags, or pieces of cloth, wherewith they fill their mouth fo full, that it may receive no more, and if they meet with any thing which is too big for their mouth, by the help of their feet they draw and rowl it to their own Den.

Whereas they are nourished tame in houses, it it is observed, that they are a near and cleanly kinde of beaft, for they never defile their lodgings with their excrements, but feek out fome fecret corner, wherein they both render urine, and empty their bellies. With their teeth the gaw wood, and make holes in bords, fo large as their bodies may pass through; and while they live, they have a very ranck and frong favour like a Moufe, especially in the Summer time while they are lean, and before they grow fat; for such is the nature of this beast, that in the Summer time they labour and grow lean; but in the Winter time they sleep and grow fat. And thus much for

the Alpine Mouse.

Of the DORMOUSE.

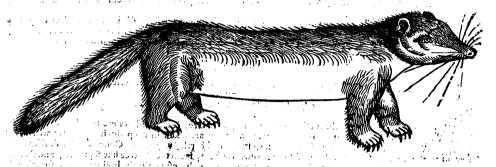
The names and

The Dormouse is called in Latin, Glis; and in Greek, Myones; the reason of the Latin name Glie, is taken from gliscere, which signifies to grow fat, according to the saying of Colonielle, very quibble fere owner reasoner shundare. Assure that by Paleie vero quibus fere omnes regiones abundant Asimus gliseis; that is to say, an As growth set by cating chasse which abounders in all Countries. This word Glie, signifieth not only a beat, but a piece of fat earth, and also a Thiftle; whereupon Sylvaticus made this verse:

Glis animal, glis terra tenase, glis lappa vocatur.

The Italians call it Lo Galero, Lo Gliero, or Giero; the Spaniards; Liron; the French likewife Linus, and Rat, Liron, and Ungloyer, and Ungratuel; the Germans, Eingreul; the Helverlans, Einred, or Rel mit, or for hallmans, Eingreul; the Helverlans, Einred, or Rel mit, or for hallmans, Eingreul; the Helverlans, Eingreul; or Rel mit, or for hallmans, Eingreul; the Helverlans, Eingreul; or Rel mit, or for hallmans, eingreul; the Helverlans, Eingreul; or for hallmans, eingreul; eingreul; or for hallmans, eingreul; eingr Gros beseimus; but our English, Dormouse, seemeth to be a compounded word of Deministration that is, a sleeping Moule. The Perministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a compounded word of Deministration of the seemeth to be a seeme that is, a fleeping Moufe. The Polonians call him Source. But concerning his name Myssel, the is some question among the Authors. For Saint Jerom writing upon the eleventh chapter of the

viticus, and the 66. Chapter of Blay, translateth Abber the Hebrer word for a Moule, Glirem, a Dormouse, and he giveth this reason, because all the Countries of the East, meaning Greeta, do fav. that Morm is a Dormonic, And this Morm by Epiphanim in his Anchorer is alleaded to prove the refurrection. Myoxus, faith he, Animal semestre moritur, & rursus post tempore suo revivisit. The Dormoule at half a year old dyeth, and after her full time reviveth again: And in his Book againft Herefien he speaketh thus to Origen; Tredunt natura terum experts, Myonum latitate, & fatur suo simul in The descripte codem los mullos parere; quinque, & ampline : Viperas autem bos venari, & fi invenerit totum latibulum on of the Dorible Vipera, quum non posset omnes devorare pro una vice ad sacietatem edit unum, que duos, reliquorum vero moule out of oculot expungit, & giber affert, excuatofque enutrit, donec voluerit unumquemqs corum devorate. Si vero con- Epiphanius. therit, ut aliqui inexperti in bos incidant, ipfosq; in cibum sumant, venenum fibi ipfis sumunt, cos qui à Vipera veneno, funt enutriti. Sic etigm o tu Origenes à Graca dollrina mente encavatur, venenum bie qui tibi crediderunt, evomuifti, & fattus es ipfis in edulium venenatum, ita ut per que ipfe injuria affettus es, per ea plus injuria afficerie.



The Philosophers which are cunning in the nature of things do write, that the Dormoule doth lie hid, and bring forth many young ones in the same place where he lyeth, five or more statime, and the Vipers, do hunt these to destroy them; now if the Viper finde their nest, because the cannot eat them all at one time at the first, ashe filleth her felf with one or two. and putterh out the eyes of the refidue, and afterwards bringeth them meat and nourish-th them, being blinde, until the time that her flomach fervall her to eat them every one. But if it happen that in the mean time, any man chance to light upon these Viper-nourishedblinde-Dormice, and to kill and eat them, they poyson themselves through the venom which the Viper hath left in them : so fareth it with the Origen, for thou art blinded with the Greciens doctrine, and dost vomit out that poyfon into their hearts which do believe thee, that thou art made unto them a venemous meat, whereby thou doft wrong others a as thou halt been wronged thy felf.

Py which it is manifelt, that Myorur is neither a Toad nor a Frog, but the Dormouse. And the charm which is made for the Affes urine; as we have thewed already in his flory, Gillar bibit. Or non meitt, Moreys meitt, or non bibit. The Cock drinketh; and Whether they maketh not water, the Dormouse maketh water, and never drinketh! But whether it be render urine true or no that the never drinketh. I dare not affirm 1 But this is certain, that the drink-ch but very seldom; and if one not affirm 2 But this is certain, that the drink-conies, as long as they can feed upon green herbs, do render abundance of urine, and yet

The Greciant also do call this Beast Elegos, although that word do likewise signific a Squirrel. In Mesia a Wood of Italy, there is never found Dormonse, except at the time of their littering.

They are higger in quantity then a Squirrel, the solour variable, sometimes black, sometimes grilled; lowestimes dyellow on the back, but stwayes a white belly; having a short colour, and is him, and a thinner skin then the Poppique Monse. They are also to be found in Helvetia, about Claype. It is a hiting; and an angry Beast, and therefore seldom taken alive. The beat or snow is long; the ears short and pricked; the tail short, and not very hairy at the end; the middle of the belly swelleth; down between the breast and the loins, which are more narrow, and scussed up together, they are always very far, and for that cause they are called Laditoni.

Buckman is very acceptable meat unto thom, and doth greatly fatten them, they are much de- Their food. lighted with Walnuts, they slimbe trees, and eat Apples, according to fome; but Alberton faith more truly, that they are more delighted with the juyge then with the Apple. For it hath been of-

2.1 [

tentimes found, that under Apple-trees, they have opened much fruit, and taken out of it nothing tentimes tound, cuatunder appreciates, that having gathered an Apple they prefettly put the kengels, for fuch is their wit and solley, that having gathered an Apple they prefet but the kengels, for fuch is their wit and solley, and so y sitting upon the uppermost bough prefit in the twist of a tree betwitt boughs, and so y sitting upon the uppermost bough prefit afunder. They also grow fat by this meens.

under: They also grow the by the wont to keep them in coops or tuns, and also in Gardens paled about No withers and no with board; where there are Beeches or Walnuttrees growing, and in Some places they have kinde of Durmic. of earther pot, wherein they put them with Walnuts, Buckmaft, and Chefinuts. And Authormore or earthen por, wherein they must be placed in tooms convenient for them to breed young it must be be observed, what they must be placed in tooms convenient for them to breed young ones; their water must be very thin, because they use not to drink much, and they also lovedry

Titus Pompeius (as Varro faith) did nourish a great many of them enclosed, and so also Hennis in his Park in Gallia. It is a Beaft well faid to be Animal Semiferum, a creature half wilde, for if you fet nis Park in Gama. It is a sport well min Warrens together, it is observed, that they never affemble, for them hutches, and nourish them in Warrens together, it is observed, that they never affemble, but such as are bred in those places : And if strangers come among them which are separated but such as are bled in them places. And a River, they descry them, and fight with them to

Society and charity iu them. Puny.

They nourish their parents in their old age, with singular piety. We have shewed already, how they are deftroyed by the Viper, and it is certain, that all Serpents lie in wait for them. Their old age doth end every Winter. They are exceeding fleepy, and therefore Martial faith:

Somniculosos illi porrigit glires.

They grow fat by sleeping, and therefore Aufonius hath an elegant verse;

Dic, ceffante cibo, fomno quis opimior eft ? glie .

Because it draweth the hinder-lege after it like a Hare, it is called Animal tratile, for it goth by jumps and little leaps. In the Winter time they are taken in deep ditches that are made in the Woods, covered over with small slicks, straw, and earth, which the Countreymen devise to take them when they are asleep. At other times they leap from tree to tree like Squirrels, and that they are killed with Arrows as they go from bough to bough, especially in hollow trees: for when the Hunters finde their haunt wherein they lodge, they stop the hole in the absence of the Dormoule, and watch her turn back again to the silly Beast finding there passingly blosed, is buffet hand and foot so open it for chreance, and in the mean season cometh the Hunter behinds her, and killeth tise. In Telling they are taken by this means . The Countrey men going into the fields, carry in their hands burning Torches in the fight time, which when the filly Beat perceiveth, with admiration thereof flocketh to the lights, wherebutto when they were come, they were for deazled with the brighteness that they were stark blinde, and might so be riken with many beauty.

Theule of the

take these

The use of them, being taken, was to eat their flesh, for in Rbetta at this day they saftit and est it, because it is sweet and sat like Swines flesh. Anniliana Marcellinia wondereth at the delicary of his age, because when they were at their Tables, they called for ballances to weigh their fifth, and the members of the Dormoule, which was nordone (faith he) without any diflike of fome prefent, the members of the Dormouse, which was not done (saith he) without any diffike of some present, and things not heretofore used, are now commended daily. Apining also prescribeth the music and things not heretofore used, are now commended daily. Apining also prescribeth the music and the feet of a Dormouse, beaten with Pepper. Nuckersels, Pavisnips, and Butter, stuffed all together into the belly of a Dormouse, and seved when the said and so baked in an Oven, or so din a Kettle, to be an excellent and delicate dish. And with thread, and so baked in an Oven, or so din a Kettle, to be an excellent awagnong the sin state at this day, they eat Dormice (slight Cassim;) yet there were ancient laws among the summit, sailed Leges consolie, whereby they were forbidden to ear Dormice, strange birds, they have been seen of the description of the Dormouse. The Medicines of the Desperation of the Negotian Wood of the State of

Pliny.

Dormide being taken in meat, do much profit against the Bushion. The power of Dormide miged with Cyl, doth heal those which are scaled with any hot siquot. A simple most doth presently take away all Warts being bound the reupon. Dormide and freeling being bound the reupon burnt; and their dust mingled with Hony, will profit those which desire the clearates of the reposition or field Mouse rubbed upon the eyes helpeth the aforesaid distant. A Dormous being first roasted and anointed with Oyl and Salt, being given in meat, is an excellent citie for hose that are short winded. The same allo doth very effectually heal those that foir out ship that are short winded. The same allo doth very effectually heal those that foir out ship must matter or corruption. Powder of Dormice of Red Mice; or young Worms, being the with Oyl doth heal those that have Kibes on their heels, or Chibbiains on their listed had been fat of a Hen, and the marrow of an Ox metted together, and her fat of a Bormoufe, the fat of a Hen, and the marrow of an Ox melted together, and hot

not infused into the Bars, doth very much profit both the pains and deafness thereof.

The fix of Dormlee being boiled, as also of field-mice, are delivered to be most profitable Seatur. for the excheming of the Palife: The fat of a Dormouse is also very excellent for those which are for the exheming of the Palife. The fat of a Dormouse is also very excellent for those which are troubled with a Palife, or shaking of the joints. The skins and inward part of a Dormouse being taken forth, and boiled with Hony in a new wesself, and afterwards poured into another vessel, will very effectually steal all diseases which are incident to the ease, being anointed thereupon. The skin of a Dormouse, or a Silkworm being pulled off, and the inward parts thereof being boiled in a new brasen vessel with Hony, from the quantity of twenty seven ounces, even to three, and so kept; that which there is need of a certain bathing vessel, the medicine being made warm and poured into the ears. The fat of a Dormouse is to middle as the strength of the asset of the storenamed diseases. The same is profitable for all pains, aches, or griefs in the belly. The urine of a Dormouse is an excellent remedy against the Passe. And thus much shall suffice concerning the medicinal vertices of the Bormouse.

> of the Hamster or Cricetus, the first figure taken by Michael Horus.



The fecond picture taken by John Kentmant, and it is her fashion and and procracture to lie thus when the is angry, for fo doth her colour appear both on the back and belly.



2.1223.7

This Beaft is called in Bunney Cricinist and in the Garman tongue Homester, Traner, and Thenames, ling in the earth of the roof of Corn, the is not drawn against her will out of her Cave at any time, but by requiring her will out of her Cave at any time, but by pouring hot water or fome other liquor. The head of ities of idivers to. The descriptive low, the back red, the best white and the hair stickesh so, soft to the skins, that it is dear on, first Best is we have said the hair stickesh so, soft to the skins. The is one on, little Best is we have said the part of the hair from the skins. It is one on sittle Best is we have said the part of the hair from the skins. It is one of the hair steely and full of courage, and there is one of the hair secreted from minute this original and desence, that it hath a bony helmet, downed have head and the hair when it standed in upon the hinder-legs : It resembleth both in colour and proportion. Bear. And for this cause some Writers have interpreted it

Marcellus.

Of the Norician Moule.

Or the Actto- to be the Beatt called Arttomys, thus described by Saint Jesom. It is a creature (latch he) abound. ing in the Regions of Palifina, dwelling always in the holes of Rocks and Caves of the earth not exceeding the quantity of a Hedgehog, and of a compounded fathion, betwirt a Moule and

But we have snewed already, that this is the Alpine Mouse, and therefore we will not stand to But we have inewed aireaus, that feems to be derived from the United word, which we read in confute it here. The name Criterius feems to be derived from the United word, which we read in Contute it nere. Ine name content faith he, is common in the Northern parts of the world, and Gelenius to be Skuzecziek: this Bear, later he, is common in the totalist parts of the world, and also in other places, in figure and shape it relemble the Bear, in quantity it never exceedes a great Sorex. It hath a short tail, almost like no tail, it goeth upon two legs, especially when its moved to wrath. It uses the fore-seet in stead of hands, and if it had as much strength, say hath courage, it would be as fierceful as any Bear. For this little Beast is not alraid to leap, into the Huntof the critisms of the critisms are the critisms of the critisms of the critisms. It is an argument that it is exceeding hot, because it is so bold and eager. In the uppermost chap it hath long and sharp exceeding not, because it is to bold and ge and wide cheeks, which they always fill, both carrying teeth, growing two by two. It hath large and wide cheeks, which they always fill, both carrying in, and carrying out, they eat with both, whereupon a devouring fellow, such a one as Sustimus a servant to Plausus was, is called Greetus, a Hamster, because he filleth his mouth well, and is no ping-

The making of his den.

r at his meat. The fore-feet are like a Moulds, to thort, but not altogether to broad, with them he diggeth the ler at his meat. earth, and maketh his holes to his den, but when he diggeth fo far as he cannot call the earth out of the hole with them, then he carryeth it forth in his mouth. His Den within he maketh large, to receive corn, and provision of fruit for his fustentation, whereinto he diggeth many holes, winding and turning every way, that so he may be sase both against Beasts that hunt him, and never be killed in his Den: And also if a mandig the earth, he may finde his lodging with more difficulty. In the harvest time he carryeth in grain of all forts, and my Author faith, Neque minus in alligende industrius, quamin eligendo, confervandoque est aflutus, optima enter reponit. He is no lefe industriousinthe gathering of his provision, then crafty and politick in the choife, and keeping it, for it lays up the belt ; and lest that it should rot under the earth, it biteth off the fibres and tail of the grain, laying

up the relidue amongst grafs and stubble.

It lies gaping over his gathered grain, even as the covetous man is described in the Satyre sleeping upon his mony bags. It groweth fat with replike Dormice, and Conies. The holes into the Cave are very narrow, to that with fliding out and in, they wear their hair. The each which cometh out of their holes doth not lie on heaps like Mole-hils, but is dispersed abroad, and that is fittest for the multitude of the holes, and all the holes and passages are covered with earth; but that hole which for the most part he goeth out at, is known by a foot path, and hath no hinderance in it, the other places at which the goeth out are more obscure and hid, and she goethout of them backwards. The male and female do both inhabit in one Cave, and their young ones being brought forth, they leave their out Den and feek them out fome new hishation. In the male there is this perfidier, that when they have prepared all their full finne, and brought it in he doth that out the female, and fufferett her not to approach night; who revenged his perfidiousness by deceit. For going into some adjoyning Cave, the doth likewise partake of the fruits which were laid up in store by some other secret hole in the Cave, the male never per-

So that nature hath wonderfully fore-feen the roverty of all creatures: neither is it otherwise amongst men, for that which they cannot do by equity, athey perform by fraud. This allo cometh in the speech of the common people, against one that will thrive. The young Country wenches concerning this matter, do chant out a verie not will start, which I am contented to express in lambicks, consisting of four feet;

Hame fer iple cum fulle Prudens catufq, confue, Stipat profinidum pintibus Per tempus antrum frugibus. Possique folus at frui, Lectio acervie bordet Avarus antro credulam Extrudit arte conjugem. Serva, inquit, exiens foras, Cæli ferena & pluvias. Sed faminie quie infliam.

pum params puniculum, Puratur omnie stistoum. ens maritus perfidam Duarit per antra comugem Nec se repellat blandulis Demulcet inventam funie Ille effe jam communia Servata dum finit bona. At perfidus multiplices Opponit injug ahlorer ei bellen zi fied eH

Kerline, that is purply properly with and being in the earth of care and carefully with the care of th

His meat and

This Beaft doth devourall kindle of fruit; and if he be not thinked in a house of duty and a still with the left in the life i

away with both his feet that which relifteth him, directly invading his enemy : In the spirit and af- The anger and faulting of his mouth he is wayward and threatning, from whence our Country men were accustomed fury of this to fay of any one which was angry; he breatheth his wrath out of his mouth like a Hamfter: Du beaft. fruest vuie ein Hamster: neither is he easily affrighted, although he be far unequal unto those in

Brength with whom he is in combate.

wherefore some do give it in the place of a Proverb, that our Countrymen do call a man which is madly rash, Eintollen Hamfler, as fool-bardy as a Hamfler. He flieth from any one that doth sharply refift him, and doth greedily follow after them that flie from him. I my felf faw one of thele, who he affaulting a Horse gat him by the nose, and would never leave his hold until he was killed with a fword: He is taken by divers means, for he is expelled either by hot water poured into his den, or Of the taking is choaked within; or being digged up with a mattock or spade he is killed; or by Dogs. He is some of this bealt. times pulled out by the Fox, or hurt: or oppressed by some snare, a great weight being put about it : or to conclude, he is taken by Artalive, and that in the night time, when he goeth to feek his prey,

for in the day time for the most part he lyeth hid.

Before hisusual Cave (as I have said) he is taken by the path which is worn, by a pot which is put into the earth, and afterward made plain about it like other places of the field; there is earth call into the bottom of the pot to the deepness of two fingers, above every where covering the pot there is placed a stone, which is held up by a piece of wood, to which there is bound below a fragment of bread: In the space between the Cave and the pot there are crums of bread scattered, which he following and leaning into the pot, the wood falling, he is taken. Being taken after the manner of other beafts, he toucheth no food. If a broad stone, such an one with which they cover pavements, or of which they make roof tiles, fiall be joyned unto the pot, and the beaft be taken, he will be very hardly known in the morning; for the spirit of the peaft being shut in, and waxing wroth, piercing for thinness doth moisten the stone. The skins of Hamsters are very durable, of which there are certainlong coats which come down unto the heels, and divers coloured cloaks made, which the women of Miferia and Silefia do use, and account them very honorable, of a black and red colour, with broad guards our diges of the skins of Otters: the same coats are for the most part valued at the price of fifteen or twenty Renenfian crowns: for it doth out-wear in tength three or four garments made either of linnen or woollen cloath.

In Turingia and Misena this beast is frequent, notwithstanding not in all places, for in Turingia his chiesest abode is about Efurdanne, and Salcenfis in Misena, about Lipsia, and the field Pegensis, the plentifulleft and most fertilest places of both those Regions. In Lulatia about Radeburge, he is diggelout of those places where Painick groweth. At Mulberge and Albis, he is found in the Vineyards, for he is also fed with ripe Grapes. Our Country men are wont to burn a living Hamster in a pot, being shut, for the medicines of Horses. It hath been seen that one of these hath seaped up and caught a Horse by the nose, never letting go his hold until she was cut off with a sword. The skin is of three or four different colours, besides the spotted sides, and therefore the skin is very pretious. They abound in Turingia where the foil is good, and there is also great store

Of the NORICIAN MOUSE.

The Norleian Mouse is called in Latine, Citellus, and it keepeth like the wilde Mice in the caves The name, deand dens of the earth. The body is like to a domestical Weefils, long and stender, the tail fertiption, and very short, the colour of the hair like to a gray Conies, but more bright. It wanteth ears like a disposition. Mole, but it hath open passages in stead of ears, wherewithal it heareth the sound, as you shall serious the same that the sound, as you shall serious the same that the sound is serious that the same that fee in many birds. The teeth are like the teeth of Mice, and of their skins (although they be not very precious) they use to make garments. In Germany they callit Pile and Zifel, and of this Gervery precious) they use to make garments. In Germany they call it Pile and Zisel, and of this German word was the Latine Citellus seigned; and it appeareth by Igricola, that there are two kindes of these, one greater, which are call'd Zysell and Zesseile, and another lesser (called Pile) which may Genelius, be the same that is also casted Richmus, and differeth from other, because it is used for meat. These are bred in Croating, and in the Good try about Venice. They have a strange smell or savour, which is said to be hurtful to the head. They eat both saited and hung in the smook, and also fresh and new killed. With their skins they edge the skirts of garments, for it is as soft as the skin of a Hare; and beside the common nature of they are saided. They also have very large cheeks, whereinto they gather an innumerable quantity of grain, and carry it into their den, as it were in bags against the Winter. They live thirty out they together in a Cave, and are not driven forth but by insussing seight and seek.

Of the MOUSE PONTIQUE.

"He name of this Moufe is given unto it from the Mand out of which it was first brought, Olaus mag. I named Pomus, and for this cause it is also called Venetus, because it was first of all brought into Agricola. Germany from Venice. It is called also Varius by Idorus, from whence cometh the German

The History of Four-footed Beasts.

word Vutick, from the diversity of the colour Gran unerck. It is called also Pundimus, as it were word vuick, from the diversity of the coule they were wont to be brought in bundles to be fold fifty Pontious min, of Lattice of Dolla for twenty groats, Volaterranus, and Hermalam are of this opinion, that together, and they were loud for twenty givens, Armeline, and the Germans, Hermelin, but we the white one in this kinde, be called of the Italians, Armeline, and the Germans, Hermelin, but we have promifed already to prove that Hermelin is a kinde of Weefil, which in the Winter time is white. have promined an easy to prove sind in the Summer returneth into her colour again, like as do the by reason of the Alper. This Pontique Mouse differeth from others only in colour, for the white is theres or the super. I have a super the super su mingled with air colour, or che it is lainly and black, and in colours at this day they are found red and ash coloured. Their two lowermost teeth before are very long, and when it goeth, it driveth and ash coloured. When it eates it uses the fore-feet in stead of hands, and stedeth upon the tail after it like Mice; when it eates it uses the fore-feet in stead of hands, and stedeth upon the tail after it like Mice; when it eates it uses and such that stellar it is the asset of the steady the tan anet in the Winter time they Walnuts, Chefnuts, Filbeards, small Nuts, Apples, and such like fruits. In the Winter time they Wainuts, Chemides, And it is to be remembred, that the Polonians have four kindes of presitake neep in Meas of mice which they use in their garments, distinguished by four several names. The first our skins of Mice which they use in their garments, distinguished by four several names. The first ous skins of white Beaft all over, exem of grifel colour, called Popieliza. The fecond is called Gronofiball, a very white Beaft all over, exem the tip of the tail which is all black, and this is the Hermelin.



The third is called Novogrodela, from the name of a Town, and this is white mingled with grife, and this is also a kinde of Pontique Mouse. The fourth Dvieworks, of a bright Chesnyt colour, and this is the Squirrel, for they call Squirrels, Weefils, and Hermelins all by the name of Mice. These Pontines of the Pontique of Mice. tique Mice have teeth on both fides, and chew the cud. In the Winter time as we have faid they lie and fleep, especially the white ones, and their sense of taste doth excel all other, (as Pliny writeth) they build their nelts and breed like common Squirrels.

Their skins are fold by ten together, the two best are called Litzschna; the third, a littlework, are called Crafna, and the fourth next to them Pocrafna, and the last and vilest of all Mobilions with these skins they hem and edge garments; and in some places they make Canonical garments them for Priests, unto which they sew their tails to hang down on the skirts of their garments; of which cultom Hermolaus writeth very excellently in thele words. Infruett, o exmuritim ham ham vita alios magnie frigoribus, alios medio anni tempore, a feptentrionibus petendo, armamus corpeta, & divilemus animos. That is to fay, The life of man hath learned to be prodigal, even out of the skint of Mice, for some they use against extremity of cold, and they feech others out of the farthest Northern parts, for the middle part of the year: Thus do we arm and adorn our bodies, but put down and spoil our mindes.

Beside, there is a flying Pontique or Scythian Mouse, which we may call the broad Squirrel Moufe whose skin is here expressed as you may see, and for the description thereof, I have thought good to add an Epiftle of Antonius Schnebergerus the Limanian of Vilna unto Gefner, in thefe words

I fend unto thee a little skin, the upper place of the hairs thereof being of a white ash colour; but the root of the hair or inner part thereof is a black brown. They call it Popyelycza Lataacza, that is, a Pontique flying Mouse: It is always so moift, that it can never be dreffed by the Skinner, or Lether-dreffer.

ving a perswasion that there is in it a singular vertue for the easing and mitigating of those pains but I think that the softeness was the first cause which brought in the first use thereof, but if the hairs do not cleave hard to the skin is carned by the state of the skin is carned by hairs do not cleave hard to the skin, it cannot be done without danger. Also the hairs banging as it were in a round circle against or above the two former feet, they call wings, wherewithal the



Of the Shrew-moule.

are thought to flie from tree to tree. Thus far Amonius. Gefner after the receit of these skins, being willing to preferve them from moths, because they were raw, for experience fake gave them to a leather dreffer, who presently dreffed them with Vinegar, and the Lees of Wine, so that it appeareth the Skinners of Lituenta had not the skill how to drefs it.

After they were dreffed they were fo fore, that they stretched above measure, fo that every one of them were square, that is to say, their length and breadth were equal, for they were two palms or them were iquare, that is to say, their length and preauth were equal, for they were two paims or eight fingers broad: and no more in length, the head and tail excepted? wherefore it may well be called a fquare Moule, or Behind quadratus, because we are fure of the former, but not of the flying the tail was as long as four or five fingers are broad, being rough like the tail of other Squirrels, but befet with black and white hairs, the whole colour both of the belly and upper part was white but belet with Duck and white that, the whole colour both of the peny and upper part was whitiful, as we have faid, but black underneath? the hair is so soft as any filk, and therefore fit for the also the eyes. The ears morter and rounder them a Squirrels, the feet did not appear by the skin the neather part was diffinguished from the upper part, by a certain visible line, wherein did hang certain long hairs, which by their roughness and follidity under the thin and broad frame of their body. might much help them to fleseven as broad fifthes fwim by the breadth of their bodies, rather then by the helpof their fins. The Helvetians wear these skins in their garments. It is reported by Alianns, that the Inhabitants of Pontus, by making supplication to their Gods, did avert and turn away therage of Mice from their Corn-fields, as the Egyptians did, as we have faid before in the story of the vulgar Moule. A signodal and A sold

eet 10 stated strateds sold adds. The notinogous officiers Ofithe Monfe called the Shrew, or the Erd fbrew.



The word Honeke of the Hibrens remembred in the 11. chapter of Leviticus, is diverily interacting beaft; some Alorfo-leach, or bloud flicker; some a Hedgehog; and some a Beaver, as we have heaved before in the Hedgehog but the Septiagints translate it Mygde, and S. Jerom, Mils aramus, that is, a Shrew. Dissorters calleth it Mogale; the Germans and Helvetians; call it Mutter; intome parts of Germans; from the figure of the snowt it is called Spitzmus; by some Dissorters in the stone of the voice; and some Oris Dissorters is the stone of the Mulle, because it resembleth mys, that is, a Musk-monite) because it being dryed in a surrace since like thick Musk. The skin pulled from the slesh, since leth be the since of the stone of the surrace of the slesh myst. The skin pulled from the slesh, since leth be skin pulled from the slesh, since leth be skin pulled from the slesh, since leth be skin pulled from the slesh, some constant to the slesh myst. The skin pulled from the slesh, since leth show the slesh myst. The skin pulled from the slesh, show the slesh myst. The slesh show the slesh show the slesh show the slesh shows the slesh show the slesh s sembleth a Weefil, and therefore it is compounded of two words, My, a Mouse, and Galee,

Ampha is of opinion, that it is so called, because it is begot betwirt a Mouse and a Weefil, but this is neither true nor probable. For is it likely that Weefils and Mice will couple together in arial cofullition, whose narties are so contrary, the one living upon the death of another, that is the Weelli upon the Moule? And beside the difference of quantity betwiat them, maketh it impossible to have such a generation. The other derivation of Mygale, which is made by Rodolphus writing upon Leviticus, secching Mygale from Musquights, that is, a devouring Monse, six is against the order of all good Linguist's to derive Greek Words from Latine, but rather consonant to learning, to settling I will be a supposed to the second s feich the Latine from the Greek,

There is no less inquiry about the Latine name, why it stiruld be called Mus araneus, seeing same significal a Spider. This Mouse saite Albertus, is a red kinde of Mouse having a small fail, a sharp voice, and is full or poylon, or venom: For which cause Cats do kill them, but do not them. Spontings we like this, of this Shrew, Mus araneus, exquent animal, any levisticant, but distance mode tensissimum films, or gladit actum conformats. That is to say, this Shrew mouse is a little and light crashing which like a Spider climeth un mount any small thread, or no moule is allitele and light creature, which like a Spider climeth up upon any small thread, or upon the edge of a sword; and therefore you see, they derive the Latine name from his climing like

But in my opinion it is more reasonable, to derive it from the venom and poyson which it containeth in it like a Spider. For which cause Silvations writern thus; Magelt id eft, dracs mari-

Samonicus.

Vegetius.

Aetius.

nus, & animal venenosum, pusillum muri simile: nam & araneum piscem, propter venenum pungentibus insum spinid, veteres ophim, id est, serpentem nominarum, & bodie quam vulgo dracenem vel dracenam. That is to say: There is a sist of the Sea, and a little Beast on the Earth like a Mouse, which by a general word fay; I here is a min or the Dea, and a nicle bear on the paragon, or Dragonist, was in ancient time are called Mugale, and the Spider-fish called at this day a Dragon, or Dragonist, was in ancient time called a Serpent, because by his prickly fins, he did poyson those which were strucken by him. And concerning the description of this beast, it may be taken from the words of an ancient English Physi-

tian, called Doctor William Turner.

I have seen (saith ite) in England, the Shrew-mouse of colour black, having a tail very short, and her snowe very long and sharp, and from the venemous biting of this Beast, we have an English Proverb or Imprecation. I bestrow thes, when we carfe or wish harm unto any man, that is that fome such evil as the biging of this Mouse may come auto him. The Spaniards call this Beast Rates Pequenno; the Illyians, Vienced kamps; and the Polonians, Kerit. They were wont to abound in Britans.

Hermiolaus writeth. They are also plenkiful in Italy beyond the Mountains. Apennine, but not on this fide (as Pliny writery are also plenkiful in Italy beyond the Mountains. teth) yet in the hither parts of light and Germany, there are many found, especially in the Country neer Treat, in the Valley Anania, where this is admirable, that by reason of the coldness of that Country their bitings are not venemous. For the Scorpions there are not venemous, although in other places of Italy they poyfon deeply. This Beaft is much les then a Weefil, and of an ash colour, in most places like a Mouse, although the colour be notal-

The eyes are fo small, and beneath the proportion of her body, that it hath not been unjustly doubted of the Ancients, whether they were blinde or no, but in their heft eftate their fight is very dull. And for this cause the ancient Egyptians did worship it : for as they held opinion, that darkness was before light, so they deemed that the blinde creatures were better then the seeing. And they also believed, that in the wane of the Moon the liver of this beast consumed. It hath a long and sharp snowt likes Mole, that so it may be apt to dig. The teeth are very small, but so as they stand double in their mouth, for they have four rows of teeth, two beneath, and two above, which are not only apparent by their diffection or Anatomy, but also, by their bitings, for their wounds are Quadruple, wherefoever they fasten their teeth. Their tail is slender and short. But the description of this Beast was better apprehended by Gester, at the fight of one of them, which he relateth on this manner:

The colour (faith he) was partly red, and partly vellow, mingled both together, but the belly white. The hinder-feet feemeth to cleave to the body or loins. It smelleth strongly, and the savour did bewray or fignifie some secret poyson. The tail about three fingers long, beset with little short hairs. The residue of the body was three singers long. The eyes very small and black; not much greater then Moles, so that next to the Mole they may justly be called, the least signed creame among all four-footed Beafts; fo that in old age they are utterly blinde by the Providence of God, abridging their malice, that when their teeth are grown to be most sharp, and they most full of

poylon, then they should not see whom nor where to vent it.

They differ as we have faid in place and number, from all four-footed Beafts, fo that they feem to be compounded and framed of the teeth of Serpents and Mice. The two fore-teeth are very long, and they do not grow fingle as in vulgar Mice; but have within them two other small and sharp teeth, And also those two long teeth grow not by themselves, as they do in other Mice, but are conjoyned in the residue, in one continued rank. They are sharp like a law, having sharp points like needles, such as could not be feen by man, except the tips of them were yellow. Of either fidethey have eight teeth, whereas the vulgar Mice have but four, beside the two long fore-teeth, which also seem divided into two or three, which except one mark diligently, he would think them to be all one.

Arnoldus.

Æltanus.

It is a ravening Beast, feigning it self gentle and tame, but being touched, it biteth deep, and poyfoneth deadly. It beareth a cruel minde, desiring to hurt any thing, neither is there any creacure that it loveth, or it loveth him, because it is feared of all. The Cats, as we have said; do hunt it and kill it, but they eat not them, for if they do, they confume away in time. They annoy Vines, and are feldom taken, except in cold!" they frequent Ox-dung, and in the Winter time tepair to houses, gardens, and stables, where they are taken and killed.

If they fall into a Cart-road, they die and cannot get forth again, as Marcellus, Nameler, and Pliny affirm. And the reason is given by Philes, for being in the same, it is so amazed, and trembleth, asif it were in bands. And for this cause some of the Ancients have prescribed the earth of a Catty road, to be laid to the biting of this Moufe for a remedy thereof. They go very flowly, they are fraudulent, and take their prey by deceit. Many times they gnaw the Oxes hoots in the habit They love the rotten flesh of Ravens; and therefore in France, when they have killed a Raven, they keep it till it ftinketh, and then caft it in the places where the Shrew-mice haunt, whereunto they gather in so great number, that you may kill them with shovels. The Egyptians upon the former opinion of holiness, do bury them when they die. And thus much for the description of the showless arising out of this Beast; also the cure of her year mous hitings. mous bitings.

Tot

The Medicines of the Shrew.

The Shrew, which falling by chance into a Cart-rode or track, doth die upon the fame, being Marcellus. burned, and afterwards beaten or dissolved into dust, and mingled with Goose grease, being rubbed or anointed upon those which are troubled with the (welling in the fundament coming by the cause of fome inflammation, doth bring unto them a wonderful and most admirable cure and remedy. The of tome than the control of the cont doth help those which are grieved and pained in their bodies, with sores called fellons, or biles. which doth pain them with a great inflammation, fo that it be three times invironed or compaffed shout the party so troubled. The Shrew which dyeth in the furrow of a Cart-wheel, being found Pling. and rowled in Potters clay or a linnen cloth, or in Crimfon, or Scarlet woollen cloth, and three times marked about the Impostumes, which will suddenly swell in any mans body, will very speedily and effectually help and cure the fame.

The tail of a Shrew being cut off and burned, and afterwards beaten into dust, and applyed or anointed upon the fore of any man, which came by the biting of a greedy and ravenous Dog, will in very short space make them both whole and found, so that the tail be cut from the Shrew when the is alive, not when the is dead, for then it hath neither good operation, nor efficacy in it. The former hoofs of a Horse being scraped, and the same fragments or scantlings thereof being beaten Hippocraies. in the dust or earth, which hath been digged up by a Shrew, in four measures of water, poured down the mouth of a Horse which is troubled with any pain or wringing in his bowels, will soon give him both help and remedy. The Shrew being either applyed in drink, or put in the manner and form of a plaister, or hanged upon the fore which he hath bitten, is the most excellentest, and and form of a planter, or manged upon the role which he hate noticen, is the most excellentest, and most nedicinable cure for the fielping and healing thereof. A prefervative against poyson, would be an excellent remedy, that neither man not any other living creature, should be bitten if they should leave or would want that superstition called an enchantment against poyson, being hanged about the neck, whereof we will speak more in the curing of the bites of this Beast.

ata ta 177 mga meti**k** delambada ge**a** 177 That the biting of a Shrew is venezione, and of the reason of bealing in this kinds.

la list the biting of a Shrew is accounted for a very strong poyfon, and that except there be Pliny. some medicine very speedily applyed for the curing and healing thereof, the party so bitten will de. These Shrews are truly so venemous and full of poyson, that being slain or killed by Cats, whose nature is to kill what soever Mice they take, they will not offer to touch or eat the least part

But the biting of a female Shrew is most obnoxious and hurtful when the is great with young, but Marcelles.

moldangerous of all when the biteth any one which is great with young, either a woman or any other Beat what foever, her felf being allo with young, for then it will hardly be cured.

If a shrew thall bite any creature while the is great with young, the puthes or bites will in time be Dioscorides. The which they make and will come unto a very great and malignant wound and fore. If the Shrew that here we have a shrew that here we have the shrew that he do also bite any creature during the time she is with young, she will presently leap off, notwith-standing shebiteth more dangerous. There is nothing which do more apparently explain and shew the biting of a Shrew then a certain vehicinest pain and grief in the creature which is so bitten, as also a pricing over the whole body; will an inflammation or burning heat going round about the place, and a flery redness therein, in which a black push or like swelling with a watery matter, and silly to truption do the arise, and all the parts of the body which do joyn unto it seem black and blew with the marvestow great pain, anguish, and grief, which ariseth and proceedeth from the same.

When the push or bile which cometh by the occasion of a Shrew cleaveth or is broken, there prowhen the push or bile which cometh by the occasion of a Shrew cleaveth or is broken, there prowedeth and issued for the aking of white fless, having a certain rinde, oy skin upon it, and sometime there appeared in the first order in the same is catterin and falleth out,
but in the beginning there is a most viiting green corruption and matter which showeth in the
same, afterward is is put resided, and eaten he and then the stell falleth torth, the wringings also of Dioscorides.

Company the same.

But Autorina affirmeth, that in what place to ever this Beart thall bite, the fores, thereof, with great angular will pant or bear; and that in every hole wherein his venemous teeth have entred, there will certain fiesty sedness appear; the skin whereof being broken, there will come a very white and maniferfore, which will breed much pail and trouble in all the parts of the body for the marks part. The fores or wounds which are middeulfolds this freatt are very manifeltly known by the marks of the foresteeth fanding all in a row together, as also by the blood which iffigeth from the wound, being at the first pure, clear, and exceeding that but afterwards corrupt, blackish, and full of gitter.

There do also the state of the

There do also divers bunches write in the fieth usually after the biting of this Beaft, which it any man shall break, he shall see the flesh which lyeth under them corrupted, and divided with

Pliny.

Avicenna.

Actius.

Geopenica.

Pliny.

Actim.

The History of Four-forced Beasts. certain clefts or rifts in the fame. Moreover the nature of this Beaft is fuch, that for the most part he doth covet to bite those whom he can come unto by the stones or genital, not only men, part he doth covet to bite those whom he can thus much shall suffice concerning the biting of but also all other brute Beasts whatsoever: and thus much shall suffice concerning the biting of

ns Beau. Wormwood being beaten or bruifed small, strained in a fine sinnen cloth, and mingled in Wine. this Beaft. given to the party, either man or woman, in Wine to drink, who is bitten by a Shrew, will procure Diefer ides. him present case and remedy. The same also is an excellent remedy for the bitings or shingings of

him present case and remedy. The same hand of Dogs, as also for the bitings of the Shrew, and of Dogs, as also for a Sen-dragon. Vinegar is very medicinable for the bitings of the Shrew, and of Dogs, as also for a Sen-dragon. Vinegat is Scolopeudra, (which voideth all her bowels out until the hook come the fish called by the Latiner, Scolopeudra, (which voideth all her bowels out until the hook come forth, wherewith the is taken, and then sucketh them up again) the Scorpion and all other venom-

is Serpents.

But the Greetan Physicians affirm, that the same ought to be mingled with other medicines. But the Gracian Physicians annual, the same as to take the after of the Shrew being burnt, the gum or liquor of the Herb called Fennil-giant, dryed Barly beaten into small powder, Mugum or ilquor of the Herb called Purple, or Mothmullein, and mingle them stard-feed pounded iman with the rief cancer rutple, or satestimenent, and mingle them all together with Vinegar, and being so applyed they will presently cure the aforesaid sings

ortings.
Garlick being bruised, and the juyce thereof anointed upon the place which was bittenbya Shrew, will presently expel the pain, and wholly cure the fore. For the expelling of the faperfluities of the parings of the dead flesh, growing round about the fore, being not call away but remaining thereon. Take Cummin and cover the wound or biting therewith, then apply Garbut remaining thereon. And anoint the places about the fore, as allo the fore it felf very diligently, and in very short space of time it will cause the same to fall away of it own accord. very amgentry, and in the sites of this Beaft: Take Garlick, the leaves of a Fig. tree, and Cummin, mingle them very well all together, till they come to a mollifying or temperate substance; then take Dioscorides. the fame, and fashion it in the form or manner of a plaister, and it will very speedily and effectually

The feed or leaves of Coleworts, being beaten together with Vinegar, and the herb call'd Affa fe ida, is very good and profitable to be applyed either to the bites of this Beaft, or a ravening Dog. The dung of a Dog being taken and anointed upon either Man or Horse which hath been bitten by a Shrew, will be an excellent remedy both for the curing and healing them of the same. The hoof of a Ram being dryed, beaten into powder & afterwards mixed with Hony, will be likewise very good for those which are bitten with the same Beatt, so that they be first tempered and sashioned in the manner of a plaister, and then applyed thereunto. The little white stalks which proceed from a black Fig. being beaten with the leaves of the herb called Moth-mullein, Wax, and Vinegar, until they comeunto a mollifying Juyce or falve, will be an excellent remedy against the biting of the Shrew,

The young or tender stalks of a wilde Fig-tree, be they never so few or small, being sind steeped in Wine, then sapped in a leaf of the same Tree, and so applyed unto the sings and bites of Scorpions, and the Shrew, will in very short time cure and heal the same. Provided always being anointed thereupon. that the wound be well and diligently bathed or washed, before any thing be put or applyed

Dieferidet, Avicenna, and Attuara, do affirm, that the excellenteft, and medicinableft cure for the bites of a Shrew is this : To take the Spleen of the lame Beaft, and beat it together with Vineger, and the Gum called Galbanum, then to anoint it or rub it upon the fore, and it will prefently expel away all pain, and in some short space altogether heal it. If the red bunches or ulcers which do usually grow about the bites of a Shrew, do fortune to break; take very tharp and strong bine or pickle, and tub it both about, and within the sore, and atterwards apply. Barly being burged and beaten into small dust or powder thereunto, which medicine although it seem somewhat grievous and painful, yet it is very good and profitable for the expelling either of the stings of Scorpons, or

and paintin, yet it is very good and projector the experimend entire of the lines of the Shrew or ravenous Dog.

The genital of a Hare being beaten into powder mingled with Vinegan, and anointed upon the bites of a Shrew, doth specially cure them. Wilde Mallows being mingled with those Millows that grow in the Garden, have in them a very effectual force and power to cure all stings or veromous bitings, especially of Scorplons, Shrews, Walps, and such like stinging creatures.

The Shrew being cut and applyed in the manner of a plainter, doth effectually cure bet own bites The Shrew being killed and anointed all over with Oyl, and dirt or mire, applyed unto the Ulcen or red swellings which come by her venomous teeth, will very speedily procure themsoibreak. The Shrew being cut or beaten into small pieces, dryed into powder, mixed with Vinegar, and fashioned in the fashioned and the state of the state o

in the form of a plaister, will very speedily and effectually cure the bites of a Shrew, whether she be great with young or not, so that they be well applyed, that gunto.

But there are some which do think it, nothing convenient to mingle the Shrew with any other thing what soever, but that it is only after this manner to be applyed by it felf, as to take the burned or dry it, and then to pound it is pounder, and see Sprinklein a burned or dry it, and then to pound it is pounder, and see Sprinklein a burned or fore, which burned or dry it, and then to pound it in powder, and to to fprinkle it in the wound or fore, which in very short time will easily heal it. The Shrew falling into the formow of a Cart wheeldoth presently die: the dust thereof in the passage by which she went, being taken and sprinkled into the wounds which were made by her poylonsome teeth, is a very excellent and present remedy for the

the curing of the lame. Martheolus alleadgeth out of Nicanders, that the dirt which cleavath Actim, into the wheels of a Charior being feraped off and frainkled into the bices of a Shrow, will be very medicinable for the healing of them, which thing he himself thinkerh a meer fable, and not to be believed. If the pimples or bladders which arise in the bites of a Shrew shall be thought convenient to be broken, for the performing of the same, take the skin of a baked be thought from granace, and spread it upon the storeland red pumples, as hor as possible may be suffered for some small time, and it will cause the ulcers to break, and all the corruption to

ifue forth.

If it grow unto an Impostume, take the little herries or pellets which are within the Pomgra- Avicents. A Moul being bruiled incompany them and the fore fome thore time, and they will vary eafily our the lame. Multard-feed being mingled with Vinegar, anointed upon the bites of a Shrow, Aegineta. doth very effectually heal them. A Moul being bruiled into small pieces, and applyed unto the bits of a Shrew in the form of a plaister, is a very excellent remedy for the curing of them. Picch and Trifoly being baked, and rubbed very hor upon the bites of a Shraw, is accounsed a very me-dichable cure: but it is requisite that this formentation be given onto none but such as are of a frong and powerful body, and are also able to endure pain. The liquor of the Herb called Southern- Diescorides. wood being given in Wine to drink doth very much profit those which are troubled, and pained in ther limbs with the bites of Shraws. Wormwood being used in the like manner, will cure those

which are bitten by a Shrew. Tell being mingled with four drams of the Herb called Ariffolichia, or the genital of a Lamb or Kid being mingled with four drams of the Herb called Ariffolichia, or that work, and the drams of the fweetest Myrth, is very good and needicinable for curing of those which are bitten or thing with Shrews, Scorpions and such like workenous Beatle. The leaves of Colewhich are bitten or thing with Shrews, Scorpions and such like workenous Beatle. The leaves of Colewhich are bitten or things with Shrews, Scorpions and such like workenous Beatle. The leaves of Colewhich are bitten or things with Shrews, Scorpions and such like workenous Beatle. which are pitted by April with a sprayes provided many and transcriptions of a colle-works being dryed, mingled with flower, and tempered together, until they rome into the form of plainter, wilkyery much help against the venemous bites of the Shrew: The feeds of Coleworts, Ruelling, and the leaves of the fame herb being mingled with Vinegar, and the herb called all failed beat or pounded together, do very well and speedily care the bites of the Shrews, as also of a ravenous Dog; i the lame in due time be applyed thereunto. The liquor allo of the leaves of Coleworts being eveninany kinde of drink, is good and wholefome for the cuting of the aforefaid bites or wounds. the Nuts of a young Cypres tree being mixed with a certain fyrup or potion made of Hony, Water, Diescorides. ind Vinegar, and atterwards drunk, doth very speedily procure safe and help for those which are

The root of a white or black Thiftle, being bearen or bruifed and given in drink, dorn very effective the por cure those which are bitten by a Shrew. The like vertue hath the herb called Rottinit, and also the feed the roof being given in any kinde of drink. The gum or liquor which promoteth from a kinde of Ferula, being given in Wine to drink, doth very much help and sure Eginetta. those which are hitten by a Shrew. The same vertue also in it hath the root of the herb called Gentinot litterwort, being given in Wine to drink. One or two drams of the youngest or tendrest leaves of the Laurel treas, being beaten small and given in Wine to drink; doth speedily oure the force or wonds which are hitten by a Shrew: the same being also used in the said manner, and given in some Asius. partin portion unto Horfes to drink, doth quickly help and heal them. But there are some which before all other medicines do commend this for the belt, and chiefelt; that is ; to take the juyce Avicenna, which proceedeth from the leaves of the Lawrel tree, and the leaves themfolies; being moist and and processes from the seaves of the hawrestere, and the travers members is being members and to boil them in Wine, and being once cooled, to give it to any which is bitted by a Shrew, and ship will in very thort space; altogether help them in A young Weefil being given plans which, is accounted wark medicinable for those which are bitten by a Shrew, or thung by iscorping or any other, venerages greature. The herb called Baltamint, or Costmary, the herb called Baltamint or Costmary, the herb called Baltamint or Costmary and Eginetic. Scorpion of any other vanemous executes. The herb called Baltianian or Costmary, the herb called Battam, or wide Pallito, the herb called Bosony, the herb called Water-mint, or Water and Battam, or wide Pallito, the herb called Bosony, the herb called Water-mint, or Water and Battam, or wide pallito, or applyed in the manner of a plainfer of the first of the wide provided in the manner of a plainfer of the first or wounds which come by the venemous teach of a Shrew, will very effectionally care the paint of a field Mouse or Shrew, it wary troubletome or griddons to all labouring Beatis, for instantly after her bitings there do little red Pipples arise; and there is not done of death in their pasts which the bitesh when their great with young! for the shrew dothalls kill long labouring Beatis which the bitesh when their great with young! for the shrew dothalls kill long labouring Beatis with poysas, as chiefly Horses and fullers; burief pacially and forthe most part Mares, which are great with young. There are some which do affirm, there if Horse, or any other labouring creature do seed in that pasture or grass in which a Shrew shall but forther wenome or poyson in, they will presently die. In what place soever a Shrew shall bite in forthler venome or poyfon in, they will presently die. In what place soever a Shrew shall bite in Abstrus. any creature, it will be compassed with an exceeding hard Iwelling, the Beast also being so bitten, doth expects his grief or forrow with much pain, and straining his body doth likewife swell all over, ters do not proceed by the first that the state of the st

By if the show do bice any beat when the is great with young, it is known by these fighes of make, there will certain and pumples compast the foreround about, and also becad themselves out all the body of the bitten Beat, and will inchose space defroy him, except there by procured

Ælianus.

The Medicines of the Shrew.

nus & animal venenosum, pufillum muri simile : nam & araneum piscem, propter venenum pungentibus infinum hus, & animal venerajana, pajulari man judite man, & bodie quam vulgo dracenem vel dracenem. That is to fay; There is a fifth of the Sea, and a little Beaft on the Earth like a Mouse, which by a general word lay; I nere is a min or the Sea, and a nicle beat on the Apagon, or Dragonift, was in ancient time are called Mugele, and the Spider-fifth called arthis day a Dragon, or Dragonift, was in ancient time are called Mugate, and the Spider-nin called a time way a straight, or straight, was in ancient time called a Serpent, because by his prickly, fins, he did poylon those which were strucken by him. And concerning the description of this beast, it may be taken from the words of an ancient English Physic

tian, called Doctor William Turner.

I have seen (saith he) in England, the Shrew-moule of colour black, having a tail very short, and her shows very long and sharp, and from the venemous biting of this Beast, we have an English Provers or Imprecation. I bestrow thee, when we care or wish harm unto any man, that is, that frovering or imprecations, I betting which may come unto him. The Spaniards call this Beaft Rates from fuch evil as the biging of this Moule may come unto him. The Spaniards call this Beaft Rates frequents; the Illyians, Viewed kamps; and the Polonians, Kerit. They were wont to abound in Britany.

Hermolaw writeth.

They are also plentiful in Italy beyond the Mountains Apennine, but not on this fide (at Pliny wri-They are also prentiful in tray peyond the mountains, openants, out not of this ride (as Plinywriteth) yet in the latther parts of Italy and Germany, there are many, found, especially in the Country neer Trent, in the Valley Anania, where this is admirable, that by reasons there coldness of that Country their bitings are not venemous. For the Scorpions there are not venemous, although in other places of Italy they poyson deeply. This Beaft is much less then werening, and of an aft colour, in most places like a Mouse, although the colour be not al-

Aetius.

ways commune.

The eyes are so small, and beneath the proportion of her body, that it hath not been unjustly doubted of the Ancients, whether they were blinde or no, but in their light estate their sight is very dull. And for this caule the ancient Egyptian did worship it : for as they held opinion, that darkness was before light, so they deemed that the blinde creatures were better then the seeing. And they also believed, that in the want of the Moon the liver of this beaft confirmed. It hath a And they also believed, that in the wane or the Moon the liver of this bear conjumed. It hath a long and sharp showt likes Mole, that so it may be apt to dig. The teeth are very small, but so as they stand double in their mouth, for they have sour rows of teeth, two beneath, and two above, which are not only apparent by their dissection or Anatomy, but also but heir bitings, for their wounds are Quadruple, wheresoever they fasten their teeth. Their will is stender and short. But the description of this Beast was better apprehended by Gester, at the sight of one of them, which have least on this manner. he relateth on this manner:

The colour (faith he) was partly red, and partly yellow, mingled both together, but the belly white. The hinder-feet feemeth to cleave to the body or loins. It smelleth strongly, and the savour did bewray or fignifie fome fecret poyfon. The tail about three fingers long, befet with little flort hairs. The refidue of the body was three fingers long. The eyes very finall and black, not much greater then Moles, so that next to the Mole they may, justly be called, the least sighted creature among all four-footed Beafts; so that in old age they are utterly blinds by the Providence of God, abridging their malice, that when their teeth are grown to be molt fharp, and they most full of poylon, then they should not see whom nor where to vent it.

They differ as we have faid in place and number, from all four-foored Beafts, fo that they feem to be compounded and framed of the teeth of Serpents and Mice. The two fore-teeth are very long, and they do not grow fingle as in vilgar Mice; but have within them two other smal and sharp teeth, And also those two long teeth grow not by themselves, as they do in other Mice, but are conjoyaed in the refidue, in one continued rank. They are sharp like a faw, having sharp points like needles, fuch as could not be feen by man, except the tips of them were yellow. Of either fide they have eight teeth, whereas the vulgar Mice have but four, beside the two long fore teeth, which alfo feem divided into two or three, which except one mark diligently, he would think them to be

It is a ravening Beaft, feigning it self gentle and tame, but being touched, it biteth deep, and poyloneth deadly. It beareth a cruel minde, desiring to hurt any thing, neither is there any creature that it loveth, or it loveth him, because it is feared of all. The Cats, as we have said to hant it that they are not then the said that the said of the said that the said the said that the said and kill it, but they eat not them, for if they do, they confume away in time. They samply Vines, and are feldom taken, except in cold; they frequent Ox-dung, and in the Winter time repair to houses, gardens, and stables, where they are taken and killed.

If they fall into a Cart-road, they die and cannot get forth again, as Marcellas, Namer, and Pliny affirm. And the reason is given by Philes, for being in the same, it is so amazed, and trembleth, asif it were in bands. And for this cause some of the Ancients have prescribed the earth of a Carte road, to be laid to the biting of this Mouse for a remedy thereof. They go very flowly, they are fraudulent, and take their prey by deceit. Many times they gnaw the Oxes hope in the habit They love the rotten flesh of Ravens; and therefore in France, when they have killed a Raven, they keep it till it stinketh, and then cast it in the places where the Shrew-mice haunt, whereunto they gather in for great number, that you may kill them with shovels. The Egyptians upon the formst pointing of believe the short of the state o opinion of holiness, do bury them when they die. And thus much for the description of this Beat.
The succeeding discourse toucheth the medicines arising out of this Beats, also the cure of her years mous bitings.

The Shrew, which falling by chance into a Cart-rode or track, doth die upon the fame, being Marcellus. hurned, and afterwards beaten or diffolved into dust, and mingled with Goose grease, being rubbed or anointed upon those which are troubled with the swelling in the fundament coming by the cause of fomeinflammation, doth bring unto them a wonderful and most admirable cure and remedy. The Shrew being flain or killed, hanging so that neither then nor afterwards she may touch the ground, Pling. doth help those which are grieved and pained in their bodies, with fores called fellons, or biles. which doth pain them with a great inflammation, fo that it be three times invironed or compaffed about the party so troubled. The Shrew which dyeth in the furrow of a Cart-wheel, being found Pliny. and rowled in Potters clay or a linnen cloth, or in Crimfon, or Scarlet woollen cloth, and three times marked about the Impostumes, which will suddenly swell in any mans body, will very speed-

ly and effectually help and cure the fame.

The tail of a Shrew being cut off and burned, and afterwards beaten into dust, and applyed or anointed upon the fore of any man, which came by the biting of a greedy and ravenous Dog, will in very shore space make them both whole and found, so that the tail be cut from the Shrew when the is alive, not when the is dead, for then it hath neither good operation, nor efficacy in it. The former hoofs of a Horse being scraped, and the same fragments or scantlings thereof being beaten Hippocraies. in the dust or earth, which hath been digged up by a Shrew, in four measures, of water, poured down the mouth of a Hoffe which is troubled with any pain or wringing in his bowels, will foon give him both help and remedy. The Shrew being either applyed in drink, or put in the manner and form of a plainter, or hanged upon the fore which he hath bitten, is the most excellentest, and most medicinable cure for the helping and healing thereof. A preservative against poyson, would be an excellent remedy, that neither man not any other living creature, should be bitten if they should leave or would want that superstition called an enchantment against poylon, being hanged about the neck, whereof we will speak more in the curing of the bites of this Beast. . Ling's contograble with Microsty Call.

That the biting of a Shrew is venezione, and of the reason of healing in this kinde.

in list the biting of a Shrew is accounted for a very strong poyson, and that except there be Pliny. some medicine very speedily applyed for the curing and healing thereof, the party so bitten will de. These Shrews are truly so venemous and full of poyson, that being slain or killed by Cats, wholenature is to kill whatfoever Mice they take, they will not offer to touch or eat the least part

But the biting of a female Shrew is most obnoxious and hurtful when she is great with young, but Marcellus.

But the biting of a female Shrew is most obnoxious and hurtful when she is great with young, but Marcellus. most dangerous of all when she bitech any one which is great with young, either a woman or any other Best what sower sher self being allo with young, for then it will hardly be cured. If a Shrew shall bite any creature while side is great with young, the pushes or bites will in time be book which they make, and will come unto a very great and malignant would and fore. If the Shrew do also bite any creature during the time she is with young, she will presently leap off, not with standing the biteth more darigerous. There is nothing which do more apparently explain and shew the biting of a Shrew then a certain vehement pain and grief in the creature which is so bitten, as also a pricking over the whole body; with addinfiammation or burning heat going round about the place, and a fiery redness therein, in which a black push or like swelling with a watery matter, and filthy corruption dossion, and all the parts of the body which do yoyn unto it seem black and blew with the market pain, anguish, and grief, which arises and proceedesh from the same.

When the push or bile which cometh by the occasion of a Shrew cleaveth or is broken, there prowhen the path or bile which cometh by the occasion of a Shrew cleaveth or is broken, there proceeded and issued for the kinds of white steps, having a certain rinds, or skin upon it, and sometime there appeared in the steps in burning, and sometimes the same is eaten in and falleth out, but in the beginning there is most faithy green corruption and matter which stowers in the same, assessed in its purfeiled, and eaten his and then the steps falleth forth; the wringings allo of the inward parts, the difficultable volding the urine, and a corrupted tweat doth follow and accompany the same.

company the lame.

But Adverture affirmerly, that in what place loever this Beart shall bite, the fores, thereof, with great angular will pant of bear; and that in every hole wherein his venemous teeth have entred, therewill evertain fierly redness appear; the skin whereof being broken, there will come a very white and mattery fore, which will breed much pain and crouble in all the parts of the body for the most part. The fores or wounds which are middedlife by this beatt are very manifestly known by the marks Aegineta. being at the first pure, clear, and exceeding the body the blood which is light from the wound, action.

There do also the very several and exceeding the body and the blood which is a fail, of parts of the first pure, clear, and exceeding the body the blood which is light from the wound, action.

There do also the very several and the several and the

There do also divers bunches arise in the fieth usually after the biting of this Beast, which if any man shall break, he shall see the stell which lyeth under them corrupted, and divided with

Samonicus. Vegetius.

Arnoldus.

Ælianus.

Vereilus.

some present remedy. The Normans in France; do suppose the Shrew to be a Brast so full of ye. some present remedy. The Norman in value, as there are now, or a Horse lying down along upon nom, and poyson, that if he shall but pass over either an Ox, or a Horse lying down along upon and poyson, that if he shall but pass over which a descripted states upon them, that the Beast over which nom, and poylon, that it he man but part of the ground, it will bring fuch a dangerous difease upon them, that the Bealt over which the thail the ground, it will bring judi a daily et out a sif he were immoveable, and that he can be cared pais, shall be lame about the loins, or shall seem as if he were immoveable, and that he can be cared by no other means but by the same Shrew, who either of his own accord, or by compulsion must be over the contrary side of the Beast, and that then he will be cured; which thing I do hold to be very vain and not to be believed.

very vain and not to be beneved.

For the curing of Beafts which are bitten by a Shrew, thou shalt boil the seed of Parsly together with Wine and Oyl, and thou shalt cut the place which swelleth with a Penskinse, by which the with Wine and Dyi, and thou make the pointingly pulled or torn many was raw; if by poylon may iffue forth, and the wound being pointingly pulled or torn may was raw; if by these the inflammation do was more servent and only thou shall early fore with Iron instruments thele the innamination do was more part of that which is whole and found : then initiuments burning with fire, taking away fome part of that which is whole and found : then fialt thou burning with fire, taking away former part of clear which the and rightly, by which the corruption may renew the wound with the Iron infruments being governed sightly, by which the corruption may iffue forth: but if that part do chance to well by the exculceration, thou shalt spinkle iffue forth : but it that part up thanks to anything but before you do this, it is meet to joyn the Barley being burned and dryed therein; but before you do this, it is meet to joyn the

old fat.

d tat.

There is also another excellent medicine for the curing of the Stirew, which Startonicus himfelf There is ano another excellent inculcing for fearifie the wound affoon as it is bitten, but doth much commend, which is the 10 miles of Afterwards to sprinkle Salt and Vinegar upon especially if it be compassed with an inflammation, afterwards to sprinkle Salt and Vinegar upon it, then to encourage or provoke the Beast the next day following by some sweet water or siquor to run or go fome little journey, first having anointed the fore with Fullers earth, being beaten finall and mixed with Vinegar, and then daily to nourish or bathe it with water which cometh from fmall and mixed with Vinegar, and then daily to noutrin of bathes it with water which cometh from bathes where some have washed themselves, and this in very short time being so used, will very well and altogether cure the Beast. Against the biting of a Shrew Garlick is accounted for an excellent remedy being mingled with Nitre; but if there shall be no Nitre to be had, mix it with Salt and remeny peing mingieu with thete; but it there into powder, and with the same to the the place Cumin, then to dry and beat them al together into powder, and with the same to the the place which are infected with the biting: but if the venemous wounds do chance to break; then to take which are injected with the biting. Out it the distall powder, and steep it in Vinegar, and after-Barly being scorched or burned, and pound it into small powder, and steep it in Vinegar, and after-wards to sprinkle it into the wound to This medicine Pelagon affirmeth, will only heal the bites of a wards to iprinkle it into the would be the fore, by the use of any other medicines doth rather entrease, then

Vegetius.

1-lippocrates.

Hierocles.

The flowre which is made of red Wheat, the herb called Dill, the liquor or Rozeh which runneth out of the great Cedar, and two pound of the best Wine, being mingled all together, given in a potion, and poured down the throat of any labouring Beast which is bitten by a Shrew, will pre-

fently case and cure him of his pain.

There is also another potion for the curing of the bites of this Beast; which is this; To the cloves of Garlick being bruised small, Salt, Cumin, and Wine, of each the like quantity; these being given to any Beaft to drink, doth prefently cure him; as alfo any man being anointed upon the wound, but not given to drink. The herb called Nard or Pepper-wort, being beaten to the quantity of two ounces and a half, and mingled with some sweet smelling Wine, will presently help any Beat which is bitten by the Shrew, being poured through his Nofe, and his fore being at that infant time anointed with Dogsdung: the same is also very medicinable or wholesome for men which are trou-

bled with the faid biting.

The bites of a Shrew being pricked with an Aul, and anointed with dust which is found in the furrows of Carts under the marks or fignes of the Wheel, being mingled with sharp Vinear, doth presently assware pain, and heal the fore. The earth of the track of a Cart' also mingled with state or urine, being applyed unto the bites of a Shrew, will very speedily cure them either upon Men or Bealts. A Shrew being new killed and rubbed over with Sale applyed unto the wounds which the shall bite in any Beasts, will instantly cure them : This vertue also hath the gall of a Resemble or Bat, being mixed with Vinegar.

There is a very good remedy against the bitings of Shrews, or to preserve Cattle from them, which is this to compass the hole wherein the lyeth round about, and get liet out alive, and keep her fo till the dye, and wax fliffe, then hang her about the neck of the Beaff which you would preferve, and there will not any Shrew come near them; and this is accounted to be mon certain. And thus much shall suffice concerning the bitings of the Shrews, and of the curs thereof. Softmole and the second assumptions

Of Wilde FIBL D-MICE.

The Bpithets of wilde Mice describing their kindes.

This wilde Mouse called by the Latines, Mus agressis, Mus Sylvestrie, Sylvestries, Substriances, and some say Nitrodula, (although I rather take that word to signific a Glare worth) it is filled as the substriance of the s of these Mice two kinder, a greater and a lesser. The picture of the greater we have described bets forbearing the leffer, because in all parts it resembleth this, except in the quantity.

This greater kinde is not much leffer then a Rat, having a long broad tail like it. The ears of it Their levelal are round; the head round and great; and the showt or chaps do not stand out long. They are of parts. two colours in both kindes, fome red and fome black. They have a beard betwirt their mouth and their evest, and the leffer Mice have a short tail. A Physician taking occasion of the writings of Ballianin Landins, to diffect one of these Mice, found it to be true which he faith, that their may and guts he all straight and upright. We have shewed already, that all kinde of Mice are generated out Whether Mice of the earth, although also they suffer copulation. And in Egypt it is very common about Thebai and the places where Nilm overfloweth, that in the decrease and falling away of the Waters, processes the Sun engendereth many Mice upon the flime of the earth; fo that it is ordinary to fee at one time other, their fore-parts to have life, flesh, and motion, and the hinder-parts deformed, and nothing but Alianus. 11 ...



And about this matter there is some disputation among the Authors, for there be Philosophers which affirm, that every creature as well perfect as unperfect, may be made both by feed and of putified matter; and from hence came the opinion in the Poets, of the fons and daughters of the carth, and so they say, that things grow by generation in infinitum? Some say, that perfect creatures cannot be generated in that manner, but the imperfect ones, such as Mice are, may be ingendered by feed and putrified matter, and afterwards beget more of his one kinde.

But driftste confesses the first generation, and denyeth the second, and saith; although they do generate by copulation, yet it is not idem sed animal special edversum, a quo nihil amplius gigni possi; And therefore Jeronimus Gabucinus endeth this controversie, saying! Mures ex purredine nati, generation of pis, sed quod ex ein generatur; nee Mus est, nice semina, nice amplius generat: that is; Mice engendered of putristed matter do also engender, but that which is begotten of them is neither male nor semale, neither do also engendered. not female, neither can it engender any more, that it may not proceed in infinitum, like a Mouse engendered by copulation. But concerning the beginning of these wilde Field-mice, and their encrease, Aiffoile speaketh in this manner: We have received (faith he) the wonderful generation of done by wilde wilde Field-mice, abounding in every place, and especally in corn-fields, which by their multitude, Field-mice, do inflantly eat up and devour a great deal of grains infomuch as it bath been feen, that divers poor Husbandmen, which have determined to day, to reap their corn on the morrow, in the mean feaon it was so destroyed by Mice; that when the Reapers came in the morning, they have found no

And as the encrease of these Mico was extraordinary, to also was the destruction, for men could not drive them away, as in former cimes by fmoking them, or elfe by turning in Swine to root out ther acids from the earth, or by fonding Poxes, or wilde Cats among them, but their multitude did always prevail; and yet after a few days, the fliowers of the clouds deftroyed them. And Pliny faith faith, that this oughe to be no marvail, that thereshould be so great a harvest and store of these Mitt, seing that men yet never knew how to hinder their generation, or to kill them, being encended in the men yet never knew how to hinder their generation, or to kill them, and see the second and And see gendered, and yet for all that they are feldom found in the Winter time either alive or dead. And feeing that we have entred into the mention of the damage of these wilde Field-mice, it is profitable to let down some stories out of Authors, recording the place and persons, whom they have very much

Plin writeth, as we have shewed in our former discourse, that the Inhabitants of Tross, were given former discourse, that the Inhabitants of Tross, were driven from their habitation by chose Field-mice; because they devoured all their fruits, and when they doed they devoured all their fruits, and when they dyed, there was a worm engendered in their heads. Diodoris Siculus in his fourth Book of andent Monuments recordeth, that there were certain people of Italy, which by incursion of

The History of Four-footed Beasts.

Field-mice were driven to flight, and to forfake their patrimonies, for they destroyed the roots of the riela-mice were uriven to night, and to for same the refiftible cold frost. Coffa a Town of Umbita, in the corn, like some horrible drought, or some unresistible cold frost. Coffa a Town of Umbita, in the corn, like some norrible drought, or some unterns, was destroyed by Field-mice, (as Volaterrans days of Pliny, which at this day is called Orbi tellus, was destroyed by Field-mice, (as Volaterrans days of Finy, which at this day is called Oron enight, all the Corn-fields at Calenum destroyed by writeth.) Riphus also faith, that he saw in one night, all the Corn-fields at Calenum destroyed by

Strabo.

e Muce.

There are fuch a number of these Mice in Spain, that many times their destruction caused pesti. lent difeases, and this thing hapned amongst the Romans when they were in Gantabria, for they vere constrained to hire men by stipends to kill the Mice, and those which did kill them, farfe were contrained to life interior in the Inhabitants of Gjarms, an Island of the Cyclader, after they had long reescaped with me. The innamentality of the first they were fain to yeeld unto them, and forfake their fifted the violence of thefe Mice, yet at length they were fain to yeeld unto them, and forfake their Territory; and the Mice after their departure, through hunger did gnaw the Iron. We have shewed already how the Philistener were punished with Mice, before they sent away the Ark of the Lord and already how the Philistener were punished with Mice, before they sent away the Ark of the Lord and aiready now the rangines were punished with them until they had facrificed to Apollo Sminthess, and how the Aeolians and Trojans were annoyed with them until they had facrificed to Apollo Sminthess, and how the Mice of Heracles, at the time of Grape-gathering, do go out of the Countrey and return again in the Autumn. When Senatharib, King of the Arabians and Egyptians, invaded Egypt, it is faid again in the Autumn. vytien denachatio, hing of the again in the Army fuch an innumerable fwarm of wilde by Herodoise, that Vulcan in the night time fent upon his Army fuch an innumerable fwarm of wilde Mice, that before morning they had eaten afunder their Quivers, Arrows, Bows, and all warlike infiruments, fo that the next day, for the want of weapons, and fear of their enemies, they were constrained to take their heels and run away. And to conclude, by the same means the Chelidensian were driven out of Elymnium, a City of the Mountain Athor; and thus much shall suffice for the harm of these Mice. They make their dwellings and habitation in the earth, according to this saying of Virgil:

Places of their abode.

Sub terra posnitq; domos, atq; borrea fecit.

Yet now and then they come out of the earth, although it be but feldom. They heave up hills like Moles, and they eat and devour the roots of corn and herbs. They make not very deep holes, but dig under the turis and upper face of the earth; fo that when a man walketh upon it; he may perceive it by the finking in of his foot-steps: if the hole be opened with a Spade, they close it again as a Mole doth, but not so speedily, for they deser it two or three days together; and therefore if it be watched, they may kill her at her return by treading upon her; concerning the manner of taking them, these observations following may be put in practise. These kinde of Mice are driven or chased away with the ashes of a Weefil, or of a Cat mingled

Tliny.

Palladiu.

Oriving away of these kinde of Mice are driven or chated away with the affect of a with water, and by sprinkling of scattering seed or corn abroad, or by some things well sodden in with water, and by sprinkling of scattering seed or corn abroad : and therefore they thinkit water; but the poysoning of those Mice is in the scent or favour of bread : and therefore they thinkit water; but the poysoning of those Mice is in the scent or favour of bread : and therefore they thinkit more profitable to touch the feed or corn lightly with the gall of an Ox. Apuleius doth affirm, that to foke the grain or corn in the gall of an Ox before you fprinkle it abroad, is very good against thele Field-mice: also (as it is read in Geppon Grec.) it doth very much commend the gall of Oxen, wherewith as he faith, it the feed or corn be touched, they shall be freed from the molestation or trouble

Notwithstanding in the Dog-days Hemlock-feed with the herb Hellebore is better, or with wilde Cowcumber, or with Hen-bane, or being beaten with bitter Almonds, and Bears-foot, and to mingle with them just as much meal or corn, and beat and stamp them in Oyl, and when you have so done, put it into the hollow places of these Field-mice : and they will die assoon as ever they shall talt of it. Avicen doth affirm alfo, that Hen-bane-feed doth kill thefe kinde of Mice, without the mixture of any other thing. Very many do ftop the paffages of them with the leaves of Rhododaphne, who do

perish in the time they are labouring to make their passage, by the gnawing of them.

Apuleius also saith, that the people of Bithynia have had much experience of these things, who stopped the passages of these Mice with these Rhododaphne leaves, so that they desire to come forth by touching the same often with their ceeth : which truly so soon as they shall touch or come unto the shall presently die. But they use a kinde of incantation which is this that followeth; I do it just all ye Mice, which do remain or abide here, that ye do not offer me wrong, or fuffer me to be wronged of any other. For I do aflign and appoint you this field (then he nameth the field) in which if I should surprize you hereafter, I call Lung to witness, I will tean every one of you into feren pieces: When as thou hast writ this charm, binde paper fast to the place wherein the Mice haunt and that be fore the riling of the Sun: fo that the characters or marks may appear on the outside cleaving tos natural flone of that place. I have written this (faith the Author) lest any thing should feem to be overskipped: neither do I allow or prove such things can be done, but I rather counsel all menths they do not fet their minde to any of these, which are more worthy of derision then imitation if thou shalt fill the passages of these rustical or Field-mice with the ashes of an Oak, he shall be posfessed with a servent desire to it, often touching it, and so shall die;
These Countrey Mice, that is to say, those Mice which are found in the fields, being bruised and

The medicines burned to after, and ningled with fresh Hony, doth comfort or restore the fight of the eyes byth of Field-mice. minishing the darkness or dimness thereof, in what field soever you shall finde any thing, dig them up by the roots with a little stake or post.

Of the WOOD-MOVSE.

Plin doth oftentimes make mention of this Wood-mouse, or rather a Mouse belonging to The description to Wood, but he doth it only in medicines; but that it doth differ from this Country or on. Field-mouse we have shave shewen in the chapter going before, because it doth not inhabit or dwell in the Countries or tilled places, as the Countrey or Field-mice do, but doth inhabit in Woods and Forrests. The Wood-mouse is called in Greek as the Countrey-mouse : but I think it to be a kinde of Dormouse, which proceedeth from the kinde of Wood-mouse. Pitny truly doth make the fame remedy or medicines of a Dormouse, as he doth of a Wood-mouse, as I will a little after rehearfe or recite unto you. Alfo I should have thought that a Sorex had been the same, because it is a Wood-mouse, but that, that one place of Pliny did hinder me, where he commendeth the ashes of a Wood-moule to be very good for the clearness of the eyes, and by and by after did shew or declare that the ashes of the Sorex were good also in the same use, as I will recite or rehearse below in the medicines or remedies of the Wood-mouse. Agricola, a man of great learning, doth interpret or judge the Wood-mouse to be that Mouse, to the which they do appoint the name derived from Avellana: but he doth account that to be the Sorex, which I will shew or declare beneath to be the Shrew. I do understand that there are properly two kindes of the Wood-mouse spoken of before. The one of them that which Albertus doth write, saying that there is a certain kinde of Mouse which doth build or make her habitation in trees, and of a brown or swart colour, and having also black spots in her face, which only is called by the universal name of a Wood-mouse. Of the same kinde Pliny doth mean, (if I be not deceived) when he writeth, that the mast of a Beech-tree is very acceptable to Mice, and therefore they have good fuccess with their young ones. The other which is peculiarly named the Sorex, which (faith Pliny) doth sleep all the Winter time, and hath a tail full of hair: whose shape or form we propose and see evidently before you. But that I may more di-shirtly handle those things which Pliny hath shewed to us concerning the Wood-mouse; I will write herdownseparately, or by it self, and afterwards concerning the Mouse which hath her name derived from Fil-birds, which the Germans have left in writing, and which I my felf have confidered or observed; and last of all I will write concerning the Sorex peculiarly and severally from the Andent Writers.

Theashes of a Wood-mouse being mingled with Hony, doth cure all fractures of bones, the Themedicines brims also spread upon a little piece of cloth, and covered with wooll is good also; but you must of the Woodnow and then spread it over the wound, and it doth almost make it whole and strong within the moule. spec of three or four days: neither must you mingle the ashes of the Wood-mouse with Hony too Pliny. late: Hony also being mingled with the ashes of Earth-worms, doth draw forth broken bones. Also the fat of these Beasts, being put to Kibes is very good; but if the Ulcers are corrupt and rotten, by adding Wax to the former things doth bring them to cicatrifing. The Oyl of a burned Locust is Marcellus. allovery good; and also the Oyl of a Wood-mouse with Hony, is as effectual as the other. They availe that the heads and tails of Mice mixed with the the affies of them, and anointed with Hony, dothrestore the clearness of the sight, but more effectually being mingled with the ashes of a Dormoule or a Wood-moule.

Of the Nut-mouse, Hasel-mouse, or Filbird mouse.



His Beaft is a kinde of Sorex, and may be that which the Germans tearin Ein groß Haselmui, a great Hasel-mouse, so called because they seed upon Hasel-nuts, and Filbirds. The Flemings callit Ein Slaperat, that is, a sleeping Rat; and therefore the French call it by the name Lerot, whereby allo we have shewed already, they understand a Dormouse.

For

For this sleepeth like that, and yet the flesh thereof is not good to be eaten. The colour of For this neepeth like that, and the quantity full as great as a Squirrel, or as a great Rat: upon this Mouse is red like the Hasel, and the quantity full as great as a Squirrel, or as a great Rat: upon this Moule is red like the mair, and the quantity that the head more red. His ears very great, and the back and fides it is more like a Moule, and upon the head more red. His ears very great, and the back and moes it is more more aboute, and upon his legs. The neathermost of his tail towards pilled without hair. The belly white, so also are his legs. The neathermost of his tail towards pilled without nair. The beny winter, to another line to but most at the end with white the tip white. His nostrils and feet reddish. The tail wholly rough, but most at the end with white

The eyes very great hanging out of his head, and all black, fo that there is not in them any appearance of white. The beard partly white, and partly black, both above and beneath his can, pearance of wines. and the upper part of his tail next his body all black. Upon his foreseet and about his eyes, and the upper part of his tail next his body all black. Upon his foreseet and about his eyes, and the upper part of the thumb. But upon his hinder-feet he hath he hath four claws or distinct toes, for he wanteth a thumb. But upon his hinder-feet he hath five, I mean upon each severally. The outside of his hinder-legs, from the bending to the tip five, I mean upon each severally. five, I mean upon each reverany. The outline of his mails is altogether bald without hair. And the favour of all this kinde is like the fmell of of his nails is altogether bald without hand should have said the sulfar Mice. They live not only in the earth, but also in trees which they climbe like Squirthe vulgar whice. They have not only in the sand meat against the Winter, which they lodge in rels, and therefore make provision of nuts and meat against the Winter, which they lodge in

ne earth. The Countreymen finding in the Summer their caves and dens, do wifely forbear to defroy the earth. them, knowing that they will bring into them the best Nuts and Fil-birds can be gotten, and there. fore at one fide they fick up a certain long rod, by direction whereof in the Winter time they come and dig out the den, justly taking from them both their life and store, because they have unjuly gathered it together: Some have eaten it, but they were deceived, taking it for the Dormoule.

Of the LASCITT MOUSE.

"His Mouse is called by the Germans, Lascitts, and also Harnebal, because of the similitude it I holdeth with the Erneline Weefil. The skin of it is very pretious, being shorter then the Emeline two fingers breadth. And forasmuch as else, there is no difference between the Lafcitt Mouse, and the Lastin Weesil, except in the quantity: My opinion is, that they are all one, and dis-

And I am rather led to affirm thus much, because there are skins annually brought to the Mart of Franckford, out of Polonia (cal'd Lafeet) which are no other then the Weefilsof Nove gradela, whose white skins are intermixed with griffeld; And thus much shall suffice to have said

of this Mouse.

Of the SOREX.

Of the name and kinde,

Alunnw.

Am of opinion, that this kinde of Mouse belongeth to the Hasel Mouse before spoken of because it is wilde, hath a hairy tail, and sleepeth in the Winter, all which things are by Pilay ascribed to the Sorex; only this hindereth, that he maketh the Sorex to have rough hairy ears, and the Sorex of Germany hath bald ears. For answer whereof this shall suffice, that the other three notes being so great and pregnant, there is no cause why the want of one, and that so little as the hairs on the ears, should deprive it of his naturall due and kinde. The Italians and the French use this word Sorex, for a domestical vulgar Mouse, and so peradventure did the Antients before them; but it is greater then the domestical Mouse, although Plintes Soren be neither greater nor leffer. The Spaniards call a Sorex, Sorace, or Raton Pequenno. The Illyrians, Viemegka Myli, by which word also they understand a Shrew-mouse. The fibres of the intrails of the Sorex do cacrease and decrease with the Moon, so that the number of them, do always answer the number of the days of her age.

Her ears as we have faid are full of hairs, but in the lowest part or tip thereof. The reason of her name is taken from the skreeching voice she maketh in gnawing. For it is a very harmful biting Beaft, cutting afunder with her teeth like a faw. Some do derive the Greek word from Hung, which anciently did fignifie a Mouse, and therefore they call this Syran, and Sauren, but I lift not to ftand any longer upon the name, seeing the Beast it self affordeth little worthy matter to en-

treat of.

It is reported by Varro, that in Arcadia there was a Hog fo fat, that a Sorex did eat into her fielh, and made her neft and brought forth young ones therein, which may very well be; for such is the nature of a fat Swine, that he will hardly rife to eat his meat, or ease himself of his excrements: And belides, fatnels stoppeth sense, burying both the Nerves and Arteries very deep: so that in the body of a man, his fattest part is least sensible. Lycinim the Emperor going about to restrain the infolency of the Eunuches and Courtiers, called them Tineas, Soricefq; palatinos, that is moths and Sorice of the Court

There was an ancient garment (as Pliny writeth) called Veftie Soriculata, and this was very pretious in my opinion, because it was garded or fringed with the skins of the Sorex. If this Beat all into any Wine or Oyl, the corrupteth the fame, and it is to be recovered by the fame means, as we have formerly described in the vulgar Mouse. It should seem there was great store Of the Indian Mouse.

of them in the days of Heliogabalm, for he commanded (as Lampridius writeth) to be brought unto of them not only a thousand of these Beasts, but also a thousand Weesils, and ten thousand vulgar Mice, as we have thewed before in the ftory of the vulgar Moufe.

When the Sooth-sayers were about their divinations, Pluny writeth, that if they heard the squeaking of the Sorex, they brake off, and gave over their labour, holding it unprofitable to go any further therein: and it is also reported, that the voyce of this Mouse gave occasion to Fabius Maximus to give over his Dictatorship, and unto Caius Flaminius, to give over the Mastership of the Horseto give nen, such fear of filly Bealts, was begotten in the mindes of gallant and magnanimous spirits, by

the unprofitable and foolish behaviour and doctrines of the Magitians.

It is faid by Nigitius, that these Sorices do sleep all the Winter and hide themselves like the Dormouse. They also when they eat any corn, do screetch and make a greater noise then other Mice. whereby they bewray themselves in the dark unto their enemies, and are killed, which was the occasion of that proverbial speech of Parmeno in Terence, Egomet meo indicio miser, quasi Sorex perii. Saint Austine, and Saint Origen, do also make use of this proverb, the one in his Book of Order. the other in a Homily upon Genefis, which caused Erasmus to write in this manner, Sed videbor ipse meis indidin captus, that is, I have overthrown my felf with my own tale. These Sorices do make hollow the trees wherein Emets or Ants breed, and there is perpetual hatred betwirt the Bittors, and these one lying in wait to destroy the others young.

The Medicines of the Sorex.

Serenus and Pliny say, that if a woman with childe do eat the sinews of a Sorex, if her eyes be black, fo shall the Infants be likewife :

> Si pragnans artus captivi Soricis edit. Dicuntur fætus nigrantia lumina fingi.

The fat of these Beasts or of Dormice, is very profitable against the Palsie. The powder of the heads and tails anointed with Hony upon the eyes, restoreth the clearness of fight, and with Hony Attick, the powder and fat of a Sorex burned, helpeth running eyes; and the fame powder mingled with Oyl, cureth bunches in the flesh.

There is another Moule called by Matheolus, Mus Napelli, that is, a Wolf-bane-moule : fo called. Of the Moule because it feedeth upon the roots of that Herb; although there be some of opinion, that it is not a called Miss

creature, but another little Herb growing near unto it for a counter-poyfon.

And Marcellus also maketh mention of Napellus, and Antinapellus, whereunto I should easily condescend, but that the eyesight of Mathaolus leadeth me to the contrary. For he writeth that he took one of them in the top of a high Mountain in Italy. And Sylvations calleth this Mouse Mus Suring, or Success, and calleth it a Counter-poylon to Wolf-bane, and that God might thew thus much unto men, he causeth it to live upon the roots, in testimony of his natural vertue destroying poyson and venemous herbs.

The Indian Moufe, and divers other kindes of Mice according to their Countries.

Do finde that divers times Mice do take their names from Regions wherein they inhabite, which happeneth two manner of ways: one, because the form of their bodies will somewhat vary: the other, because not only in shape, but also in wit they have some things in them common to Mice, over and above the Mice of our Countries; therefore we will briefly comprehend all their furnames Mice of the of whatsoever regions they are in one order or Alphabet. In the Oriental parts of the world, Esti. there are great Mice, (as Alexander writeth) of the quantity of Foxes who do harm both men and Bealts, and although they cannot by their biting kill any man, yet do they much grieve and moleft

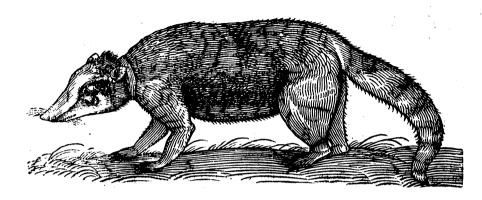
Americus Vespucius writeth that he found in an Island of the Sea being distant from Ulibona a thouand leagues, very great Mice. The hair of the Egiptian Mice is very hard, and for the most part like a Egiptian Mice. Hedge-hoge: and there are also some which walk bolt upright upon two feet, for they have the hinder-legs longer, and their fore-legs fhorter, their procreation is also manifold; and they do likewie fit upon their buttocks, and they use their fore-feet as hands. But Herodoins affirmeth these Mice to be of Africk and not of Bener; amongst the African or Carthaginian pastures (faith he) in Africk towards the Orient, there are three kindes of Mice, of the which some are called Bipedal or two-footed, fome in the Carthaginian language Zetzeries, which is as much in our language as hills, fome Hedge-

There are more kindes of Mice in the Cyrendican region : fome which have broad fore-heads 10 mp Cyrenean Mice, harp fome which have pricking hair in the manner of Hedge-hogs It is reported that in Cyrene there Pllmy. are divers kindes of Mice both in colour and mape, and that some of them have as broad a countenanceasa Cat; some have sharp briftles, and bear the form and countenance of a Viper, which the Inhabitants call Echenete, but improperly, as it appeareth by the words of Ariffolle in his book of eWon-

Egnatim.

Herodo-

tieredeins also affirmeth the like of those Mice, to be in shape and colour like Vipers : but Plim and Ariffelle do both difallow it, and fay that in those juice there is nothing common to Vipers, him only to Hedge hogs, as concerning their sharp briftles.



There are also some Mice in Egppt, which do violently rush upon pastures and corn: of which things Alianus speaketh, faying in this manner; When it beginneth first to rain in Egyp, the Mice are wont to be born in very small bubbles, which wandering far and near through all the fields, do affect the corn with great calamity, by gnawing and cutting afunder with their teeth the blades thereof, and wasting the heaps of that which is made in bundles, do bring great pains and business unto the Eppisans : by which it comes to pass, that they endure all manner of ways to make forces for them, by fetting of Mice-traps, and to repel them from their inclosures, and by ditches, and burning fires to drive them quite away: but the Mice as they will not come unto the traps, for as much as they are apt to leap, they both go over the hedges, and leap over the diches. But the Eggtians being frustrated of all hope by their labours, all subtil inventions and policies, being left as it were of no efficacy, they betake themselves humbly to pray to their Gods to remove that calamity from them. Whereat the Mice by some sear of a divine anger, even as it were in battel aray of obferving a squadron order, do depart into a certain Mountain : The least of all these issage do fland in the first order, but the greatest and eldest do lead the last troups, compelling those which are

But if in their journey the least or youngest do chance through travail to wax weary, all those which follow (as the manner is in Wars) do likewise stand still, and when the first begin to go forward, the rest do continually follow them. It is also reported, that the Mice which inhabit the Sea,

do observe the same order and custom.

The African Mice do usually die assoon as ever they take any drink : but this is commonly proper unto all Mice, (as Ephefius affirmeth) where it is written above concerning the poyloning of Mice. Mice, (but especially those of Africk) having their skins pulled off, boiled with Oyl and Salt, and African Mice, then taken in meat, doth very effectually cure those which are troubled with any pains or diseases in the lungs or lights. The same doth also easily help those which are molested with corrupt and bloudy fpettings with retchines.

The kindes of African Mice are divers; some are two footed; some have hair like unto Hedgehogs; fome faces of the breadth of a Weefil : but fome call these Mice Circumcian; fome Egyptian, as I have before declared. In Arabia there are certain Mice much bigger then Dormice, whose former legs are of the quantity of a hand breadth, and the hinder of the quantity of the joynt to the end of the finger : I do understand them to be fo short, that nothing thereof may feem to appear without the body, except the space of the joints of the finger, as it is in Martinets.

The Armenian

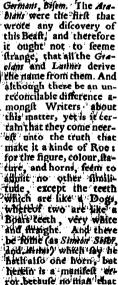
It is faid, that the garments of the Armenians are usually woven with Mice which are bred in the same Countrey, or diverfly docked with the shape of the same creature. The Author writeth, that Puny maketh mention of the Armenian Moufe, but I have read no fuch thing : therefore he doth per-Con the coffine call & Squirrel. Elianus writing of the Caffine Mice; Apprairie there are kinde of Moule which some call & Squirrel. Elianus writing of the Caffine Mice; Apprairie (faith he) in his Book entired Do Moule. Mansfonibus, which he doth so inscribe, saith the flouds, which he doth so inscribe, saith the flouds, which have great and violent currents, and holding and another but heir rails in their moules have great and violent currents, and holding and another but heir rails in their moules. ing one another by their tails in their mouths, (as it is likewife reported of Wolves) have a fure and stable passage over the water.

Of the Musk-cat.

But when they pais over any tillage of the earth they fell the corn, and climing up into trees. do eat the fruit thereof, and break the boughs: which when the Caspians cannot relift. they do by this means endevour to restrain their turbulent incursions; for they remove all things which may hart hirds having crooked talons, who come presently so flying in such great flocks, or companies, that may feem to be clouds to expel the Mice from their borders, and by a proper gift incident unto them by nature, do drive away hunger from the Caspians. Neither in quantity are these Mice inferiour to by nature, they are also ungentle, and they do no less devour with the frength of their teeth, then the Mice of Teredon in Babylon do Iron, whose softs skins the Merchants carry to the Persians. The Indian Mouse, or Pharaobs Mouse (as some learned later Writers do write) is no other then the Ichneumon. Antonius musa Brasavolus, took the before expressed figure of an ladian Mouse, (for so he did call it) which before that time was shewn by Bellonius, and I quessed it to be an Ichneumon; and truly in the snowt (if you take away the beard) and in the ears it doth agree, but in the tail it doth differ, which doth rather refemble a Cats and in many other things, which by conferring them are easie to be marked, and as I conceived it, I have fet it down.

Of the Moschatte, or Musk-cat.

This Beafts name is derived from the Hebrer word Bosem. which I fignifieth sweet odour, for the German call the same Bifm, and the Beast it self Bifembier. And the Gracians derive their Moschos of Moo and oze, to feek, and to fmell, and of Me fou Cheifthai, to proceed out of their middle; because the true liquor cometh out of the navel, as we shall shew: but I rather think they derive it from the Arabian words Mesch, and Misch, and Almisch, The Italians, French, and Spaniards wie Musci and Muschi, which is derived from the later Latines; and beside the Italians call it Capriolo del Musco; and the French, Cheureul du musch : the Musk it felf is called in Italy, Muschio: of the Latine, Mulchum, and Mulcatum: the Illyrians, Pizmi; and the Germans, Bifem. The Ara-



ever faw one of these Beasts doth so much as make mention thereof; and therefore the original of this error came from the words of Auton, who writern that his reeth bend inward like two hors. Cordan writeth, that he saw one of these dead at Millain, which in greatuels, sastion, and hair resembled a Roe, except that the hair was more thick, and the colour more gray. Now the variety of the hair may arife from the Region wherein it was bred. It hat he wood two beneath, not differing absolutely from a Roe in any thing except in the layour. It is called the layour. It is called the layour that the layour the layour than the layour than the layour than the layour that the layour than the layour Gezelle, they are lesser, thinner, and more elegant creatures then the Roes are. Paulus Venette writerh thus of this Beast. The creature out of whom the Muskis gathered, is about the bighter of a Car. of a Cat, (he should say a Roe) having gross thick hair like a Plart, and hoofs upon his feet. I

A wonder in the Fgyptian Mice.

Ælianus.

Piny.

The Arabian

Of the Musk-cat.

is found in the province of Cathay, and the Kingdom of Cergoth, which is subject to the great King

Likewise there was a most odoriserous Musk-cat at Venice, which a Merchant there had to be seen brought as he faid out of Cathay, and for proof whereof he shewed the way that he went, namely brought as ne raid out of Caimay, and Albania, even to the entrance of Scythia. For the Countrough the Euxine Sea, Colchia, Iberia, and Albania, even to the entrance of Scythia. For the Countrough the Euxine Sea, Colchia, Iberia, and Albania even to the entrance of Scythia.

Braffavolus.

through the Euxine Sea, Colonn, Iveria, and January, 1981 this to feem wonderful, for in that place trey Cathay is a part of Scythia, beyond Imans, neither ought this to feem wonderful, for in that place trey Cathay is a part of Seyinia, Deyond amans, fientier ought and the placeth the eleventif Table of there was a Region, called by Ptolemeus, Randa marcofira, wherein he placeth the eleventif Table of there was a Region, casted by the River Sotus, and therein aboundeth Spikenard, and the Inha.

Afia. This Region is watered by the River Sotus, and therein aboundeth Spikenard, and the Inha. Ajia. 11118 Region is watered by the liver beat Musk-cats are bred, Ergimul, and the greatest City of that bitants call the Countrey wherein the per than a long that Musk-cats are brought out of Figure, and Countrey Singuy. The same Author writethalso, that Musk-cats are brought out of Figure, and Countrey Singuy. I ne same Author whitestrain, and the many Cities, and Beats about those Ciout of many places of Africk. In Thebeth also there are many Cities, and Beats about those Cities called Godery, which do bring forth the Musk; and the Inhabitants hunt them with Dogs. The ties caned Gazery, which do bring forth that you fine Beafts, and likewife Syria. S. Jerom also Province of Caniclust, doth also yeeld many of these Beafts, and likewife Syria. S. Jerom also Province of Canicius, doction and yellicula, by which skin of the strange Mouse, writeth thus: Muscus & Oenanibe, & peregrini muria pellicula, by which skin of the strange Mouse, writeth thus: mujeus of commine, or skin wherein the Musk of the Musk-cat is included. The Princes of he meaneth the little bag, or skin wherein the Musk of the Musk-cat is included. The Princes of ne meaneth the necessary, of shift whether out of the New-found World, and many other rich men especially in Italy, be delighted with the odoriferous favour which cometh from it. Brassave.

Tame Musk-

Their Atrength, nim-

ditius.

bleneft, and

quicknets.

Of the Musk,

thereof.

men especially in alus, be designed with the feet one of these to be sold unto Alphonsus Dake of Ferrara, which lus saith, that he saw a Merchant offer one of these to be sold unto Alphonsus Dake of Ferrara, which had the Navel full of Musk. And Catherinus Zenus, an ancient Nobleman of Venice, had a Roe nad the mayer run of mans. The death unto his heirs; and by this it doth plainly appear, that of this kinde, which he left after his death unto his heirs; and by this it doth plainly appear, that or this kinde, which he left after his weath unco his delie, and that all those which have affirmed so much the Musk-cat is neither like a Cat, nor a Mouse, and that all those which have affirmed so much thereof, have been deceived of their own conjectural derivation of Moscus or Museus, or by the thereof, have been deceived of their own conjectural derivation of Moscus or Museus, or by the errour of some Writer of the ancient Books, which instead of Magnitudo Capreoli a Roe, have inferrour of tome vitter of the amendation of the Beaft, and for the ferred Catti, a Cat. And thus much shall suffice for the description of this Beaft, and for the Regions where it is bred, except I may adde the Relation of Ludovicus Romanus, who affirmeth, that the Musk-cats of Calecut are brought out of the Countrey Pegus. These Roes of the New-foundthe Manager of the rew-found-tand are wonderful nimble and quick, and so swift, that they are seldom taken alive; but after they are taken, by pulling out their longer teeth they wax tame. When they are profecuted with the Hunters, and with Dogs, they defend themselves with their teeth. In some places they take them in

finares, and with Dogs, they derend themselves with their teeth. In Joine places they take them in finares, and in ditches, also kill them with darts; and so having killed them, they cut off the little bag wherein the Musk groweth for that Musk doth exceed in sweetness of odor all things that were bag wherein the Musk groweth for that Musk doth exceed in sweetness of odor all things that were made by the art of man, and therefore the use of it is more plentiful then of any other thing, Alex. Benefor they carry it about in Garments.

They make perfume of it; they anoint Beads where upon they tell their prayers; they also make Bale of it, and include it in Gold or Saver, carrying it about, either to be seen, or because they are delicate and wanton; or to shew their riches and abundance; or to preserve themselves from putrified and flinking airs; or else against cold and most diseases of the brain. With this the luxurious women perfume themselves, to entrapthe love of their Wooers: for as the thingit felf is a vice or ficknels of the Braft; fo also by men it is used to vice and wickednes; yet the Ventian Matrons will never use it, and he that beareth it about him. Thall never perceive it

The natural expression of Musk.

We have thewed already, that it groweth in the navel, for in a little bag neer unto it; and it is where the true by Gyraldus and Various, that when the Beaft beginneth to be luxurious, and prone to the rage of venery and carnal copulation, then the bloud floweth to the navel, and there putteth the Beaft to pain, because it swelleth above measure. The Beast then abstaineth from all meat and drink, and rowleth himself upon the ground, and so by the waight of his body presseth forth the humor that troubled him, which after a certain time doth coagulate and congeal together, and then rendereth fuch an acceptable favour, as you fee it hath. The relation whereof you shall hear out of the words of Serapion. The wilde Roes (faith he) which wander to and fro in the Mountains freely, without the government of man, have in a little bag, certain putrified matter or bloud, which of it felf groweth to be ripe, whereunto when it is come, the Beaft itcheth, and is pained as it were wish launcing, therefore he rubbeth himself upon stones, rocks, and trees, a great while together, for it delighteth him, whereby the frones grow white through his rubbing, and therefore in time he wearcth the bag afunder, making iffue unto it for the corruptible matter to come forth, which prefentin runneth out upon the fores, no otherwise then if it had been lanced. Then the wound groweth to be whole again, and the Beaft departeth, until the like exsuperance of bloud come into the same place again. For every year this happeneth them.

The Inhabitants of the Countrey know all the Hunters of these wilde Beasts, and therefore note them where they empty their bellies. For the humor fo pressed out as before is declared, through the heat of the Sun congealeth and dryeth upon the stone, growing more commendable and please fant through the Suns heat; Then come the Inhabitants, and in little bottles made of the skins of

shele Bealts, which before they have killed, and so put the musk into them.

This they fell for a great price, because it is thought, (and that worthily) to be a gift fit for a King. But if this Musk be taken out of the creature by violence, then will be bring forth no more a verexpression by his own required at he hearth again. MAKE a yet express it by his own natural art he beareth again and again. The greatest cause of the humon is the sweetness of his food, and the air wherein they are bred; therefore if one of them he brought into this part of the world with the true of the world. be brought into this part of the world, with Musk in his cod, it will grow to ripenels in a temperate

rate air, but if it be brought without Musk in the cod, then it will never yeeld any among us : and besides that it liveth but a little while. And therefore my opinion is, that this excremental humour is unto it like a mentruous purgation, for the want whereof it dyeth speedily. Every part of mour, is unsealled Musk, which cometh forth of his ulcerous iffue; for although the other parts fmell this near yet we will shew afterwards more at large, that it is not of themselves, but by reason of this

union.
The pretiousness of this thing deserveth a further treatise, for thy better direction and instructi- The best musk on of the knowledge hereof, both for the choise of that which is best, and for the avoiding and declared by on of the another which is adulterate. At Venice at this day it is fold in the cods, and the Indian thee leveral putting away of that which is adulterate. At Venice at this day it is fold in the cods, and the Indian Countries. Musk is better then the African. The brown is always better then the black, except it be of Catha : for that of Catha is black, and best of all. There is some that is yellowish, or betwixt red and yellow, after the very same colour of Spikenard; this also is of the best sort, because the Beatts that render it do feed upon Spikenard.

Therefore this is good to be chosen, because it cannot be adulterated, and besides the tast of it is Sylviw. bitter, and affoon as ever it is tafted, it prefently afcendeth to the brain, where it remaineth very fragrant without resistance, and is not easily dissolved. It is not bright within, but muddy, having Avicenna. broad grains, and equal throughout, like the wood of Baulm. But according to the Regions, they

chuse Musk in this fort.

Of the Indian Musk, that of the Region of Sceni, (called Antebeum,) they fet in the first place, and next unto it, the Beafts of the Sea fide; The Musk of Cubit is known by the thin bladder of the Beaft Elluchacem. whereinit is contained; but that of Gergeri, is less Aromatical, and more thick. The Musk of Catam is in the middle place betwixt both, wherewithal they mingle powder of Gold and Silver, to encrease the waight. The musk of Salmindy is worst of al, because it is taken out of his bladder or cod, and out into a glass. There are some which preser the Tumbascine Musk, and they say, that the odor thereof cometh from the sweet herbs whereupon the Beast feedeth, and the like is said of the Region of Sceni; but the odor is not equal to the other. And the Tumbalcines do not gather the Musk after the fashions of others: for they draw not forth this matter out of the cod, nor yet gather it in calm weather. The Genians, they press forth the matter out of the ventricle, and when they have it forth, mingle it with other things, and that in cloudy and temperauous weather: afterwards they put them up in glaffes, and ftop the mouth close, and fo they fend it to be fold unto the Saritines, and to Amania, and to Parfis, and to Habarao, as if he were a Tumbesoine. When this Beaft goth furthest from the Sea, and feedeth toward the Desert upon Spikenard, then is his Musk inteter, but when they feed neer the Sea, it is not so fragrant, because they feed upon Myrrh. Avien faith, there is some kinde of Musk like a Citron, but such hath not been seen in this part of the world, for our Musk is most commonly like the colour of Iron, and the savour of it like a Cyre- Serap. nim Apple, but stronger, and consisteth of little pieces, but it is better that hangeth together, and hatha layour of the Wilderness; but if it be adulterated with Snakes or Birds-dung, then will it be kilks pleasant in the savour, and also pinch and offend the nose.

The Hunters of Tebeth, and Sent, as we have shewed already, do kill their sweet Rose, and afterwardstake out from them their bladder of Musk, which Musk being excerpted before it be ripe, smelleth strongly and unpleasantly. And then they hang it up a little while in the open and free air, wherein it ripeneth as it were by concoction in the Sun, and thereby receiveth an admirable sweetnels. And the like do divers Gardners use towards Apples, and fruits of trees which are gathered before they beripe. For by laying them up in a dry place, they wear away their sharpness and become pleasant. But it is to be remembred, that Musk is the best which doth ripen in its own cod, before it

betaken out of the Beaft, for before it is ripe, it smelleth displeasantly.

There is not much perfect Musk brought into this part of the World, but the strength of it cometh from the vertue of the cod wherein it is put, and fo it is brought to us; but the best is brought out of the East, where groweth Spikenard and sweet herbs. Rodericus Lustanus faith, that our Musk is compounded of divers things, the ground whereof is the bloud of a little Beast like a Cony, which is brought out of Pegun a Province of India. But the means whereby to try it may be this, after it The tryal of is waighed, they put it into some moist or wet powder, and after a little while they weigh it the fe- Musk. cond time, and if it exceed the former waight, then do they take it for found, perfect, and good, but

if it do not exceed, then do they judge it adulterate.

Some Merchants when they are to buy Musk stop it to their noses, and holding their breath run Simion Cabi. halfa stones cast, afterwards they pull it from their nose, and if they perceive the sayour of the Musk, Sylvim. then do they buy it, and take it for good, but if not, they refuse it for corrupted. In some Churches they make perfumes with Musk, and by mingling Stirax, Aloes, Amber, and juyce of Roses, they make a persume called Regium Suffumigium, the Kings persume; likewise unto sweet waters, drawn out of the furnaces of Chymists, whereunto they add simple Rose Water, and for the richer sort of people Musk and Camphory.

Andrew Furnerium, in his French Book of adorning mans nature, teacheth a composition to be made of certain Oyls, Sope, and Musk; and also Ointments and musked Oyls. He also sheweth how to Platearing. make little round Balls of Musk, and other confections, and afterwards to draw a thread through the middle of them, and fo wear them about ones neck.

Some put it into Silken wool, through which they first draw a thread, and so dissolve it in Rose The preserve water, afterward make it up in medicines, and use it as aforesaid. It may be preserved in a vessel of ving of Musk. Lead,

Lead, close stopped a long time, for the lead which is cold and moist, agreeth well with the nature of Lead, crois rropped a long time, for the lead winds ting, fo as ye be forced to use glass and filver, the Musk, and therefore if a leaden vessel bewanting, so as ye be forced to use glass and filver, the Musk, and therefore is a leaden venter to wanting, for the better prefervation, and covering the then must you put two or three pieces of lead into it, for the better prefervation, and covering the then must you put two of times pieces at the passage all over with Wax, and above all things you must avoid all kinds of Spices, taking heed that passage as over with wax, and above as timing, you make the favour and be dead, then it is no grain thereof come into it. If while it is in the vessel it lose the favour and be dead, then it is no grain thereor come into it. It want to be recovered by opening the mouth of the Vial, and hanging it over a privy; for when the flink to be recovered by opening the mouth of the Vial, and hanging it over a privy; for when the flink to be recovered by opening the mouth of the fatorem eludatur, & quafi luttando revivifelt, it ftriveth and evill savour cometh unto it, Contra fatorem eludatur, & quafi luttando revivifelt, it striveth and evil 12 your comets and so it were reviveth in that contention, faith Isidorm, Albertm, and

Benedictus. The adulterating of Musk, to descry it.

Platearine.

But concerning the adulterating of Musk, I will fay more in this place. First of all, the Mountebanks do corrupt it by mingling with it the liver of a Calf. Also by a root called Makir, and an herb banks do corrupt it by mingling with it the liver of a Calf. Also by a root called Makir, and an herb banks do corrupt it by mingling with it the liver of a Calf. Also by a root called Makir, and an herb banks do corrupt it the deceit herein, that a man may not truit the outward shape of an intire cod, for there be Imposters which can counterfeit may not truit the outward shape of an intire cod. may not trust the outward mape of an incide tod, the tiere and fill them with certain suffe, them, and make them in all parts for the outward appearance, and fill them with certain suffe, interpoling some little true Musk among it until it have a reasonable savour, and therewithal

trive numple people. It is also adulterated by mingling with it a little Goats bloud fryed, or brown Bread fryed, so that three or four parts of these, will receive seasonable tast from one part of the Musk. It is also adult terated in the skin by putting pieces of the skin into it, and it may be known from the true Musk, because it will weigh twice so heavy. The Sarazens use this shift above all others, and there is one principal way of making counterfeit Musk, which is this; they take Nutmegs, Mace, Cinamon, principal way of making confection was your one a handful, all these being beat diligently toge. ther, and dryed and fifted, they are mingled with the warm bloud of a Dove, and afterwards dryed in the Sun, then are they seven times sprinkled over, or moistened with the water of Musk-roses, and betwixt every sprinkling they are dryed; at length they mingle therewithall a third or fourth part of true Musk, and then fprinckleit over again with Musk-rose-water, so divide it into three or four lumps, and take the white hairs from under the tail of a Roe or Kid, and fo put it in a vellel

Benyvine, white Wax taken out of a new Hive of Bees, the rotten part of Eve-tree, and a little Musk, are mingled all together to make a counterfeit Amber, for it will finell like Civet, or Musk, or else Stirax, and the powder of Lignum aloes, with Civet, and Rose-water; but the fraud in one and other is easily deprehended, for both the odor and the colour are different from the true Amber,

and also it will sooner wax soft in water, then that which is natural.

Some do corrupt their Musk with the feed of Angelica, or rather with the root of it, because the root smelleth sweet like Musk, but the cosenage may be easily discovered, by putting it into water: for the Angelica will fink, and the Musk will fwim. The true Musk is fold for forty shillings an ounce at the least. It is also observed by Annelde Villanovanus, that in the presence of Affa fatide or Cafte. reum, the best Musk will have a horrible and intolerable savour, although they touch not one another, which cannot be afcribed to any known reason, but to some secret in nature. The sweeness of the Arabian Musk is described by Alciatus in this verse;

Et celebris suavi est unguine Muscus Arabs.

There be divers herbs which smell sweet like Musk, as Angelica, Dorsis, Musk-gillisowers, Muskgrapes, the leaves of a Winter Cherry, and an herb growing near Bafil without a name, like wilde Parsley, the Damasine-rose, and many other. Wilde Cats and Martins do also render an excement much like Musk; and there are Hares called Mofchia, which leave such an intolerable feel in the impression of their foot-steps, that the Dogs by touching them grow mad, as we have shewed in the story of the Hare: And thus much for the description of this Beast; now followeth the medicines.

The Medicines of the Musk-cat.

A very little part or quantity of a Musk-cat is of great vertue and efficacy; wherefore it is very sparingly used in medicines or potions, neither is there any part thereof beaten or bruised, as it is of all other Beafts, but it is melted and diffolved in water which proceedeth from the sweetek Rofes. It is also a Beaft which is very hot and dry, but rather more dry then hot, yet not withstanding the same his heat is asswaged and allayed by no other thing but only the Gum called Camphing, and his desiration of the Camphing and the Camp Camphire; and his driness is only moistned or mollified with Oyls, and very sweet, as Oyl of Violet and Oyl of Posses, a Oyl of Posses, and or of Oyl of Posses, and or of Oyl of Posses, and Oyl of Oyl of Posses, and Oyl of O olets, and Oyl of Roses. Amongst sweet smels and savours, the principallest and chiefest laud and commendation is attributed uncoche for the laud and chiefest laud and commendation is attributed uncoche for the laud and savours, the principallest and chiefest laud and commendation is attributed uncoche for the laud and savours, the principallest and chiefest laud and commendation is attributed uncoche for the laud and savours, the principallest and chiefest laud and commendation is attributed uncoche for the laud and savours. commendation is attributed unto the smell which proceedethsrom the Musk-cat: For he doth not only with his odoriferous and delightful favour please and content the scent of men, but also don ftrengthen the spirits, and all the parts of mans body, yea and that in a moment, for the flendericks of his parts which alsh and is a spirit which alsh alsh and is a spirit which also a spirit which a spirit which also a spirit which are a spirit which of his parts, which although it doth forthwith penetrate or enter into the fcent of min, yet doth it endure longer, and is not so speedily or quickly dissolved as the scent or savour of any other sweet fmell whatfoever.

A Must cat and the herb called Mercuries fingers or Dogs bane, being given in purging medi-A must drink, do greatly renew and refresh the decayed strength or force of those which have been before times weakened with divers and continual medicines in their members. The fame is also very profitable for those which are effeminate or defective, and eclipsed in their minde or courage, very promitted infinite or courage, as another fire being enfectled, but being always fo even from their childhood. A Musk-cat is an excel- Symeon. lent remedy for those which are troubled with fear in their heart; and also for those which do quiver or shake either for fear of any other thing throughout all the parts of their body. The same Ifiderut. yer of the profitable and medicinable cure for those which are grieved with any ach or pain in their head, or with any enormity, or trouble in their liver, and is also being given simply by it self. without any thing mixed in it, or compounded in Wine, very good and wholesome for the healing and curing of those who have any pain or grief in their stomach, which cometh by the occasion

A Musk-cat being put unto the body of any man in the form or manner of a plaister, doth confirm Dioscorides. and make strong both his heart and all the rest of his bowels, or interior parts: it doth moreover encrease both strength and power in all his members, yea and in the very bones, the efficacy thereof is of fuch and power and vertue. The same being laid or anointed upon the head, is very effectual for the expelling or driving away of the rheume which falleth from the head into the nostrils, and by that means procureth heaviness in the same; and for the amending and curing of the swimming diz-ziness or giddiness in the head through the abundant humors which remain and stay therein, and also

for the bridling and restraining of lust and venery.

The same being used in the aforesaid manner doth temperate and confirm the brains of any man, Avicenne. befides it eafeth and helpeth those which have pain about their heart, by the which they suppose their very heart to ake. The smell of this Beast is both profitable and hurtful; for unto those which are cold of constitution, the scent is very pleasant in regard that it is hot of it self, and is very delightful in their favours: but unto those which are hot of nature it is very notiome, in re- Rafie. gard that the heat and strong scent thereof overcometh their senses, and oftentimes causeth their heads to ake, and be full of pain; and doth also stir up in them that pestiferous disease called the Falling-fickness: but unto women which are of a hot and flery constitution it is more hurtful and noisome, for it breedeth in them a very pestiferous disease, which choaketh their Matrice or Womb, and causeth them oftentimes to swound, it is also called by some the Mother. The sneez- Brassavelus. ings of a Musk-cat is an excellent remedy against the resolution of the sinews or the Palsie. A Muskcut is very good and wholesome for the helping and curing of those which are troubled with any dusties or astonishment in any part of their bodies; as also for the driving away of melancholick and forrowful passions out of mens mindes, and for the incitating delightful mirth and pleasure

A Musk-cat being mingled with dry plaisters which are used for the healing of the eyes, is an excel- Plateatius. kniremedy for the expelling and driving away of the white skin which doth usually cover the fight, solfor the drying up of moilt rheumes and humors, which in the night time do fall from the brains and the head, and by that means doth much hurt and damage the fight of the eyes, as also for the clarifying and healing up of any pain or difease therein.

A Musk-cat is an excellent remedy for those which have a defire to vomit and cannot, it doth also renew an appetite or stomach in those unto their victuals which do loath and abstain; from all sustenance, and doth loofen and diffolve all thick puffings or windiness in the interior parts or members of any one,

A Musk-cat being mingled with a caustick medicine, is very profitable and wholesome for the bringing forth of those Womens menses or fluxes which are stopped, and also for moving concepti-

on in those women which are hindered in it by the occasion of some great cold.

A medicine or suppository being made of Ambergreese, and mingled with a gum comming out of Spia called Spraw, and then mixed both together with a Musk-cat and so beaten, until they come unto a certain falve, and laid unto the secret parts of a woman, is very good for the aforesaid disease, There is a certain juyce or moistness in a Musk-car which being pressed forth or distolved, and mixed Avicenna. with the Oyl called Palma Christi, and anointed upon the yard of any man, doth thir him up to lust and venery. If the least part of a Musk-car be gaten by any one which is troubled with a stinking breath, it will presently expel and take away the Mink thereof. And thus much shall suffice concerning the cures and medicines of the Musk-cat;

Of the MPLE.

The Mule is a Beaft, called by the Hebrews, Pered, from whence comes the feminine Pirdab 2. of The fiveral King I and there be somethat say that the reason of the side comes and the sparaname. The first and there be somethat say that the reason of the side word say from the separaname. The chard, word so this Bealt, for it is Pered, quie non parise. The Chard, word is Cudana, the Arabian, Regal, but Gen. 36. for the Hebrer word Jemin, many transfers, Mules The Arabians, Kegal, but the Gracian Septuagints, Hemianous. The Gracians also call a Mule Arabe, from the strength of his hody. his body. The Latines call a Mule Mulus, and Semiafinus, that is half an Als, because on the one side he is an Horse, and on the other side an Ass, and therefore in his conditions he more resembleth

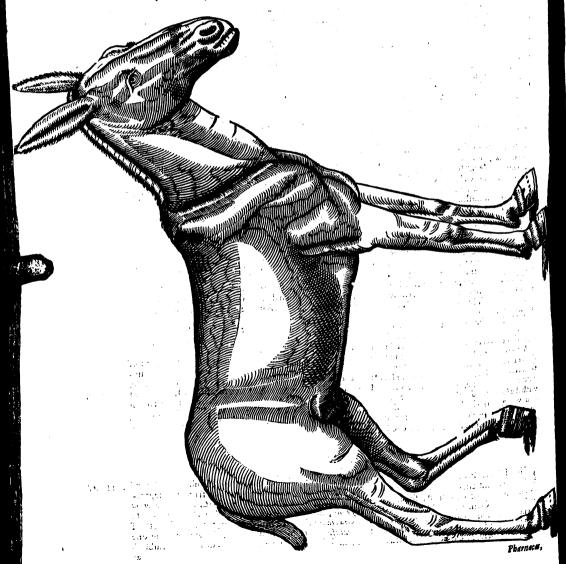
Plutarch.

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an Als then an Horse, whereupon lyeth this tale. A certain Lydian Mule seeing his Image in thewater, grew to be afraid of the greatness thereof, and thereupon took his heels and ran away as fall as he could; neither could he be stayed by all the wit of his Keepers: At length the Mule remembring that he was the fon of an Afs, he stayed his course and came back again neighing. The Italians call a Mule Mulo, and the female Mula, like the Latines, and the Spantards. The French, Mulat, and the female Mule, from whence cometh the English word Mule. The Germans, Multhire, or Mulejel. The Illynam. Mefeck , and the Flemings , Mul.

Divers kindes of Mules.

There is another kinde of Mules in Syria, divers from those which are procreated by the conn lation of a Mare and an Als, and they receive their names from the similitude of their faces. For there is no other cause, why wilde Asses should be called Asses, but only their similitude of tame Asses. And as among wilde Asses some of them are singularly swift, so also among these System Mules. there are some excellent speedy Coursers. These Mules procreate in their own kinde, and admit no mixture, which Ariffole proved by nine of them which were brought into Phrygia, in the dayes of



Pharnacis, the father of Pharnabasus. Theophrafirus also reporteth, that in Coppadocia, the Mules en- Pline. Pharmacon, the latest of Control gender smooth they are a kinde of Cattel among themselves. There be flocks of Asses and Mares in In- Elianus. dia, where the Mares do willingly admit the Affes in copulation, and bring forth red Mules, the best of all other for running.

But among the Indian Phyllians, their Asses, Mules, Oxen, and Horses, are no bigger then Rams. The generati-As the Mule is begotten betwixt an Ass and a Mare, fo the Burdon is begotten betwixt a Horse, and on of Bur-As the mule before the Italians call him Mulo Bastardo, that is, a Bastard Mule. For as the Mule dons. a ince air, more resembleth the As then the Horse, so the Burdon more resembleth the Horse then the As: the Mules and more territoris; because all kindes follow the father. The Mule hath some parts proper to the As, as their colour. long ears, a terrible voyce, a cross upon the shoulders, small feet, a lean body, and in all other things ic relembleth a Horse. The length of their ears serveth instead of their fore-top, their color is somewhat brown, but it varieth; for the Roman Cardinals have Mules of an ash-colour, and those very great ones with long tails.

They change their teeth, and have in number fix and thirty, their neck is like the neck of an Affes. long, but not standing upright, their bellies simple and of one quanty, They want a gall like all four-footed Beafts; and there is a thing in their heart like a bone, as we have thewed before in the flory of the Als.

They eat fuch food as Horses, and Asses do; but they grow fat by drinking, yet they drink not The food of like a Horle, by thrusting in their noses into the water, but only touch it with their lips.

They love Cucumbers above all other meats, but the flowers and leaves of Rhododaphne are Mizaldur. poyion to Mules and Affes, and to many four-footed Beafts. Both a Mule and a Horse grow from Discortifet. the first coming forth of their teeth, (by which their age is discerned) and after all their teeth are The length of come forth, it is hard to know their age. The females in this kinde are greater, more lively and a Muleslife, live longer then the males. It hath been found that they have lived to fourfcore years of age. Such age was presented at Athens, at what time Perioles builded the Temple of Minerus, where by reason of his age, he was difmiffed from all labour, yet afterwards he would not for fake his companions, but went with them, exhorting them with neighing to undergo the labour cheerfully; whereupon there Aristotle.

was publick decree, that the said Mule should have an ordinary of provender appointed him in Pry-Elianus.

untim, and that no body should drive him away from their Corn when he eat it, although it were in

We have shewed already that this Beast is engendered betwirt an As and a Mare, and therefore The generation if a man would create unto himself a notable breed of Mules, he must look to the choice both of on of Mules, humaleand female. First of all for the female, that she be of a great body, of found bones, and The election

of fingular good shape, wherein he must not so much expect her velocity or aptness to run, as of a Mare to her friength to endure labour, and especially to bear in her womb a discordant foal, begotten by Mules. an Als, and to confer upon it both the properties of his body, and the disposition. For when Mare do unwillingly receive the genital feed of the Afs, the foal doth not grow to perfection in the Marcs belly, until the hath born it thirteen months, whereby it refembleth more the pling. fluggish and dull nature of his father, then the vigor of his mother. But for the helping of their

copulation, they pull certain hairs out of the tail of the female, and afterwards binde them toge-

ther therewith. There is no leffer regard to be had of the Stallion, left the want of judgement in the choice of The choice of him do frustrate the experiment; seeing therefore they are engendered betwixt a Mare and an Ass, a Male. or betwixt a Mare and a wilde Ass, and the Mule, begotten betwixt the wilde Ass and the Mare, doth excelall others, both for swiftness of course, hardness of foot, and generosity of stomach: yet is the tame As better for this breed then the wilde As, for he will be more beautiful in outward form, and more tractable in disposition; and the Mules engendered by wilde Asses may be compared to these; yet can they never be so tamed, but they retain some qualities of their wilde father; and thereforea Mule begotten betwixt them (I mean betwixt a wilde male As and a tame female As) are fitter for Nephews then for fons; that is, their foals may beget good Mules, and fuch as are tameable and tractable, because descent breaketh the corruption of nature, but themselves do never prove profitable.

And therefore it is most commodious and necessary to get such a Stallion Ass to the procreation of Mules, whose kinde by experiment is excellent, and outward parts every way acceptable, such asthefeare; a long and great body, a strong neck, strong and broad ribs, a wide breast full of mulcles, loins full of finews, strong compacted legs, of colour blackish or spotted, for the Moule colour ishtoo vulgar, and is not fit in a Mule. For it is but folly in a man to allow and approve every colour he looketh upon, and therefore (Columella writeth) when there are spots upon the tongue and palat of a Ram, such also are found in the Wooli of the Lamb he

And so also if an Ass have divers coloured hairs upon his eye-brows, or upon his ears, the foal he bringeth forth hath fuch colours in his skin; And hereunto agree both Palladius, and Absistus, faying; he that will have a good breed of Mules, must get an As of elegant form, a great stature, quare members, a great head not like a Horses, his face, cheeks, and lips not small his eyes standing out of his head, and not little or hollow, broad nostrils, great ears, not hanging down, but flanding upright; a broad and a long neck, a broad breaft, rough with the plaights of his muscles,

The History of Four-footed Beasts.

and strong to endure the kickings of the Mare : great breaks, plates, and other parts under his shouland strong to endure the Rickings of the Marte Brand, broad, and corpulent, and Randing far affine ders, and so down to his legs, which ought to be strong, broad, and corpulent, and standing far affine der, fo as he may easily cover the Mare.

A great back, and broad back-bone, neither hollow, nor standing up with bunches, bearing a die A great back, and broad back-bone, netther hollow, but standing up, the hip-bone full, and long, not rect line upon the middle. His shoulders not low, but standing up, the hip-bone full, and long, not rect line upon the miquie. First inquiders not low, but and they are best which have the bending too narrowly nor pinde buttockt, nor standing out sharp, and they are best which have the

fhortest tails.

Furthermore let his stones be great, his knees great and round, standing both alike, his less bony and without steff, nothing appearing in them but nerves and skin, not standing away, nony and without nein, nothing appearing in not yet over-low: his feet not low nor bending in-nor yet of divers colours, his patterns not high, nor yet over-low: his feet not low nor bending in-ward; his hoof thick and hollow within; the inward part of it being clear, according to the faying of Juvenal:

Namq; hic munde nitet ungula Mule.

His voyce clear and not hoarfe, for fo the Mare will be terrified from copulation. His colour ought to be likewife clear, as all black, having no white belly; or fomewhat looking towards purple, and having one black foot upon his mouth, or rather a black tongue, and fuch as hath been brought up with Morfes.

It is the fashion of some to take wilde Affes to tame them, to make Stallions for generation, for they beget the ben Mules, if they be liberally fed and not inclosed, and never wax wilde against they they beget the beat states, in they be interany totaling hot more many will be like the fyre; and if any be put among tame Affes. And the young one to gotten by him, will be like the fyre; and if any have a defire to hake the Mules of strange colours, they must cover the female with a city of that golour, wherewith a they defire the young one to be foaled, as we have shewed already in the difdourle of Horses, whereby there are raised many excellent kindes and races; or esse they bring in their presence at the time of their copulation some great Male Horse or Als, by the fight whereof they are made more fruitful, or again, some base and despisable Beast being offered to their view, doth make them to conceive mose noble Mules.

uoth make them to conceive more noble Males.

If the wilde Affes be at any time heavy, and not willing to cover the Mare, then let there be another female. As brought into the prefence, by the fight whereof his luft to burneth, that he rageth almost to madness for copulation: And therefore being denyed, the Ass doth more willingly leap upon the Mare, whom before he loathed. Again, it must be regarded, that the Stallion be tyed and bound fait, fo that he may not cover the Mare after the is with foal, hor yet have access unto her, let by kicking and biting he cause abortment, for many times they break their blood sunder, and greatly trouble the semales with young, therefore they are accustomed to some labour, which taketh down the heat of their luft : yet at the time that they are to cover the Mares, you must use all diligence to awaken the droulie nature of the Beast, so that with greater spirit the seed of the male and female may meet together.

The Affes of Lybia will not cover Mares that have manes until they be shorn off, for it seemeth they difdain that their females should have more ornaments then themselves, which are their hus-

We have shewed already in the discourse of the As, that Mares do not willingly admit any bands. Stallion Als to cover them, except it be such a one as did suck a Mare, which we called a Horse, fuckling, or Equimulgus. For this cause men that propound unto themselves to nourish races of Mules, take the Colt of an As fo soon as it is fooled, and put to it a Mare, giving milk in some dark place, wherein the Mare not doubting any fraud, is deceived, and willingly yeeldeth her udders to the Asses foal; whereunto being accustomed for ten days together, at last she taketh it for her own; and such a Stallion As loveth Mares exceedingly; and on the other side, the Mare refuseth not him. And some say, that although they suck their mothers milk, yet if from the time of their weaning they be brought up among Horse-colts, it is as good as if they had sucked

If the Ass be small which is a Stallion, he will quickly wax old, and his iffue be the worse, therefore they must provide the largest and strongest Asses, and nourish them with the best Hayand Barly, that so his strength may abound before his copulation. He oughe not to be under three years old, nor yet brought unto a Mare which never knew Male, for fuch a one will beat him away with her heels and mouth, and bring him into perpetual hatred with that kinde; wherefore they use to bring some vile and vulgar As into the presence of the Mare, as it were to woo her, and provoke her to copulation, that to if the beat him away, it may be no hinderance to the Stallion; but if the feem to admit him, and defirous of copulation, then they take him away, and bring the appointed Stallion into his room, and so the Mule is engendered.

For the effecting of their copulation, there must be a place appointed for the purpose, betwit two walls, having a narrow passage, that so the Mare may not have liberty to fight with the Als, and the Mares head must be tyed down to a Manger or Rack, the ground being so fashioned, that her fore-feet may stand much lower then her hinder, and so ascend backward, to the intent that the Ass may more easily less more her head, and the received the Mare has may more easily less may her head, and the received the Mare has may more easily less may her head. As may more easily leap upon her back, and the receive the feed more deeply. When the Mare hard brought forth the Arich brought for the Arich hath brought forth the Mule, the givethic fuck half a year, and then driveth it away, which ought to be brought up in some Mountains, or hard places, that so the hoofs may grow hard and indurable.

Of the Male.

Having thus discoursed of the generation of Mules, it now followeth, that we should enmaying whether Mules thus engendered betwirt an As and a Mare, do likewife bring forth in their own kinde. Observatum est (faith Pitny) à duobus diversis generibus tertis generit fiert, & neutri parenown kinds. Operation of the nata funty more gigners, in own animalium genera fiert, & neutri parentum territ general fiert, & neutri parentum effe smilley, eaq; ipfd que ita nata funty more gignere, in owni animalium genere, ideito Mulus non parere. That is to fay; It thath been observed, that out of two divers kindes, a third hath parere. been engendered, and yet like to neither of the parents, and those to engendered did not procreate been singularity of Bears, or among all creatures; and therefore Mules conceived beother and Mares, do not bring forth young. Whereupon Camerarius made this pretty riddle of a Mule to be given and to gate the control of 234 6 gas Sl. 1 uic in 12 georgia de la companya del companya del companya de la companya del la companya de la

Confust generie, genert non apra propago, Ex alie noftor, nec quifquam nafcliur ex me.

ar guille of acide. Democitus is of opinion alfo, that Mules cannot conceive, and that their fecret places are not like other Beafts, and the iffue of confused kindes can never engender but especially in a Mule, because it is made of divers feeds, (I mean divers in quantity; and almost contrary) for the feed of the Als is cold, and the fred of the Mare is hot.

Annale diputing of this matter concerning those kindes that are procreated of divers parents writeth in this fors; those Beafts joyn in copulation, whose kindes although they are divers, yet are not their natures very dilagreeable, If the quantity and flature be alike, and the times of going with voung becqual, yet they remain barren that are fo begotten, of which cause Empedotles and Democriout yeeld reason: Empedocles obscurely, and Democritus more plainly, but neither of them both well; for they alledge the same demonstration about all Beasts out of their kinde. Democritus saith, that the passages, of the Mules are corrupted in their wombs, because their beginning doth not conist of one and the same kinde; but this is no reason, for that it happeneth allo to other Beasts that

Empidely he yeelds a reason out of Plutarch, about the joyning rogether of the seeds, and therefore compareth it to a commixtion of Tin and Brass together, but he faith he doth not underfund their meaning, and therefore proceedeth to express his own opinion in these words. First (hithhe) every one of the Males do beget one of their own kinde, but the females cannot concive, and this is no great wonder; because that Horses are not always fit for generation, nor Mars to bring forth Colts being covered and therefore when Affes and Mares do couple togethe, their issue may be more barren, because they receive the greater hinderance in the diverfity of kinde; for besides the coldness of the Asses seed which may be one great cause of his barrenness, they have another property, if they do not breed and engender before the cast-ing of their Colts-teeth, they remain steril and barren all their life long: for so doth the geactive power of the Asses body rest upon a tickle and nice point, apt to rise, or easie to fall sway to nothing.

And in like fort, is a Horse prone to barrenness, for it wanteth nothing but cold substance to be mingled with his feed, which cometh then to pass when the feed of the Ass is mixed with it, for there wanteth but very little, but that the Affes feed waxeth barren in his own kinde, and therefore much more when it meeteth with that which is beside his nature and kinde.

This allo hapneth to Mules, that their bodies grow exceeding great, especially because they have no menstroom purgation, and therefore where there is an annual breeding or procreation, by the help and refreshing of these flowers, they both conceive and nourish; now these being wanting unto Mules, they are the more unfit to procreation.

The exergments of their body in this kinde they purge with their urine, which appeareth because the male Mules never smell to the secrets of the semale, but to their urine, and the residue which is not voided in the urine, turneth to encrease the quantity and greatness of the body; whereby it cometh to pals, that if the female Mule do conceive with foal; yet is the not able to bring it forth to perfection, because those things are dispersed to the nourishment of her own body, which hould be imployed about the nourishment of the foals and for this cause, when the Egyptians deknibe a barren woman, they picture a Mule.

Alexander approdifem writeth thus also of the sterility of Mules. Mules (faith he) feem to be bar, O m. ten, because they consist of Beasts divers in kinde, for the commixtion of seeds, which differ both An Bmblem. in habit and nature, do evermore work fomething contrary to nature, for the abolishing of generation; for as the mingling together of black and white colours doth defroy both the black and white, and produce a wart and brown, and neither of both appear in the brown; fo is it in the generation of the Mules, whereby the habitual and generative power of nature is utterly destroyed in the created compound, which before was eminent in both kinder, fimple and feveral. These things

Alemen, as he is related by Plutarob, faith, that the male Mules are barren by reason of the thinness and coldness of their feed, and the females because their wombs are shut up, and the veins that hould carry in the feed, and expel out the menstruous purgation, are utterly stopt. And Empedocles and Diecles fay, that the womb is low, narrow, and the passages crooked that lead into it, and that therefore, and the therefore the same of the military that therefore they cannot receive feed, or conceive with young! whereunto I do also willingly

yerld, because it hath been often found that women have been barren for the same cause. To conyes)a, pecause it used been often found that in some particular Nations if it be natural, or clude therefore, Mules hear very seldom, and that in some particular Nations if it be natural, or elle their Colts are prodigious, and accounted monfters. 5 (25 dist) 39 at 10000

Concerning their natural birth, in hot regions where the exterior heat doth temper the coldina of the Alles feed, there they may bring forth. And therefore Colland and Varra fay, that in many of the rolles feed, the Colts of Mules are as familiar and common, as the Colts of Mares are in any

Mules engene der.

A History of

So then by this teasonit is probable unto me, that Mules may ingender in all Hob Countries, as there was a Mule did engender often at Rome; or else there is fome other cause why they do engenter was a Mule did engender often at Rome; or else there is fome other cause why they do engenter was a Mule did engender often a Africk, and it may be that the African Mules are like to the Syrian Mules before spoken of, der in Ajrice, and it may be that the 22 hour state and are salled Mules fon Eefemblance, and not for that is, they are a special kinde by themselves, and are salled Mules fon Eefemblance, and not for nature. It hath been feen that a Mule bath brought forth twins, but it was held a prodigy. Henature. It nath been teen that a street two ftories of a Mules procreation; When Darius (faith rodotus in his fourth Book recorded these two stories of a Mules procreation; When Darius (faith rodoins in the fourth book recorded there was horizon, and getting up to the top of their Towers, he) belieged Babylon, the Babylonians (corned his Army, and getting up to the top of their Towers, did pipe and dance in the prefence of the Persians, and also utter very violent & opprobatous speeches against Parise and the whole Army, amongst whom one of the Babylanians said this is Quid ific de Sucritic of Berse? quin positive absceditie, tune expugnaturi nos cum pepererini Malan O ye Persium, why do you fit here? wisdom would teach you to depart away; for when Mules bring forth young ones, then nt nere? wildom would teach you to uspatt away; lot which the strong that the Philint should may you overcome the Babylonians, Thus spake the Babylonians, believen that the Philint should may you overcome them, because of the common proverb, epean emional relegion. When it will be the the young ones. But the poor man spake truer then he was aware of, for this followed after a yeer and leven months: While the flege yet lasted, it hapned that certain Mules belonging to Zipha, the for of, Megabians brought forth young ones, whereat their Master was much moved, while he remembred the aforesaid fong of the Babylonian, and that therefore he might be made the Author of that fact, communicated the matter with Darius, who profently entertained the device; therefore Zopi-THE CULT Off his own note and cars, and fo ran away to the Babyloniani, telling them that Divini had thus used him, because he perswaded him to depart with his whole Army from Babylon, which (he said) was in expugnable and invincible. The Bablonians feeling his wounds, and truffing to their own firength, did eafily give credence unto him ; for such is the nature of men, that the best way to beguile them is, to tell them of those things they most defire, for so are they hopes persuaded, before they receive any affurances. But to proceed, Zopirus infinuated himself further into the favour of the Babylenians, and did many valiant acts against the Persians, whereby he got so much credit, that at last he was made the General of the whole Army, and so betrayed the City unto the hade of Deriar : Thus was Babylon taken when Mules brought; forth:

Another Mule brought forth a young one at what time Xerxes passed over Helleson; to go against Gracia, with his innumerable Troops of Souldiers, and the said Mule so brought forth, had the genitals both of the male and female. 111 118

Unto this I may adde another flory out of Suetonine, in the life of Galba Cefar. As his father was procuring Augurisms or divinations, an Eagle came and took the bowels out of his hands, and carryed them into a fruit-bearing-oak, he enquiring what the meaning of that should be, received answer, that his posterity should be Emperours, but it would be very long first whereunto he merrily replyed; Sane cum Mula peparerit; I fir, when a Mule brings forth young ones: which thing afterwards happened unto Galba; for by the birth of a Mule, he was confirmed in his enterprises when he attempted the Empire; so that, that thing which was a prodigy and cause of forrow, and a wonder to all other people, was unto him an ominous confirmation of joy and gladnes, when he remembred his Grand-fathers Sacrifice and saying. Therefore it was not il said of Democritus; Mule non nature opus, sed humane machinationis; adulterinum inventam; o fatta effe videntur. Mules are not the proper work of nature, but an adulterous invention of humane The invention policy, robbing nature : for (faith he) when a certain Median found : his Afs covering of his Mire, whereupon afterwards the fell to be with foal, and feeing the young one to communicate with both natures, they drew it into a cultom to cover the Mares with their Affes, for the engendering

Some are of opinion that Mules first began among the Paphlagonians, which before the Injan war were called Eneit, and afterwards Venett: but in Gen. 36, we finds that And the 18h of Ziben, lieve, that while Assand Horses ran wilde in the Wilderness among themselves, the wilde Assand Horses ran wilde in the Wilderness among themselves, the wilderness among themselves, the wilderness among themselves the same themselves among themselves the same the same themselves the same the s first began this race. The male at seven years old may engender, because he is of a hotte nature then the female, and alfo doth not in his generation confer any part of his bodily growth to the young one, and fometimes he engendereth when he hath loft his foremost edeth, and after the fift copulation, he never engendereth when he hath loft his foremost edeth, and after the fifth copility on, he never engendereth more. The young one so generated, is called Ginaus and Panillo, for it is very dwarf, according to the observation of Martial:

Aristotle. The quantity of a Mulcs

Ælianus.

His tibi de Mulis non est metuenda tuina, Altime in terrie pene sedere foles.

Such as these were kept in the Court of the Duke of Ferraria, and although in all things they resemble the mother, yet are named after the father, and such also are the Burdones before spoken of in the story of the Horfs. Mules are begotten both by Mares, She-affes, and Bulls, but yet of in the mary of the begotten betwirt an Afs and a Mare. And thus much for the generation of

They are nourished with the same meat that Horses and Asses are, annoyed with the same sicknelles, and cured with the fame means; generally bloud-letting is good for them, and for their diet Bullimung. In Southis they can abide no sold, and therefore the Horses are there used in stead of Mules, Infome Countries the Horfes can abide mo cold, but the Affes and Mules bear out (as Herodust writtenby, and as we have hawed before in the flory of the As : when the Gracians were at data with white destroyed by a consuming pestilence, the first of all their company that dyed were their Dogs and their Mules, and the reason of it was, because the pestilence arising out of the earth, they by the fense of smelling, which is very quick in both kindes, did first of all draw in that povfon from the earth.

on noments faith, that the medicines for the Oxen do also cure Mules, yet there are special medi- Sicknesses of cines not to be neglected, which we will express in this place. For a Mule that hath a Feaver, give Mules and her raw Cabbage; and for one that is short-winded use bloud-letting, and for a drink give it a pinte their cures. of Wine and Oyl mixed with half an ounce of Frankincense, and half a pinte of the juvce of Horehound. For the scratches or disease in the hoofs, lay to it Barley meal, then make suppuration with a knife, and cure it by laying two linnen clothes, or by a pinte of the best Garum, and a pound of Ovl infused into the left nostril of the Mule, whereunto you may adde, the whites of three or four Eas separated from the yolks.

The female Mule may be burned in the feet, or let bloud after the manner of Horfes, and fome Countreymen give in their food the herb Vertetrum, or elfe the feed of Hyofosmus of Hen-bane beaten to powder and drunk in Wine. For the languishing of the chine or learness, they make this drink; have an ounce of beaten Brimftone, a raw Eg, a penny weight of the powder of Myrrh, mingled all three together in Wine, and so poured down the Mules throat, is a present remedy to cure it. As also for the pain in the belly and all manner of coughe, the horb Medica is special good for the faid languishing disease. So also to far the Mule if it be given green, and not dryed like Hay,

a little at a time for fear the Beaft be fufforated with overmuch bloud. T When a Mule is tired Collumella. or heared, let the load be taken off, and turn her forth to wallow in some convenient place. If that Ruilm. sufficency, take some fat, and put it into her chaps, that so the may suck it down, and pour Wine after it. bagen in Callering . Listen See

for to kee fithe necks of Mules from wringing and loofening their skin, ute this medicine, Take.
two pound of Hogs-greate look three times, or, thito the third partitwo pinter of Vinegar, and therewithill anoint, the Mules neck. As we have showed that the pains of a Horses belly and guts are bost Pelatonia of all cared by the fight of a Mallard, fwimming in the water, whoseby they are speedily delivered from all manner of torment, lotthe fame hath as great or greater operation to were whe pains of the Mulesbelly. It is reported by Avicen, that Mules fall into madness, and in that madness but their mahe mortally. They are likewife subject to the Gour, and especially to swellings about the Grown of their patterns, but they are cured as Horfes and Oxen.

They live long, ordinarily to fifty years, and fometimes to fourfcore, the reason thereof is given by Celus: Animalia que frequenter porunt brevieris funt vite, inde fit, ut Mult equos superent, endendi dinturnutue; that is to fay, Those Beatte and creatures which oftentimes joyn in copulation have but thort

lives, and from thence it cometh, that Mules live longer then Horles. The Epithets of a Mulc are thirle; pack-bearer, duty, Spanile, rough, and bi-forened. There is The Epithets an Adage or proverb called Mulc Marianus, and by it is fignified a men which is byte both for to obey and conditions and to rule, it was taken from Moster the great Roman Souldier and Commander; whole fathion of Mules. was, when he had commanded any of his Souldiers to fetch & burden, or do any wilde fervice, the himself would put his hand mith it. It fightfieth properly a bearing back, or Colt-Raffe, as we lay in English, whereupon poor men carry their burdens, and from thence at was translated into a proverd, to figurific all, that do obey commands. There be some which give another reason of this proverb, for they fay, that when Scipie did befrege Namamin, he did not only determin to look into the weapons of his Souldiers, but salfo to his Horfes, Mules, and Chariots. Then Marine brought forthen Horfe, nontified by himself wary delicately: Belides the Horfe a Mule of very comely body, far excelling all other Mules both the gentleness and in strength. Therefore seeing about Emperor was delighted with the Beath of identity and would now and then make mention of the Mule, at length it cameithe of dommon fell, to delt a double diligent separa Mulus Mari-The helique do comments weal those men Mules which are base born, and not by lawful maintenance of the delication of the control of the control of the second for well to

Concerning the disposition basMules, it is well observed by Artfule, that Mules are always Alumnu. tame; and if at any time should more wide; shey shate their unreameable seame; by drinking of. The inward Wise because by the operation of the Wine, their hedle and inted parts done fore and grow fore, by disposition of the fame reafon that Aped by drinking of Wine bole their nalls, and men aventomed to dranken. Mules. nels fallinto palfies: for there is such a dispersing and discussing nature in Wine, that it dissolvesh all nerves and hard things in the bodies of Bonks; each as water dissolvesh hard fruits and peace at the property of the bodies of Bonks; each as water dissolvesh hard fruits and peace at the peace at Peafe, and Vinegar maketh lead as foft as an Egge, that it may be drawn through a Ring: and fuch is the nature of Mulses, that after they have drain! Wine, they feel titlemic lives differenced, and their sizes. tote give over to refilt, baceute by kicking backwards, they receive more has their gives

and thus the guiltiness of their own weakness, maketh them gentle against their wills, for otherwise and thus the guittines of their own weathers, the trackable as Horses. For Varie faith, that they have they nate maname, and are morning to them alone, they kill Wolves when they come among fo much confidence in their heels, that by them alone, they kill Wolves when they come among

Curdan.

Mules were wont to be used for plowing, and for carrying both of men and burthens; but now the of Mules were wont to be used to proving, and then they in their feveral in most parts of Europe, Judges and great Princes ride upon them until they be old, and then they in mon parts or narge, Junges and great rimes the Mountains where they suffer them to run wilde, fell them to the poor men, who turn them into the Mountains where they suffer them to run wilde, till their hoofs be hardned for long travails, and then they take them up again. They have been alfo accustomed to ploughing, according to these verses;

Quantum mulatum sulcus pracedit in arvo. Tantum is pracurrii.-

For the Mules did plough more speedily, and come to the lands end more quickly then either the Ox or Horse. And Martial faith, that they were used in Carts to draw Timber, according to these verses:

Viza; datur longas Mulorum vincere mandras, Queq; trabi multo matmora funo vides.

They were also used in race at the games of Olympus, as we have already shewed in the flory of the Horse, but that custom dyed quickly, because that the Arcadians could not endure Mules. The price of Mules was great, for Criffine (laith Juvenul) gave fix thouland pieces of mony for a Mule, and yet he faith it was not well worth fix pound; the verses of Juvenal are these:

—Crispinus Mulum sex millibus emit Æquantem fane paribus feftettla librie, Ut perhihent qui de magnie majora loquuntur.

The Cappadocians payed to the Persians every year besides Silver and Gold, fifteen hundred Horses, two thousand Mules, and fifty thousand Sheep; but the Medians payed twice so much. The dwarfish Mules called Ginni were also much set by, not for use, but only for delight, as dwarf are kept in Noblemens houses. When Positirate the son of Hipporrates first of all affected Tyranny at Albert, and laboured to get the government to himself, as he came out of his Countrey, being drawn with a Chariot by Mules, he wounded himfelf and his Mules very grievoully, and to drave them into the Market place, shewing his wounded body and Beasts unto the Athenians, telling them that is he was wounded by his enemies, and that he escaped death very narrowly; but if it pleased them to grant him a gard of fouldiers to defend his body, he would take revenge upon their and his enemies: whereunto they yeelded, and he having gotten a Band of Souldiers under that presence; presently took upon him the government and Soveraignty.

To conclude this story of Mules, I do read in Ælianus, that Serpents do love to feed on the fieth of dead Mules; and two things are very eminent in the nature of Mules, one of their underslanding, and the other of their friendship. Concerning the first, Plutarch relateth this story of a Mule that was accustomed to carry Salt, who upon a season going through a water; fell down underseath his burden, fo that the Salt took wet afterwards ; the Beaft perceived how by that means, his tratream load melted away, and fo became lighter and lighter; afterward the Mule grew to this tuftom, that whenfoever he came loaded with Salt over that water, he fell down in it for the ealing of his carriage; his Master perceiving his craft, on a day he loaded him with Wool; and Spunges, and fo the Beaft coming over the water, fell down as he was wont to do with his Salt, and coming out of the water, he felt his load to grow heavier then it was wont to do, in flead of leffening, whereat the Beaft much mufed, and therefore neves afterward durft lie down in the water, for fear of the like increase of his load. The other observation of their love and friendship, ariseth from the Proverb, Muluum Muli stabunt, that is, Mules scratch one another, and help one another in thereis tremity; from whence cometh our proverb, On good turn asketh another; and the Lamepro verb, Senes mutuum fricent, old men rub one another; which did arise upon this occasion is a faith the Emperour fo passed a long on a day by a bath, he law an old Souldier in the bath rubbing him. felf upon a Marble ftone for want of a man to help him, whereupon in pity of his rafe he gave him maintenance for himself and a man: afterwards other old Souldiers seeing how well their sellow had fped, went likewise into the bath before the Emperors eyes wand rubbed themselve upon the Marble, thinking to get as much favour and liberty at their fellow had gotten, but the Emperor feeing them, and perceiving their fetches, bid them rub one another, and thereupon came that proverb. And thus much for the natural discourse of Mules, now followeth the meditanali Paufics : . . . et er tot. ្រ ស្រាស់ ខេត្ត ខ្លួនដែរថា 🕒

The Medicines of the Mule.

The dust wherein a Mule shall turn or rowl himself, being gathered up and spread or sprinkled upon the body of any one who is ardently and fervently in love, will prefently affwage and quench

his inflaming defire. A man or woman being poyfoned, and put into the belly of a Mule or Camel which is new killed, will presently expel away the force of the venom or poyson, and will con- Ponzettus. firm and make strong their decayed spirits, and all the rest of their members: For as much as the very heat of those Beasts is an Antidote or preservative against poyson.

The skin or hide of a Mule being put unto places in any ones body which are burned with fire. doth presently heal and cure the same: it doth also heal fores and grievous ulcers which are not come

unto Impoltumes.

The same is an excellent remedy for those whose feet are worn or wrung together through the Avicennal pinching of their shoos, to help themselves withall, and for those which are lame, and those which are troubled with those grievous fores called Fistulaes. If any man shall take either in meat or drink the marrow of a Mule, to the weight or quantity of three golden crowns, he shall presently become blockish and altogether unexpert of wisdom and understanding, and shall be void of all good nutriment, and manners. The ear-laps or ear-lages of a Mule, and the stones of a Mulet be- Albertus. and normalists. The earliages of a Mule, and the tones of a Mule bet Albertus, ing born and carried by any woman, are of fuch great force and efficacy, that they will make her Ejculapius, not to conceive. The heart of a Mule being dryed and mingled with Wine, and so given to a wo- Sextus, man to drink after that the is purged or cleaned thirty times, hath the same force and power that the aforesaid medicine hath for the making of a woman barren. The same effect against conception hath the bark of a white poplar tree, being beaten together with the reins of a Mule, then mingled in Wine, and afterwards drunk up. If the herb called Harts-tongue, be tied upon any part of Avicenne a woman, with the spleen of a Mule, but as some have affirmed by it self only, and that in the day which bath a dark night, or without any Moonshine at all, it will make her altogether barren and not ableto conceive. If the two stones of a Mule be bound in a piece of the skin of the same Beast Albertus. and hanged upon any woman, they will make that she shall not conceive so long as they shall be bound unto her. The left stone of a Weefil being bound in the skin or hide of a Mule, and steeped or foked for a certain space or time in Wine, or in any other drink, and the drink in which they are so steeped given to a woman to drink, doth surely make that she shall not conceive. The stones of Esculpius. a Mulet being burned upon a barren and unfruitful tree, and put out, or quenched with the stale or urine of either Man or Beaft which is gelded, being bound and tyed in the skin of a Mule, and hanged upon the arm of any woman after her menstruat fluxes, will altogether refist and hinder her conception. The right stone of a Mule being burned and fastned unto the arm of a woman which is Sextus. in great pain and travail, will make that the shall never be delivered until the same be loosened and uken away, but if it shall happen that a Maid or young Virgin shall take this in drink after her inthrugation or menfes, the thall never be able to conceive, but shall be always barren and un-

The matrix or womb of a female Mule taken and boiled with the flesh of an As or any other Rasis. Ach what loever, and so eaten by a woman which doth not know what it is, will cause her never to conceve after the same. The worm which is called a Gloworm, or a Globird, being taken out of Kiranides, the womb or matrice of a female Mule, and bound unto any part of a womans body, will make that the shall never be to able conceive.

The duft or powder which proceedeth from the hoofs of a male or female Mule, being mixed or plint. mingled with Oyl which cometh from Myrtleberries, doth very much help those which are troubled with the Gout in their legs or feet. The dust of the hoofs of a Mule being scorched or burned, and the Marcellus. Oyl of Myrtle-berries being mingled with Vinegar, and moilt or liquid Pitch, and wrought or tempered in the form or fashion of a plaister, and opposed or put unto the head of any one whose hairs are too fluent and abundant, doth very speedily and effectually expel the same.

The liver of a Mule being burned or dryed unto dust, and mixed with the same Oyl of Myrtle-berries, and lo anointed or spread upon the head, is an excellent and profitable remedy for the curing of the aforefaid enormity. Dr. Orthe, Level th .

The duft or powder of the hoofs of a female. Mule is very wholesome and medicinable for the Sextue. healing and curing of all grieft and pains which do happen or come unto a mans yard, being sprinkled thereupon. The hoos of a Mule being born by a woman which is with childe, doth hinder her conception. The filth of uncleanness which is in the ears of a Mule, being bound in the skin or hide of a little or young Hart, and bound or hanged upon the arm of a woman after her purgation, doth cause that she may not conceive. The same being in like manner mingled or mixed with Oyl which is made of Beavers-frones, doth make any woman to whom it is given to drink, altogether barren. The dit or dung of a Mule being mixed with a Tyrup made of Hony, Vinegar, and Water, and given Marcellus. to any one to drink that is troubled with the bear of welling, will very speedily and effectually cure the pain thereof.

The dung of a Mule being burned or dryed and beaten finally and afterwards fifted, or feired and wifted or fleeped in Winewand given to any woman to drink, whole mentitrual fluxes come forth beforether, time, will in very thore space outse the same workay. The state or urine of a male or Hippocrates. female Mule being mingled with their directeding; fisvery good and medicinable for those to use which are troubled with their directeding; fisvery good and medicinable for those to use which are troubled with corns and hard bunches of fish which grow in their feet. All finds being minuted to the state of the state o mingled with the urine of a Mule to the quantity of a bean, dad drunk, will altogether be an impediment with the urine of a Mule to the quantity of a bean, dad drunk, will altogether be an impediment with the urine of a Mule to the quantity of a bean, dad drunk, will altogether be an impediment with the urine of a Mule to the quantity of a bean, dad drunk, will altogether be an impediment of the urine of diment and hinderance to the conception of any woman. The fisher urine of a Mule being taken Rafit. to the quantity of eight pounds, with two pounds of the fluid or refuge of fliver, and a pound of old and most clear Oyl, all these being beaten or pounded together until they come to the thick-

on Client

The History of Four-footed Beasts.

Acgireta.

Rafis. Macellus.

Pliny.

Marcellus.

nels of the fat or iweat which falleth from mens bodies and boiled until they come unto fo fiquid and ness of the fat or tweat which fance from help those which are troubled with the

out or iweiling in the joynts.
If a woman shall take the sweat which proceedeth from a Horse, and anoint it upon a Woollen Gout or swelling in the joynts. it a woman man take the tweat which profitory unto her fecret parts, it will make her aftogether cloth, and so apply it as a plaister or suppository unto her fecret parts, it will make her aftogether barren. There is an excellent remedy for those which are pursie or thore winded, which comethat fo by the Mule: which is this; To take or gather the froath or fome of a Mule, and to put it into

to by the Mule: which is this; to take or gather the trouble or time to be drunk, either to the a cup or goblet, and give it in warm water, for a certain space or time to be drunk, either to the a cup or goblet, and give it in warm water, for a certain space or make he desired to the man or woman which is troubled with this enormity, and the party which do fo use it, shall in short man or woman which is crousled with this end any lingring of time, or confuming of time in pain space have remedy; but the Mule will without any lingring of time, or consuming of time in pain

to for the mile of a male or female Mule, being drunk in a potion or juyce made of Hony, Water, and Vinegar, to the value or quantity of three cruces or cups full, is commended for an excellent ture Vinegar, to the value or quantity of three craces of caps tons, and deadly different and medicine, for those which are troubled and grieved with that pettiferous and deadly different. and medicine, for those which are stone Bril. There is an excellent remedy for those which are troubled in the voiding of their water, which is this; To take the Ring-worms of Teners which do grow upon both the legs of a Mule above their knees, and which do stock thereupon lathe which do grow upon both the legs of a water parch them, and afterwards to put or place them upon manner of a dryed thick skin, and to burn or parch them, and afterwards to put or place them upon manner of a cryeci trick skin, and to burn of pater tricks, and after but by drops-mest, to that there him which is troubled with the Strangury, or cannot void his water but by drops-mest, to that there him which is troubled with the Strangury, of calificed cloaths, or garments; the influmigation there be great care had to cover close with cloven or clefted cloaths, or garments; the influmigation there of, lest that the smell or sume do sade, and void away, and this being so used will be very entered for the curing and driving away of the aforefaid diffale

Trallianus.

or the curing and uriving away of the alore and allowed and dryed, and put into Tobic certain pertine nairs of a mule and an Ale Being minighes to getter and type, and to given to any one to drink which is troubled with the Falling fickness, will prefently fume, and to given to any one to drink which is troubled with the Falling fickness, will prefently fume, and to given to any one to drink which is troubled with the Falling fickness, will prefently fume. exper and unive it quite away. An enter will prefently arife, and grow small pulled, or little Mule shall bite, Ponzetta affirmeth, there will presently arise, and grow imali pushes, or little blisters which are always full of red and pale humors, and flishy corruption, which tai simol be healed and cured by no salve, potion, or medicine, by any means applyed thereund. There are some also which do suppose the biting of Mules to be poysion, for truly there doth intronly solome also which do suppose the biting of Mules to be poysion, for truly there doth intronly solow those aforesaid pushes and biles, but also an extrem and almost indurable inflammation and burning, through all the parts of the body, which doth greatly diffemperate indiversible

But it is affirmed by others, thatithe biting of Mules is to be cured after the fame manner as the biting of a Cat, which is thus: First, to wash and clarifie the wound or bitings where the corruption is with Vinegar mingled with Oyl of Rofes, and then to take Peny-royal, of the herb ruption is with a line and froke or rub the wound very foftly with it, and it will in the called Neppe, and boil it, and froke or rub the wound very foftly with it, and it will in the wholly cure it. And thus much shall suffice at this time concerning the cures and medicine of The state of the s bullactor her and according Mules.

Of the Neades, Neides, or Naides, beneau vol to O de rode, as

Eraclides, Calim, Volaterranm, and Euphorlon, do all/write that once the Alle of Same was Defert place, and that there were in it certain Beafts called Medden, whose voyce was friend ble that they shook the earth therewith, and from those drange and great voyces traine the sul-gar Greek proverb, Meizoon mis toon Newtoon, mains une Neudum. Thus is, One of the Newte and a great wonder, for it was used in oftentation, to thew that there was nothing in the whole world tout parable to their vaft and huge quantity. Of the parts of these Beafts there is no memory but only in Suidu and Elianus, who affirm, that their bonts were to be feen in their days. And this title I thought good to infert into this Hiftory, leaving the Resider to confider; whether he will take them for Elephants, or for any other greater Beaft; for my opidion if it be defied, I chick them Hitter (f there ever were any fuch) that they were Biephants of gotater flature then ever line were list, and not any generation of Beatts now loft and utterly petithed to a read but a real among to the the continue may and conceive. The cane being a street are a conceived by the marken beauty and conceived the cane being a street as a street and beauty a

Of the OUN C. E. the description whereof was taken to make the by Dofter Cop in Englanding the state of the by

The names of this Beaft.

on of D. Cay.

There is in Italy a Beaft called Alphte, which many in Italy, France, and Comments and Branch and to be the fame Beaft which in called Leadners, and Anderson make the Luthness of their fame and the last which in called Leadners, and for the description of te, of their following that the Author then Description of the description of the description of the state of the last the la

Author then Doctor Cays, who describes humbins festion many and the poly who describes humbins festion many the Doctor (sith he) is a most cruel Beast, of the quantity of a village or matter to the describes the his face and ears like roa Lions, his body, tail; feet, and nails like a Cata, of a very telricit King, his teeth fo ftrong and tharp, that he can even cut Wood in funder with them; he had all finds nails fo great ftrench. The descriptinails fo, great firength, that he only fighteth with them, and with them for his greateful lent; in the color of the upper parts of his body being like whitish Pak, the lower being drift body of

of after, being every where mixed with a black and frequent foot, but the tail more black then the of after, being every where mixed with a greater spotthen the refidue. His care within are refive in body, and as it were obscured with a greater spotthen the residue. His care within are rate without any paleness, if you do but take away one bark and yellow spot in the midst thereof, which is made of a double skin rising, meeting in the top of the ear, that is to say, that which arisets from the outward part of the jaw on the one side, and cometh from the upper part of the head on the other fide, and the same may be easily seen and separated in the head being dryed. a heading any against a street



Therest of the head is spotted all over with a most frequent and black spot, (as the rest of the body) except in that part which is betwirt the note and the eyes, wherein the eare none, unless only two, and they very final! eyen as all the reft are lefter then the reft, in the extream and lowest parts: the spots which are in the upper parts of the thighs, and in the tail, are blacker and more singular, but framed in the stock with such an order, as if all the spots should seem to be made of four. There is no order in the spots, except in the upper lip, where there are five rows

In the first and uppermost two which are severed; in the second, fix, being joyned in that manarr, asif they thould feem to be in one line: Thefe two orders are free, and not mingled amongst themselves. In the the third order there are eight joyned together, but with the fourth where it endeth, they are mixed together. The fourth and fifth in their beginning (which they have to the note) being separated with a very little difference, do forthwith joyn themselves, and run together through all the upper lip, and do not make a sporthrough all the same, but a broad line. In the Beat being dead the spots do so stand, (as I suppose) for the contraction of the skin. In the Beat beingalive, those spots do seem separated every one in their own orders. In the very middle between the lower lip, although they do keep the quantity, do not observe the order. The nose is blackish, a line being softly led through the length, and only through the top of the outside thereof. The eyes are gray, the former teeth are only fix, not very unlike to mens teeth, except those which are, placed in the middle are leffer, and they in the uttermost part are greater, as also higher then those which are low.

In this Beaft the teeth are both great, tharp, and long, being joyned to the rest in the lower jaw and in the upper severed with so great space, that the lower teeth may be received therein. These when the Beast liveth are covered with his lips, but when he is dead they are otherwise, his lips being through driness thrunk together. His fore-teeth are very big, and as long as two Roman fingers, for at the very root thereof it cannot be comprehended in less then two Roman fingers and a half compais. In his tooth there is a certain small hollowness through all the length thereof, which notwithstanding doth not appear except the tooth be broken. The lower jay is very hard and stiffe having three teeth unequal in quantity, as the upper four, Between the great tooth and the first check tooth of the under jaw, there is a void space to the quantity of one finger, from which the firth is presently placed, lesser then the other two: to this there is another greater close adjoyning: and after this there is also a third greater then the second. In the upper jaw in that middle space (which I said was of one Roman singer) between the great tooth, and the first cheek-tooth, there is a very little tooth, and without any form, coming so imally, out of the jaw, that there is no lower tooth which may answer to the same. After that, in the space of half a finger there is a second, to which there is joyn'd a third, and after this a south, between themselves the upper and the lower cheek-teeth, and so are joyned together as they agree in the manner of a comb; the two first teeth is the same of the same that the same that the same the first teeth in the lower jaw, and the second and third in the upper jaw are of the same figure, as the compass of the tops of the Crowns of the Kings of England and France. The third is of the Ame figure in the lower jaw, and the fourth of the upper jaw, except that the interior side of both the

gums which is nearer to the throat, by nature is taken away. There was no other tech joyned to these in both the jaws. But I do not know whether there be any more teeth in the gum beyond the reach of ones finger, in the farthest row or behinde the teeth. But this I know. gum beyong the reach of ones in get, and it may be that his lips were rut or flit down The mest and beyond nature to shew his teeth. "It liveth of slesh, and the semale is more cruel then the male, beyong nature to mew his teetin. It is to be a surface of Mauritania into England in a Ship, for they though leffer, and one of either fex was brought out of Mauritania into England in a Ship, for they are bred in Lybia. If they have any appointed time of copulation, it is near the month of June. for in that month the male covereth the female. We have shewed already that Lions may be tamed and that also hath been manifest in London, both in the Tower and in the City, for there the Lions did play with their Keepers, and kis them without harm, (as Doctor Cay faith he faw them ons did play with their Neepers, and wilde as they could never be tamed, for when foever their do) but these Beasts were so stere and wilde as they could never be tamed, for when soever their Keeper should change or remove them from place to place, he was constrained first of all to strike keeper mound change of tempor the head, that they should lie half dead, and so put them in a fack or wooden cheft made of purpose with holes in it for respiration and expiration, to carry them to and wooden chert made of purpose with after an hour they revived again like a Cat, but when they were fro from one lodging to another it after an hour they revived again like a Cat, but when they were to be taken out of the hutch or cheft, he was conftrained likewife to attonish them again with his to be taken out of the nuteri or then, he was contained but the Beaft in, and take him out of the club; but afterwards they grew to invent an Engine to put the Beaft in, and take him out of the hutch with a rope or cord, and so do remove them from place to place. The Keepers affirmed, that they did feem much to distant the kions, and oftentimes endevoured to fight with them, but they were kept afunder with grates : they would not hurt a little Dog when he was put to then but when were kept anunder with grates: they would not have a them, they tore him in piecess although their they were hungry; but if a great Dog were put unto them, they tore him in piecess although their bellies were never fo full. When they are angry, they utter a voyce like an angry Dog, but they double the (Arr) twice, and also bigger then any Dogs, proceeding out of a large break and wide arteries, much like to the howling of a great Mastive, that is shut up in a close room alone against his will. Some fay it is longer then a Dog, but it did not fo appear in England, for we had many Mastive Dogs as long as it, but yet was it every way greater then any other kinde of Dogs. It is but a vain report, that some have said, when a Man or Beast is bitten with an Ounce, presently Mice flock unto him, and poyfon him with their urine.

For it was seen in England, that two of the Keepers were wounded and shrewdly bitten by one of the Ounces, and there followed them no other harm then that which followeth the buing of an ordinary Dog, or like a small incission with a knife. 'He' never fighteth but at the head, and that treacheroully, if he perceive his adversary to be too strong or too great for him, and that by counterfeiting quietness, benevolence and peace, as if he meant no harm: for fo he served a great Malive Dog in England, at the first fight he feemed to applaud his comming, looking cheerfully upon him, and wagging his tail, prefently he fell down on his belly, as it were to invite the Dog to come near him by his submission; lastly, he got close unto him, creeping as though he would play with him, putting out one of his feet, as Cats do when they play, wherewithal the great Dog grew secure, and began nothing to mistrust the Beast, at length when the Ounce saw his opportunity, he suddenly saped upon his neck, and took him by the throat, and pulled it out, after he had killed him, with his nails he opened the Dogs breaft, and taking out his heart, did eat it before all the people in most cruel manner; thus far Doctor Cay speaketh of the Ounce, and beside him no other Author that I know.

The gall of this Beaft is deadly poylon, it hateth all creatures, and destroyeth them, especially men; and therefore it may well be said to be possessed with some evill spirit. It loveth none but his own kinde. And thus much for the Ounce.

Of the ORYX.

"His Beaft in Pliny and Opplanus is called Orynx and Oryx, and my conjecture is, that his name is derived from Oryffein which fignifieth to dig. Saint Jerom and the Septuagints for Thee, Deut.

14. and Isa. 91. translate Oryx: but David Kimbi, and the better learned men interpret it a wilde Ox. But the Hebrew Difchon may in my opinion be fo translated, yet herein I refer it to the learned

It is certain, that it is of the kinde of wilde Goats by the description of it, differing in nothing but this, that the hair groweth averfe, not like other Beafts, falling backward to his hinder parts, but for ward toward his head, and so also it is affirmed of the Æibiopian Bull, which some sayis the Rhinocerot. They are bred both in Lybia and Egyf, and either of both Countries yeeldeth testimony of their rare and proper qualities. In quantity it refembleth a Roe, having a beard under his chin. His colour white or pale like milk, his mouth black, and fome spots upon his cheeks, his back-bone reaching to his head, being double, broad, and fat; his horns standing upright, black, and fo sharp, that they cannot be blunted against brass or iron, but pierce through it readily.

Arifotle and Pliny were of opinion, that this Beaft was Bifulcus and Unicornie, that is, clovenfooted, and with one horn: The original of their opinion, came from the wilde-one-horned-goal, whereof Sobnebergerus a late Writer writeth thus : Certum est minincque dubium in Carpathomome, with fas Ruffiam Transstvaniama, reperiri ferat similes omnino rupicapris, excepto quod unicum corm ex milit fronte enescitur , nigrum, dorfo inflexum, simile omnino rupicoprarum cornibus , that is to say; It is with

out all controversie, that there are wilde Beasts in the Mountain Carpathus, towards Russia and Out any your like to, wilde Goats, except, that they have but one horn growing out of the middle of their heads, which is black and bending backward like the horns of wilde Goats. But the true Oryx is described before out of Oppianu, and it differeth from that of Pliny, both in stature and horris. Allanne laith, ishat the Oryx hath four horns; but he speaketh of the Indian Oryx. whereof there are some yearly presented to their King, and it may be both there and elsewhere, diversity of regions do breed diversity of stature, colour, hair, and horns. Simeon Sethi affirment of the

Of the Orva.

may be of that kinds. The value of the state were made infituments of mulick out of them i inchabare Cicherns or Lutes, upon whose bellies the Mulitians played telien Mulick, by friking them with their hands; and that those Beafts were as great as Oxen ; and all this may be true; not with flanding we have flewed already, that they are as biggs Roes, for Pliny (peaking that by telation, or by fight, it is likely that he had feen a

Musk: 41, that it hath one horn and it is not unlikely that he hath feen fuch an one, and that the Orvx

There be also Sea-beasts called Oryges, and Orea; and there is in Egypt an Oryx, which at the rising of Genis Syrim, or the little Dog is perpetually forrowful : and this canfe the Lybians to mock the Expliant for that they fable, the same day that the little Dog-star rifeth; their Oryx speaketh. But on the contrary themselves acknowledge, that as often as the said Star ariseth with the Sun, all their Goats turn to the East, and look upon it : and this observation of the Goats, is as certain as any rule of the Altronomers. The Lybiani affirm more, that that they do presage great store of rain, and Plutareb. change of weather.

The Egyptians also say, that when the Moon cometh near to the East, they look very intentively upon her, as upon their foveraigh Goddels, and make a great noise, and yet they say they do it not for her love, but for her hate, which appeareth by knocking their legs against the ground, and fastening their eyes upon the earth, like them which are angry at the Moons appearance : And the felf fame thing they do at the rifing of the Sun.

For which cause the ancient Kings had an observer, or one to tell them the time of the day, sitting upon one of these Beasts, whereby very accurately they perceived the Sun rising; and this they didby turning their tail against it, and emptying their bellies; for which cause by an Oryx the Egyp-uess discipher an impure or godless wretch: for seeing that all creatures are nourished by the Sun and Moon, and therefore ought to rejoyce at their appearing, only this filthy wretch disdaineth and

Thereason why they rejoyce at the little Dog-star, is, because their bodies do perceive an evident alteration of the time of the year, that cold weather and rain are over-passed, and that the vapors of thewarm Sun are now descending upon the earth, to clothe it with all manner of green and pleasant

There is another kinde of Oryx which according to Columella, was wont to be impaled among Deer and Harts, the flesh whereof was eaten, and used for the commodity of his Master: This was impatient of cold. It grew till it was four years old, and afterwards through age decreased, and lost

But to return to the Oryx intended, from which we have digressed; their horns whereof we late spake, are not only strong and sharp like the horn of the Unicorn, and the Rhinoceror, but also soid, and not hollow like the horns of Harts. The courage and inward disposition of this Beast, is both fearful, cruel, and valiant; I mean fearful to Men and Beafts, but fearless in it self: For faith my Author; Neg; enim Caun laireaum timet, neg, aprè effervescentem seritatem, neg, tauri mugi-tum resugit, neg, Pantherarum tuistem vocem, neg, ipsius Leonis vebementem rugitum borret, 'neg, item hominum robote movetur, ac fape robustum venatorem occidit: That is to fay; He feareth not the barking of the Dog, nor the foaming wrath of the wilde Boar; he flyeth not the terrible voyce of the Bull, nor yet the mouraful, cry of the Panthers ; not nor the vehement roaring of the Lion himself; and to conclude, he is not moved for all the ftrength of man, but many times killeth the valiantest hunter

When he feeth a Boar, a Lion, or a Bear, presently he bendeth his horns down to the earth, whereby he conformeth and establisheth his head to receive the brunt, standing in that manner until the assult be made: at which time the easily killeth his adversary, for by bending down his head, and setting his horns to receive the Beast, he behaveth himself as skilfully as the Hunter, that receive the a lionupon his spear. For his horns do easily run into the breasts of any wilde Beast, and so piercing them, causeth the bloud to issue, whereat the Beast being moved, forgetteth his combate and falleth to licking up his own bloud, and so he is easily overthrown. When the fight is once begun, there is none of both that may run'away, but standeth it out until one or both of them be flain to the ground, and so their dead bodies are found by wilde and savage men. They fight with all, and kill one another, also they are annoyed with Linces, I mean the greater Linces: of the cruelty of this Beail Martiall made this distichon:

> Matutinarum non ultima prada ferarum Savue Oryx, constat qui mibi morte canum.

Oppianus. Pliny. Albertus.

It is reported of this Beath, that it liveth in perpetual thirft, never drinking by reason that there It is reported of this Beaut, that it invention perpetuals that there is in it a certain bladder of liquor, is no water in those places where it is bred, and that there is in it a certain bladder of liquor, is no water in those places where it is bred, and there is in it a certain bladder of liquor. is no water in those places where it is bled, and sale liveth in the Wildernes, and not-whereof whosoever tasteth, shall never need to drink. This Beast liveth in the Wilderness, and notwhereof wholoever tattetn, man never need to the frength, wrath; and cruelty, yet is he easily withstanding his magnanimous and unrefiftible firength, wrath; and cruelty, yet is he easily withitanding his magnanimous and uniterinting them to take Elephants and taken by fnares and devices of men; for God which hath armed them to take Elephants and tame taken by mares and devices or men; for God winter that above, to tame and destroy all other noisone Lions, bath likewise indued them with knowledge from above, to tame and destroy all other noisone

Concerning the picture of this Beaft, and the lively visage of his exterior or outward parts, I Concerning the picture or this Beart, and the ivery vines of any credible Author, doth give cannot express it, because neither my own fight, nor the writings of any credible Author, doth give cannot express it, because neither my own light, not the world, and succeeding Age upon my me sufficient direction to deliver the shape thereof unto the world, and succeeding Age upon my me sufficient direction to deriver the inspection to the unit of the unit pardon me herein. I do not also read of the use of the field, or any other parts of this Beaff, but only of the horns, as is already expressed, whereunto I may adde or any other parts or this bean, out only a the interpretation of Strabe, who affirmeth the Ethiopian Silli, do use the horns of these Beasts in wars the relation of Strate, who and there in the hardness and tharpness of them, which couled instead of swords and spears: for incredible is the hardness and sharpness of them, which couled Invenal to write thus:

Et Getulm Oryx bebett lautissima ferre

For although of the own length they are not able to match a pike, yet are they fit to be put upon ror actioning of the own length they are included thing made of freel or iron; and thus I will conclude the tops of pikes, as well as any other artificial thing made of freel or iron; and thus I will conclude the story of this Beaft.

The SCITHIAN WOLF.



Of the OTTER. Here is no doubt but this Beaft is of the kinde of Beavers, because it liveth both on the water

and on the land, and the outward form of the parts beareth a similitude of that Beast. The

Italians do vulgarly call this Beaft Lodra, and the Latines befides Lutra, Fluviatilia Ganicula, a Dogof

and Louire; and tome can them one of the vaccin; the Savoyans, Une Leure; the Spaniard, Natria; and the Hyrians, Widra; the Gracians, Lyrra, because it sheareth asunder the roots of the trees

in the banks of the Rivers. Some of the Gracians call it Enhydric, although properly that bea Snake

living in the waters, called by Theodorm, and Hermolam, Lutrie. Albertm calleth it Luter, and Andre

for Enbydrie. Alfo Beatus by Silvation; and the Grecians call filthy and thick waters Lural; for

and the reasons the Waters; and some call them Cats of the Waters; the Italians besides Lodra, call it also Lodra, the reof.

Stephanne. Pliny.

The places of

Hermolaus.

Olaus. The several. which caufe, when their Noble ancient Women went to bathe themselves in water, they were bound about with skins called Oan Loutrida, that is, a Sheeps skin used to the water. The Franch men call the dung of an Otter, Efpranite de loutres; the steps of an Otter, Leife Marcher; the whelps of an Otter, Cheaux, by which word they call also the whelps of Wolves, Foxes, and Badgers. Although they be a kinde of Beaver, as we have faid already, yet they never go into the Sea, and sea almost a land in all blackers. they abound almost in all Nations, where there are Rivers or Fish-pools, as namely in Ball, France, Germany, Helvetia, England, and Scandinavia. Likewise in all Sarmatia, in the Bay of Beryfibenes. They are most plentiful in Italy, where the River Padus is joyned to the Sea. Also they abound in Noglein Italy, where the River Padus is joyned to the Sea. Also they abound in Noglein in Italy, where the River Padus is joyned to the Sea. Their outward form is most like unto a Beaver, saving in their tail, for the tail of a Beaver is fish, but the tail of an Otter is flesh. They are less then Beavers, some compare them unto a Cat, and fome unto a Fox; but I cannot consent unto the Fox. They are bigger then a Cat and longer, but leffer then a Fox, and therefore in my opinion they are well called Dogs of the water. They erceed in length, for in Swella, and all the Northern Rivers they are three times fo long as a Bearer. They have a rough skin; and the hair of it very foft and neat, like the hair of a Beaver, but different in this they have a rough skin; and the hair of it very foft and neat, like the hair of a Beaver, but different in this result is the state of the s rent in this, that it is shorter and unequal, also of colour like a Ches-nut, or brownish, but the BesOf the Otter.

vers is white or afh-colour. It hath very fharp teeth, and is a very biting Beatt, likewife thort legs, vers to write and tail like a Dogs, which caused Bellonius to write, that if his tail were off, he were in all parts like a Beaver, differing in nothing but his habitation. For the Beaver goeth both to the Salt waters, and to the fresh, but the Otter never to the falt.

Although it live in the waters, yet it doth not fuck in water, but air: that is, it doth not breath like fishes through the benefit of water, and therefore it maketh his dens near. The framing the water, wherein also they are wont to of their den. bring forth their young ones: They make their dens fo artificially, even as the Beaver, with bows, and sprigs, or slicks, couching together in excellent order, wherein he sitteth to keep him from wetness. It hunteth fishes, His prey and and although it breatheth like another four-food footed Beaft, yet it will remain a great while under the water without respiration; for the greediness of fishes it runneth many times into nets, which are fet by men in waters to take fish, whereinto being entered, it is suffocated for want of breath, before it can thear afunder the nets and make way for himself to

For in the hunting of fish it must often put his note above the water to take breath: it is of a wonderful swiftness and nimbleness, in taking his prey, and filleth his den fo full of fishes, that he corrupteth the air, or men that take him in his den: and likewise infecteth himself with a pestilent and noisome sayour, whereupon as the Latines say of a stinking fellow, He smels like a Goat; so the Germans say of the same, He smels like an Otter. In the Winter time he comes out of Acricola the caves and waters to hunt upon the land, where finding no other food, he eateth fruits, and the bark of trees. Bellonius writeth Albertus. thus of him, he keepeth in pools and quiet aters & rivers, terrifying the flocks of fish, and driving them to the bank-sides in great number, to the holes and creeks of the earth, where he taketh them more copiously, and more easie: but if he want prey in the waters, then doth he leap upon the land, and eat upon green herbs : he will fwim two miles together against the stream, putting himself to great labour in his hunger, that so when his belly is full, the current of the stream may carry him down again to his defigned lodging.

The females nourish many whelps together at their udders, until they be almost as big as themselves, for whom the hunters fearch, as for the dams among the leaves and boughs, which the over-flowings of waters in the Winter time, have gathered together, and laid on heaps. It is a sharp biting Beaft, hurtful both to men and dogs, never ceasing or loosing hold after he hath laid his mouth upon them, until he make the bones to crack betwixt his teeth, whereup-on it was well faid by Olaus Mig. Lutra mordaces quadrato ore. Otters are most accom-

plished biters.

It is a very crafty and fubtil Beaft, yet it is fometimes tamed, and used in the Northern parts of the world, especially in Scandinavia, to drive the fishes into the Fisher-mens nets:

for so great is the fagacity and sense of smelling in this Beast, that he can directly winder tor to great is the tagacity and territor off, and therefore the Fifners make great advantage the fifners in the waters a mile or two off, and therefore the Fifners make great advantage of them, yet do they forbear his use because he devoureth more then needeth, for he is of them, yet do they fordear his the because it is being tamed, on the land he is very never fo tamed, that he forgetteth his old ravening; being tamed, on the land he is very never to tamed, that he longettern his out came into the Writers heads to affirm, that the Beaver constraineth the Otter in the Winter time, to trouble the water about her tail, to the Beaver constraines the Otter in the Vinice we have consuted already in the discourse of the intent it may not frieze, which opinion we have consuted already in the discourse of the Beaver, for herein I agree with Albertus. Fiber fortior of lutra, & acutifinia dentibus, quapropter cam vel expellit, vel occidit. The Beaver is much stronger then the Otter, having propier eam vet expeliit, vet occulation. The bound is supposed to the waters, because they also most sharp teeth, and therefore either expelleth her out of the waters, because they also most marp teets, and therefore they live both upon one kinde of food, or else destroys her: wherefore it is unreasonable to believe that he preserveth her to keep his tail from friezing. The flesh of this Beast is both cold and filthy, because it feedeth upon stinking fish, and therefore not fit to be eaten. Tragus writeth, that this notwithstanding is dressed to be eaten in many places of Germany, and I hear that the Carthusian Fryers or Monks (whether you will) which are forbidden to touch all manner of flesh, of other four-footed Bealts, yet they are not prohibited the eating of Otters. These Otters are hunted with special Dogs, called Octers are hunted with specia prohibited the eating of Otters. And the eating of Otter-hounds, and also with special instruments called Otter-speares, having exceeding sharp ter-nounds, and and with special instantants and Beafts do not willingly fet upon them, specially points: for they are hardly taken, and Beafts do not willingly fet upon them, specially points: for they are narmy taken, and better to be wounded with the spear, then they come in the waters: when they feel themselves to be wounded with the spear, then they come to land, where they fight with the Dogs very irefully, and except they be first wound. ed, they forfake not the waters: for they are not ignorant how fafea refuge the waters ea, they forfake flot the waters are unto them, and how unequal a combate they shall sustain with Men and Dogs upon the land, yet because the coldwater annoyeth their green wounds, therefore they spin out their lives to the length of the thread, chusing rather to die in torments among Dogs, then to die in the waters. There is a kinde of Affa called Benions; a firong herb which being hung in a linnen cloth near fish-ponds, driveth away all Otters and Bevers. The hair of the skin is most fost, neither doth nin-ponus, unvein away and the sale as also for that no rain can hurt it, when it is well dressed it leefe his beauty by age; for which cause as also for that no rain can hurt it, when it is well dressed it is of great price and estimation, and is fold for seven or eight shillings: thereof also they mske fringes in hems of garments, and face about the collars of men and womens garments, and the skin of the Otter is far more pretious then the skin of the Beaver; and for this cause the Swetian Merchants do transport many into Muscovia and Tartaria for clokes and other garments.

Use of their skins.

Albertus.

Taking and

hunting of

Otters.

Thereof also in Germany they make caps or else line other caps with them, and also make flocking. foles; affirming that they be good and wholesome against the Palsie, the Megrim, and other pains of the head. The bloud of an Otter is prescribed against the swelling of the Nerves. The Liver dryed in an Oven against the Bloudy-flix, and against the Colick being drunk in Wine. The stones are also prescribed to be given against the Falling-sickness, and all pains in the belly. And

There be certain beasts which are kindes of Otters, which because they live in the waters, thus much for the Otter. and yet being unknown to us in England, I have thought good to express them in this place by their Greek and Latine names. In the first place that which the Grecians call Laten, broader and thicker then an Otter, and yet liveth in the waters, or elfe goeth to the waters for his food, yet breatheth air and not water like Otters. The hair of this Beaft is very hash, betwire the similitude of a Sea-calf and a Hart, and it hath also strong and sharp teeth, wherewithall in the night season they shear asunder small boughs and twigs: It is called also Fester, Lamyakyz, and Noertza.

There is another called Satyrium, and Fassuron, and Chebalus, whose skin is black, and very pretious, and very much used for the edging of the best garments: these live also in ponds, lakes,

There is a third kinde called Satherium, Kacheobeon, and Kachyneen, and Martarus, having a white throat, and being as big as a Cat; and finally unto these may be added Porcos, a four-spoted beaft living in the waters in the River Ifiber : And Mafolus another four-footed beaft living in some Rivers of India, being as big as as a Calf.

of



of the Rantbenill sit

Here have been to many names devited for this one beath, that it is grown a difficult thing, The feveral either to make a good reconciliation of the Authors which are wed to their feveral opinish there, ons, or elle to define it perfectly, and make of him a good methodical Hiltory : yet feeing the greatest variance bath satisfy from words, and that which was devifed at the first for the better espication and description of it hath turned to the obscuration and shadowing of the truth, Terus it hall be a good labour, to collect out of every Writer that which is most probable concerning this Best, and in the end to express the best definition thereof we can learn out of all.

First of all therefore for as much as all the question bath farifen from the Greek and Latine names, it is most requisite to express them, and shew how the different construction begani The Gracians do indifferently, vall Pordalie, Pardalie, and Panthet the Latines, Rambera, Bardalie, Pardu, and Lepardue, and these names are thus distinguished by the learned Pordalie they lay figuleth the male, and Pardale the female, and alfo Ranthere among the Latine for the temie, and Farden for the male, and these are understood of a simple kinde without commixture of generation. Legogram, the Leopard or Libbard, sia a word devised by the later writers, comme pounded of Les and Pardus, upon opinion that this Beaft is generated betwixt a Partial and a Lion, and to indeed it ought properly, to be taken, if there be any fuch .. Pliny is of opinion, that Pardus differeth from Panbers in postlying but in fex, and other fay, that betwixe the Lions and the Pardis there is fuch a confused mixed generation as is betwixe Asses and Marks, or Stallions and Affes: as for example, when the Lion, covereth the Pardal schemiss the Whelp ralled Leopardu, a Leo-

Alles a loc example, when the Lion, covereth the Pardalethenisthe Whelp railed Lopperau, 2:120-pard or Liberth, the physical sources the Lionefet then is it called Pamber a Paintheror I this controversite the Lionefet than the controversite the Lionefet than the controversite the Lionefet than the controversite of the Lionefet than th another Beaft rifing out of the Sea, having ten horns, and he faith it was title Pardalet, which Endmet translateth Recomma Heapard (Den. Sh. Pardut (Normet) vigilet superitivities me course, in the gradient of the City, that he my tear in pieces, every some that groups forther pardut was spent the Greciam translate Pardulit, a Rail of the sea of the Have the superior of the Have the Rail of t cording to 51 sty day, the Mountain of the Leopards is differn from Tripolity in the holy land the

definition of

Pardals and

Leopards.

leagues Kajis and Avicen, two Arabiant, do call the Panther and Leopard by one name, Alebeib, or leagues Kajis and Aucen, two Arabians, or Call the Panetter, Pardal; Albard, and Leopard, are but one Beatt, called by divers names. For the farther manifesting hereof, it is good to examin what is one Bean, caned by divers names. For the Jacobs that fo having expressed that, it may be clear by the said of the Pardal and Leopard in particular, that so having expressed that, it may be clear by the discourse succeeding, that there is no difference betwirt them and the Panther, or very small. First of all therefore it is faid of the Pardu, that it differeth not from the Panther, but only in fex, and or an increasore it is into or the Furum, that of divers spots. Arifolie writeth thus of it, Chin Che. that the skin nath received a natura) timedistin of the Chamelion is spotted like a Pardals, and in remalionitis diffinitis macuilis in ratualia. The shill be shill was wont to flut up his drunken friends, lation of Lampridius, where he sheweth how Heliogabalus was wont to shut up his drunken friends, tation of Lamprium, where he thewest there efacts in cubiculo eodem Leones, urfor, Pardos cum luce, vel quod est gravius nolle invenitent, ex quo pleriq; examinati funt, and so forth.

By which words it is apparent, that those which in the first place he calleth Leopards, in the last place he calleth Pardals, and the only difference betwirt the Leopard, Pardal, and Lion, is that the place he called l'attain, and the only and therefore they are called lignobiles Leones. Ifidorus and Solinus Leopard or Pardal have no manes: and therefore they are called lignobiles Leones. Ifidorus and Solinus write in this manner: Pardus secundam post Pamberam en genus, varium ac velocissimum, & prietys ad salinus write in this manner: Pardus secundam post Pamberam en genus, varium ac velocissimum, & prietys ad salinus salinus salinus manner. Pardus secundam post partie pardus priety salinus salinu very fwilt, greedy after bloud, and catcheth his prey by leaping : the Leopard is bred betwitt the Pardal and the Lioness, and so that maketh a third kinder by which testimony it appeareth, that these names make three feveral kindes of Beafts, not difting in nature, but in quantity, through commix-

The greatest therefore they call Panthers, as Bellanenifis writeth. The second they call Pardals, and the third, least of all, they call Leopards, which for the fame cause in England is called a Cat of the Mountain. And truly in my opinion, until fome other can fhew me better reafon I will fublicibe hereunto, namely that they are all one kinde of Beaft, and differ in quantity only through adulterous generation. For in Africk there is great want of waters, and therefore the Lions, Panthers, and other Beafts do affemble themselves in great numbers together at the running Rivers, where the Pardals and the Lions do engender one with another: I mean the greater Panthers with the Lionesses, and the greater Lions with the Panthers; and so likewise the smaller with the smaller, and thereby it cometh to pass that some of them are spotted, and some of them without ípots.

The Pardal is a flerce and cruel Beaft, very violent, having a body and minde like ravening birds, and some say they are ingendered now and then betwist Dogs and Panthers, of betwist Leopard and Dogs, even as the Lycopaniters are ingended betwist Wolves and Panthers. Ten the lattices these Pardals in Africk, to get up into the rough and thick trees, where they hide themselves amongs the boughes and leaves, and do not only take birds, but also from thence sead down upon Beafts and Men when they espyrateir advantage; and all these things dd belong unto the

Concerning the Leopard, the word it felf is new and lately invented; for it is never found imong any ofithe ancients, before Julius Capitdinuifor Sparilanus. Sgivaticus maketh ho difference betwitt Pardalis and Leopardus, and the Italian) generally calls Pardal Leopardo, and never Pards, except tone of the Poets, for brevity sake in a verse, be The Leopard is like to a Lion in the head and form of his members, but yet he is leffer and nothing fo ftrong : by the fight of a Leopards skin Gifti made this defeription of the Beaft :

The length (faith he) from the head to the tail; was as much as a mans stature, and half a cubit. The tail of it lelf three fpans and a half, the breadth in the middle three fpans, the colour a bright

yellow distinguished into divers spots, the hair shore and mossie.

The price of the skin was about five hobies, op forty dillings, for they differ in price, according to the Regions out of which they are brought, they which come further are fold deaper, and they which come lefs way are fold cheaper. It is a wrathful and an angry Readt, and when force it is shick, it thirsteth after the bloud of a wide Cat, and recoveresh by furthing that bloud or elfe by eating the dung of a man. Above all other things it delighteth in the Cating that bloud or elfe by eating the dung of a man. Above all other things it delighteth in the Cating broat fire, and therefore lyeth underneath it, to keep it from spoil; and white fort the Panther delighteth in west game and specific and therefore no marvel if they cannot abide Carlick, because it, annoyed that follows and it is reported by S. Ambrole, that if the walls of ones house, or sheep coat be donointed with the juve of Garlick, both Panthers and Leonarda will with super from it, but of this anointed with the juyce of Garlick, both Panthers and Leopards will run away from it, but of this matter we shall fay more afterwarden bas , and not gat

The Leopard is sometimes tamed, and used in Read of a Dog for hunting Both among the Tate rians, and other Princes, for they carry them behinderhem on Horfe-Back, and when they fee a Deer or Hart, or convenient prey; they turn them down upon them fodainly who lake them and delivoy them; yet such is the mature of this Beaft; as also of the Pardal a this if he does not take his new table in the mature of the Beaft; as also of the Pardal a this if he does not take his new table to the mature of the Beaft; as also of the Pardal a this if he had not take his new table to the mature of the Beaft; as also of the Pardal a this if he had not take the mature of the Beaft; as also of the Pardal a this if he had not take the mature of the beaft and the mature of the beaft as a second to the mature of the beaft as a second to the not take his prep at the fourth or fift jump; he falleth fo angry and fierce, that he define the whomsoever he meeteth, yes many times his Hunter. Therefore the Hunter hays aways a regard to carry, wish than a land a supplementation of the supplementat a regard to carry with them a Lamb or a Rid, or forme fuch five thing, wherewith they pacife him after he hath miffed his game; for without bloud he will never be appealed; and his much shall suffice to have spoken of the difference betwith Panther's Pardals; and Loopids, and their several names in Greek and Latine, from whom almost all Nations do derive their denominations.

denomination, for the Italians call it Leonparde ; the Frenth, Leopard, and Lyopard; and Germans, Lep. The names in denomination, so and Pamberebier , the Spaniards, Leappardels, and Leaparde, the Illyrians, Leubage, other lanped, and some make no difference betwixt this and the Arabian Wolf: The reason guages. the County word Pardalic or Perdalis, (for they fignific both one) feemeth to me in most probabiof the Greek work a straight of the Howest word Pardes, fignifying a Garden, because as colours in a Garden den make it spotted, and render a fragrant smell, so the Panther is divers coloured like a Garden of fundry flowers, and affo it is faid to carry with him a most sweet favour whither sever he goeth, inners in ancient time they made their Ivory tables flanding upon pictures of Panthers, whereof Jumnal writerb thus in one of his Services:

Of the Pamber lake

Olim en quevis arbore mensa flebat.

At nume divishue comandi nulla voluptas and processione entitis ques mitets pares Spenes. mill fuffinet orbes and ale and I Jam nimies capitly graves, Och

For the fame cause Pardalit was the name of a notable Harloty for as the Pantherenby their sweet. feells draw the Beafts unto them and then deftroy them, fo alfo do Harlots drek and adorn themfelves with all alluring provocations, as it were with inchanted odours, to draw men unto them, of whom they make spoil and repine : There is a pretious stone also called Lapis Rawherst, brought out Ever whom they many apoint a man look before the four-rising be shall see divers colours, namely, black, sylvations of lidie, whereupon if a man look before the four-rising be shall see divers colours, namely, black, sylvations. or many, whilest, purple, and Role colour, and they fay it hath as many vertues as it hath colours). Albertur. wir fines doi la rot : chasti a al total Vattomani. but I lift necto follow the name any further distinct

The Countries breeding Panthers are Abafia in the Kingdom of Melacha, in the Ille of Sumarida Countries of Likewicia Ales, especially Syria, for there are mone in Europe; all Africk over they are plentiful, as Panthers, in Lylis and Manthants where abound all store of wilds Beatts! Likewice beyond Gastaups; for Apolomius and his companions faw there many Lions and Panthers, an Arabia the farthest part, namely the Promontory of Dyra towards the South, are the fironged Partials of the world, (as faith Strabe:) Likewile in the Mediterraneau Region beyond Barrenza toward the South, unto Dachinabades, and cowards the Baft are all forth of wilde Beafts, both Tygers and Pantheres and Discous writeth that in that part of Arabia, joyning upon Syria, these Lions and Pardale are both mote in number and greater in quantity then in Lybias d'bas, altrayban and a tomas de

Alfoit is faid by Volaterranus and Gillius, that the Panthan of Lysia and Coris are very long, but yet week and without parriage, being not able to leap far, yet is their skin fo hard as no Iron can piered. Burint the River Gauger and Hiphofit, spollonine faw many Panthers. The Indian also breed many Les Africa

It isapparent by that which is already faid, that the Panthet is the name of the greater Pardall The feveral set the Leopard of the leffer; which the Arabims call Alueur, and Alford, Alcour is bigger then pares of Pan-Ling burlikes Leopard, having greater and that per mails and feet; black and tebrible oyes, and there. therefore kronger, fiercer, and bolder then the Leopard, for it lesteth upon men, and dekroyeth then. Oppiones describeth both kindes in ohis manners. There are (land he) two kindes of Pardis, a greater and a leffer, othe greater are broader backt, and higger in quantity of the leffer ibes ing less inquantity, but not inferior instrength : both of them have the fame thepe and colour of body, except in their tail : for the greater Bardal hath the feffer tail, and thelleffer the greater a eithr of them have folid and found abighe, a very long body, bright froing aves, the apples where, of do gifter under their eye-lide, which arbgray and rod within like to burning roals, cheir booth paleand ventuous, their skir of thivers colours, yet bright and pleasant, the specificating like so many blackeyes upon it at his sat Opianus. Such aking are offsettines fold in the Marre of things, which are brought in bundles twentuy or thirty together, and it is not to be songorten, which it depends on the state of the same trought in bundles twentuy or thirty together, and it is not to be songorten, which it depends on the same trought in bundles twentuy or thirty together. The same trought in bundles twentuy or thirty together, and it is not to be songorten, which it depends on the same trought in bundles twentuy or thirty together. the rulget Leopards in all parts, rescept chat is wanteth a said, and they lay that if this Beaft be feen by a woman it will inflamily make her to be fickly but to proceed to the relidue of the parts of their Buffe, we must remember sharewhich Melfole writeth in his Phyliognomy ; as is reported by Mar wholing: Langer follis firmans mounter illoans ipno for fers, Pardalls vera furningam formam contribut; acutihut tomum exceptis, quibus ad invadendum fortiter utitur, that is to fay: Among all Beatts the Lion dotte will refemble the male, and the Bardalaho femble, exception the legs which firstufethico take ther Mountain 2 see through structure and sair, when the control bring the niverse of the rese, was good a survice of the rese, and a special and a survice of the rese, and a survive of th

torched, care tacher round them thought for proced, a neck very long and illender; the breat not will be out with allow because and ship are featle; the back long, the bucked and thighs were feeling, the Participont the final of chie belly or loins are more mooth, lest hollow and bunchy y the colour, die ven, and the whole body limit titulate, and not well compounded for the outward dight : and it is to be remembered (faith Gardan), shoo all ravening Boats are like a Cat, as Lions, Panthers, Lincos, and Pardale, for they have in common the length and strength of their clawal beautiful party, 20% loured skins; a little head and round face, a long tail, nimbleness of body, and wildeness of natures

living upon the meat they igned hunting. One was a limit of the superinter by the first call a Pardal Berbelly, and Society describeth at hus. In his red or yellow heire by described a first call a Pardal Berbelly, and Society described have been been been as if they were mainted. ike a Lionels, but fee with dirers black spots both in length and byeadth, as if they were paisted. It bath a brown fave, aspersed with black and white, and it is to be remembered, that as other

Pliny.

Boylius.

Of the Leo-

Albertus.

Beatls are either all black, or all red, or all white, or all of one colour by nature, for all oit is natu-Beauts are entuer an oracle, or an reason at winter, or there are in Hiroanta Panthers ral to Ped-cocks and Panthers, to have divers colours in them, for there are in Hiroanta Panthers rai to reasound and raintees, both black, white, blew, and green, as both Solinas and Claudin test with nette round spots since eyes, with thus; Pitto quod juga delicate collo Pardus fuffinet. There is a fifte, which caused Martial to write thus; Pitto quod juga delicate collo Pardus fuffinet. inde, which cauted martial to write thus; a to grand neg and Sarazens in Lybia, where the upper land talled Terra erembotum, inhabited by the Troglodytes and Sarazens in Lybia, where the upper land called zerra eremorum, inhabited by the skin, because through the heat of the Sun it is face of the earth is compared unto the Painthers skin, because through the heat of the Sun it is burned, and died as it were into divers colours; fo that ye shall fee divers spots of white, black, and burned, and area as it were into givers colours, to the man. The teeth of the Panther are like green earth, as if it were done of purpose by the hand of man. The teeth of the Panther are like green earth, us it it were done or parties tongue of fuch incredible tharpness, that in licking it faws, as are also a Dogs and a Lions: their tongue of fuch incredible tharpness, that in licking it grateth like a file.

Aristotle.

Alb.rius.

Pliny.

ateth like a life. The females have four udders in the midft of their belly, the heart is great in proportion, because the is a violent Beath, terrifying man. There are many fiffures in their feet. Their former feet have ne is a violent Beaus certifying at their hinder-feet but four-for little ones among four-footed beafs have five fingers upon their hinder-feet: when they go, they hide their nails within the skin of their feet, as it were in theaths, never bringing them forth but when they are in their prey, to the intent they thould never be Broken nor dulled. Their tails have no long hairs at the end like a Lions of Oxes; and the Leopard hath a wider mouth then the Pardal.

Panthers.

Oxes; and the Leopatu nath a wheet then the male, the reason is given by Volaterian; because she is inforced to feek abroad for her own meat and her young ones. The place of their aboad is among the Mountains and Woods, and of pecially they delight in the tree Camphory. They raven upon fish both Birds and Beafts: for which cause they hide themselves in trees, especially in Mauritain, where they are not very swift of foot, and therefore they give themselves to take Apes, which they attain by this policy : When they feethe Apes, they make after them, who at their first approaching climbe up into the tops of trees, and there fit to avoid the Panthers teeth, for the is not able to folto tow them fo highy but yet the is more cunning then the Apes, and therefore devileth more thifts to tow them to might out yet me is more canning character the region in the might supply that want by the gifts of the minder Forth therefore the goeth, and under the tree where the Aptivare lodged, the lyeth down as though the were dead, firetching out her limbs, and reftraining herbreath, fourting her eyes, and shewing all other tokens of expiration. The Apesthat sit on the tops of the tree behold from on high the behaviour of their adverfary, and because all of themself berdead, the purious of their adverfary, and because all of themself be they they much they defire, and yet dare not defeend to make tryal. Then go end their doubts, they chuse out one from among them all, whom they think to be of the best courage, and him they fend down as it were for an efpy, to certific all the relide i forth then he goeth with a thousand fears in his minde, and leapeth from bough to bough with no great halt . Tor dread of an ill bargain :) bet being come down, dareth not approach right, but having takena view of the counterfeit, and repressed his own fear, returneth back again a After a little fpace he descendeth the second time; and cometh neaver the Panther then before jet stumeth without touching him. Then lie descendeth the third time, looking into his eyes, and maketh triel whether he draweth breath or no, but the Panther keepeth both breath and limbs immovesble, by that means imboldning the Aper to their own deftruction ; for the Spie-ape fitteth downbellde the Panther, and firreth not : now when those which are above in the tree, see how their tytelligencer abideth conftantly befide their adversary without harms, they gather their fairles together, and defrend down in great multitudes, Turining about the Panther, first of all going upon him; and afterwards leaping with great joy and exultation, mocking this their adverlary with all their spill toys, and tellifying their joy for her supposed death : and in this fort the Panther suffereth them to com tique a great feafon; till he perceiveth they are throughly wearied, and then upon a fudden he leapeth up alive again, taking fome of them in his claws, destroying and killing them with seeth and milk till he have prepared for himfelf a rich dinner out of his adversaries fleth. And like as Uhffer es dured all the contumelies and reprosches both of his maids and Wives fuiters, until he had a jultoo casion given him of revenge, fo doth the Panther the distainful dealing of the Aper whereupon came the proverby Pardi mortem diffimulat , Thanaron Pardaless bypoormetal , againfraccunning diffembling fellows fuch a one as Brut was , who counterfeited madnels than he might get the विक दूसरी प्राप्त संस्थाति स्वारा स्वारा स्वारा So great is the love of this Beats to all Spices and Aromatical trees, that they come over all the

Their love of

Mountain Tau me through Armenia and Silia, when the windes bring the favour of the freet gun anto them, out of Pamphila from the tree Storax whereupon lyeth this flory : There was a certhin Panther which was taken by King Arfacer, and a golden collan put thon his neck; with this inferiori Res Affales. Des Nifes, it hat is, King Arfacer to the God Buchus; for Becches was called trees, and then he would run away from all his adquaintance, according to his kinde, and to at land to according to his kinde, and to according to according to his kinde, and to according to according to according to the accordi was taken in the neather part of the Mountain Touris, which was many hundred miles dufant from the Kings Court of Mimmia. If he were the last ground by bound he insul spart a get

The favour or

We have shewed already how they love the gum of Camphory, watching that tree, to the end to preferveit fortheir own ule, and indeed as Allanus faith : Admirablem quantain oderis survives oler Burdalie, quam bene olendi prafirmitam divino munere donatam, com fibi proprianglade tent, tan mo ediera animalia ejus banc vim praciare fentiunt: that is to fay, The Panther or Pardal imelieth doll Of the Panther

(weetly , which favour he hath received from a divine gift, and doth only teel the benefit of it sweeting but also bewray it unto other Beafts: for when he feeleth himself to be hungry and Ariffule. himlest, but also destroy then doth he get up into some rough tree, and by his savour or sweet Volaterranus. frand in need of meat, then doth he get up into some rough tree, and by his savour or sweet Volaterranus. fmell, draweth unto him an innumerable company of wilde Goats, Harts, Roes, and Hindes, and men, man and fo upon a fudden, leapeth down upon them, when he effyeth his conveni-

And Solimus faith, that the sweetnele of his favour worketh the same effect upon them in the open fields, for they are for mightily delighted with his footted skin and fragrent finell, that they open many come running anto him from all parts, thriving who shall come nearest him to be satisfed with the fight, but when once they look upon his fierce and grim face, they all are ned with and turn away : for which cause the subtle Beatt, turneth away his head, and keepeth that from their fights, offering the more beautiful parts of his body, as an alluring bait to a Moufe, and definoy them : and from hence there are fome which are of opinion, that he receiveth his name and anibers, of congregating together all kinds of Beafts to look on him, for Pan fignifieth all, and There fignifieth Beatts. Albertus is of opinion, that the report of the Panthers avour or sweet smell Isidarus. is but a fable, because (he faith) it is written as a Maxim among Philosophers, that Catera animalis preter hominem neg; fuavitenneq; molefle odoribus affici, that is: That no creatures (man excepted) can be faud to smell either sweetly or sowrely: and Theophrasius writeth, Animal nullum pentus odo-ration est all quie directive Pardalin, bellvarum, cenjui bene olere, that is: There is no creature that can be said to be fo odoriferous, except the Pardal feem to finell well to the fcents of other Beafts: for it is cerrain, that there be some savours and smels which Beasts do follow and refuse, being led thereunto onely for the choise of their mest; for by their noses they choose that which is the convenient and accept le to their natures, but that they fhould be drawn by any fmells or favours meerly, and for no other cause but the pleasure of the scents, as it is a reasonable part in man, fo it is unreasonable,

to attribute the very lame unto a Beaft. 1 (1970) 2. Yet herein by the favour of Albertus I diffent from him, for it being granted, which all men yeeld unto, that either the spots of his skin, which seem to be as many eyes as colours, or else the sweet favour which cometh from him is the occasion of the Beafts affembling about him; then it followth, the twhen he is from the earth, and lodged in a tree, and so not vilible to the eyes of the bealts, if then Hay they affemble about the tree wherein he is lodged, there is no cause to draw the Beatle unto him, but the attractive power of his fweet favour a and what want of reason can it be justly deemed, to fay that Beatts love sweet sayours, seeing both Assetus, and all other learned men that I know, do confidently affirm, that many wilde Beatts do for sake their meatto hear musick; and all the Badger doth for sake his own den when he perceiveth the Fox hath emptied his belly

therefore I will conclude this point with admiration of the work of the Creator, to confider how wiely he hath disposed his goodness, and how powerfully he communicateth the affections of his divinity, even unto brute. Bealts, who doth not diffinguish them afunder only by their outsides and enerior parts, nor yet by their infides and qualities of their mindes, but alfo by the air they draw in,

and the favour they fend forth.

Among all hindes of Realisting male is upoli couragious and fierce, except in Bears and Panthers, forthe fence le Panther is more generous then the male. At the time of their luft, they have very pe-tular poices, which canted the Poet to write thus. Panthen caurit amante, Parque biando felit.

At the lound of those voices other Beatts come about them, as both Lions, Lionesses, Wolves, and Those. They never bear shove once, because when the young ones begin to ftir in the dams belly, and gather firength for burth,, they cannnot tarry the just time of their delivery, but tear out the womb or han wherein they he with the that prets of their neils, and therefore their dam is forced for the avoiding, of pain to raif them forth of the womb both blinde and deformed, which yet the nourifleth tenderly, but afterwards can never conceive again, by reason that her womb is so torn with the claws of her first whelps, that it is not able to retain to perfection the received feed of

themake the transfer of the transfer and greatly delight in their own kinde, but in no other Their love that know, and therefore I wonder from what Author Morna wrote. Ranthe omnium animalism and harred, main, that the Parther is from the Ranther is friendly, to all Bealts except the Dragon. It was not enemies and in vair, that the Parther is friendly, to all Bealts except the Dragon. It was not enemies and in vair, that the Parther is the Nurles of Receive to be turned into Panthers, and that they defriends. semble the very nature of Man, is after the very self same manner doth the Parther of a Woman, for it is strongly be autiful Beat, or, (28 Adamantus written) another ingentum molle eligibalistum, iracundum, instalojum, & fraudulentum, timidum simul & audaz, bie moribus corpotes estam form remains, redunding, infidiojum, & franchismum, immuse francisto, contragious, treacheThe description of the Rancher is swanton, effectivates it is joyned with the on of Panrous descript, fearful, and yet hold: and for this occasion, in holy Scriptures it is joyned with the on of Panthe Lionand the Wolfs, to make up the triplicity of ravening Beasts: and therefore also we read, there,
that the wifelt among the heapstone, when they will signific a cunning man covering the ferret
corruption and evil disposition of his minde, pretending good, and yet intending evil, they picture

The History of Four footed Beafts.

a Panther; for we have thewed already whow he doth cover both his head and his body to take his prev. 1 1151.00

This Beaft is never so tamed but that he falleth into his wilde fits again. Their love to their young ones is exceeding great, for if at any time while they are abroad to forage, they meet with Hunters that would take them away, they fight for them unto death, and to fave them from blows, interpole their own bodies, receiving mortal wounds, but if they finde their young ones taken out of their des

their own bodies, receiving mortal wounds, but it they finde their young ones taken out of their ded in sheirable howling.

Densetring the Philosopher, relates their flory of a Painther, that lay in the high way to meet with a man to help her young ones out of a ditch of deep pit wherein they were failed, at length their appeared in her dight the father of Philosopher, who prefertly began to the away aftoon as he saw the Beatty but the poor differiled Philosopher, who prefertly began to the away aftoon as he saw the Beatty but the poor differiled Philosopher who the said formed the house for the poor differiled Philosopher who the said formed the house for the poor differiled Philosopher who the said formed the house for the poor differiled philosopher who the said formed the poor differiled philosopher who the said for the poor differiled philosopher who the said of the poor differiled philosopher who the said for the poor differiled philosopher who the poor differiled philosopher who are provided the poor differiled philosopher who the poor differi though the had fome fute unto him, and took him lightly by the skirt of his garment will one of her claws : the man perceiving that the gave fuck by the greatness of her Udders hanging order her belly, began to take pity upon hery and layed away fear, thinking that indeed which happened, that her young ones were taken from her by one means or other; therefore he followed her, the drawing him with one of her feet unto the cave whereinto her young ones were fallen, out of which he delivered them to the mother as ranfome for his own life, and then both the and the young ones did follow him rejoycing, out of the danger of all Beafts; and out of the Wildernels, diffuiffing him without all manner of harm, which is a rare thing in a man to be fo thankful, and much more in a Beaft: and unto this story of shelr love and kindeness to their young ones, I may add another, wor. thy to be remembred out, of Alianmath

A notable flory of a Panthers love to his companion.

There was (faith he) a man which brought up a tame Panther from a whelp, and had made it fo gentle, that it refujed no fociety of them, and he himself loved it as if it had been his wife. There was also a little Kid in the House brought up tame, of purpose to be given unto the Panther when it was grown to some stature or quantity, yet in the mean season the Painther played with it every day; at last it being ripe, the Master killed it, and last it before the Painther to be street, but he day: at last it being bipe; the Master killed it, and said it before the Panther to be estail, but he would not touch it, whereupon he sasted till the next day, and then it was brought unto binispin, but he refused it as before; at last he sasted the chird day, and then it was brought unto binispin, but he refused it as before; at last he sasted the chird day, and making great moan for itself, according to he usual manner, had the Kid laid before him the third dive; the door Beast setting discharge would serve the turn; but that he must sether eat up his thamber settion of the first salt would make him continually sast, he ran and killed another Kid, disdaining to include with this which was him continually sast, he ran and killed another Kid, disdaining to include with this which was him former acquaintance, yea though it were dead; herein excelling may wicked him, who do not spare; those that have lived with them in the greaters small writer and friending; to undo had overshow them always for the advancemble of sastements. throw them alive for the advancement of themfelves.

The harms of

We have faid already, that they most of all resemble Women, and indeed they are enemied to all creatures. The Leopards of Barbary do little harth to men that they meet, except rife, miel them in fome path way where the man cannot decline the Beatt, nor the Beatt the Man, there they resp not fiercely into his face, and pull away as much fleth as they can lay hold upon, and many of then with their nails do pierce the brains of a man.

Leo. Afer. Albertus. Avicenna. They use not to invade or force upon flocks of Sheep or Goats, yet Wheresolver they less Dog, they initiately kill and devour him. The great Parther is a terror to the Dragon, and the Oragon sethet it, he flyeth to his cave. The lesser Parther or Leopards do overcome Wilver being linguished and hand to hand a second or the lesser Parther or Leopards do overcome Wilver being linguished and hand to hand a second or the lesser Parther or Leopards do overcome Wilver being linguished. ing lingle, and hand to hand as we fay, but by multitude they over-mafter and deftroy him, for if he endevour to run away, yet they are swifter and easily overcome it.

Pliny. Orus.

There is also great hacred and enmiter betwitt the Hyana and the Panther, for in the presence of the Hyana, the Pardal dareth not refift; and that which is more admirable, if there be a piece of an Hyanasakin, about either man or beaftithe Panther will never routh it and if their the after the be dead be hing up in the presence of one another; the hair will fall off from the Panther; and therefore when the Egyptians would fignific tiow a Superiour was overcome by a Interior, be picture those two skins. If any thing be anothered with broath wherein a Cock hath Been folders. neither Panthers nor Lions will ever touch it , especially if there be mixed with it the live of Garlick.

Pliny. Rafis. Affenlapins.

The terror of

Leopards are afraid of a certain eree ealled Leopard arbor , Leoparderite. Panither ste allo Leopards are alraid of a certain tree called Leopards abor. Leopards rive: Panilies in all afraid of the skull of a dead man, and run from the fight thereof: yet it is reported; that wo year before the death of France King wife France, two Leopards, a maile and a female where fight in France into the Woods, either by the hegligence or the malice of their Keepers that it makes and a temale, and about Orleanse two in pietes many men and women; at that they called killed a Bride, which was that day to have been marryed; and alterward their west found min, eithalts of Women destroyed by them, of which they had eaten nothing but only their breast with things! I might express many in this place; whereby the temperature of Afraghe God against manifely in the same of the same and in the same of the same and in the same of the same and in the

Laws againft;

For this cause we read in ancient time how the Seriators of Rome flave these of publishment against them that should bring any Panthers and Italy, especially any African Beauts; and the first that gave dispensation against those laws was driver African the peoples This Editor, who become africant or the side of the Circonstan games; and then Stainer in the office of his Editor brought as on the hundred and fifty. After him Pomps the great, four hundred and ten, and lastly Adjusted that remembers and the control of the control

remembred and renowned Emperory four flundred and twenty. Thus laws which were first made by great men and good Senators, for the fafety of the common wealth, became of no great value, because as greet or greater then the Law-makers, had a purpose to advance themselves by the practice of those things which law had juffly forbidden: for it those decrees had flood effectual, as the victorious Champions had lolt that part of their vain triumphs, fo many people had afterward been preferved alive, who by the cruelty of thefe Beafts were either torn in pieces, or elfe received

It was not in vain that the bleffed Marryt of Jefus Christ Ignorius, who was afterwards torn in pieces by wilde Beatts at Rome, did write this in his Bpistle to the Roman Christians concerning his handling by the Roman Souldiers, as he was brought prisoner out of Syria to Rome. A Syria Roman nanum page cum bestitt depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitt depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitt depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitt depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitut depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitut depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitut depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitut depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitut depugno per terram & mare, die notteque vintus cum decem Leopardis, bec est cum militari cu-soft cum bestitut de mare, die notte cum decem de cum decem de cum decem de cum militari cu-soft cum decem decem de cum de cum decem de cum de cum decem de cum decem de cum decem de cum decem de cum de cum decem ing night and day held in bondage by ten Leopards, I mean ten Souldiers, who not withflanding many benefits I bestowed upon them, yet do they use me worse and worse : and thus much for the cruelty

of Panthers and Leopards.

We have shewed already how they become tame; and are used in hunting, unto which discourse. The nature of (fomewhat out of the place) I will adde a true narration of two Panthers of Leopards nourified in tamed Pan-France for the King, whereof one was of the thenels of a great Calf, and the other of a great Dog, thers. and that on a day the leffer was brought forth for the King to behold how tame and tractable he was and that he would ride behinde his Reeper upon a cloth or pillow being tyed in a chain; and if a Harehad been let loofe in his prefence; and he furned down to her, within a few jumps or leaps he would attain and take her. When the Reeper was to take up the Leopard again, he did come to him backward, left if he fhould fee his face, he should leap upon him and wound him, (for as we have faid they are angry being chafed, and are ready to fly into the Flunters face) therefore he turneth his face away from him, and betwint his legs reacheth him's piece of bread or fieth, and so he gently taketh him into his chain and collect again, leading him away to his hould, and alloon as the man was mounted the Beast also knew his seat, and leaped up after him.

And the same party also related, that when as a Lion was turned forth to a Bull, the Lion very

quietly without furring lay down and did no harm, or offer any violence of combate with the Bill s but afterward when as the two Leopards were turned forth to the fame Bill, they inftantly rans and took the Bull by the throat; and without all doubt they had first and pulled out his throat, (had not their Keepers which had long thains tyed about their necks in their hadde) refrained and pulled them off again. By this may be conjectured how great is the rage of the wilde and untamed Leopards and Panthers; feeing the came and gentle are fo cruel; and theriore the Lord in the Prophets did most wisely compare the siege of the Affilant about failum to a Leopard, watching at the gates of the City to destroy all that came out thereat. Having thus discoursed of the nature, parts, kindeness, love, and hatted of these Beats in general. The taking of

it now followeth to express the best means to avoid and destroy them, that fo, we may not only know Panthers.

our enemy, but also learn the way to overmatch and curb him.

There is a kinde of Henbane which is called Pardallanebet or Libbard bane, which the Inhabitants Diefeorides. of Phonaem, and the Mount Ida, were wont to lay in the Mountains for the defitiving of Leopards, Padals, and Panthers. This herb is not much known at this day, yet I take it to be the fame which growth in many places of France, and Swidy, and it is taked Total, by the robot thereof beated to powder, and stopped up in flesh, not only Beatis, but also Wolces and Swide, as wilde Boars are destroyed it they take thereof: when the Beatis perceiveth Himbelt poyloned, prefettly he feekettly for mans dung for without that he cannot be desireted; wherefore the Hunters do allo place hear tinto it some valies of it hanging in a tree, with the mouth or way open that leaderth into it, whereinto the greedy Readle apeth, and being in cannot yet forth again but rather dyet with hunger of eller it takes and killed; for alle beat his defired mediatine, but all will be the fifth hunger of eller in the value of the but high; that the beat by trailing, himself to leap into it, and get his defired mediatine, but all wells with the time of his recovery full the poylon hab throughly corrupted his body, and when the time of his advertary, although, his was not hunger of the whom his defired mediatine. One of his belify.

Therefore the Panthers of Anthonaed one of his belify.

Therefore the Panthers of Anthonaed more of the belify in the poylon then by other violence of Swords, Spears, or Dogs. I for by this poylon's the Beat many times falleth to fach a looseness of his belify, and without in the mount of the Beat, that he is taken alive. I know he in the mount of this help, and without all harm to these belify, and without all harm to these belify, and without all harm to these beats; but if the Panthers or any ravening Beat come and devoure any of those Sheep in drefted, petitive the hear the set of Pholines, and the Mount Ida, were wont to lay in the Mountains for the defreying of Leopards,

beafis; but if the Panthers or any ravening Beaft come and devoure any of those Sheep to dreffed, presently they die by poylohing it.

When they are burned and forced in the presence of the Hunters; then they leap directly many, their heats, and therefore the Burner taketh great care both of his standing and also of holding, his foar, for if he receive not the Panther in his leap, and gore him to the state, or else otherwise woundhim mortally, he is gone; and his site is at an end. Opplant also showed him to the state, as Longar appeared to the world and his site is at an end. Lionare, especially by these means following; for when the Hunters perceive the way or path which heuseth to his water; therein they make a deep ditch! (but not to great as they make for a Lion) wherein they erect a woodden pillar or great post, unto that they tie certain engins, and withat

The History of Four-footed Beasts.

flept upon them in the night time. The Shepheards of Ætbiopia, called Agriofbagi do eat the flesh of Lions and Panthers, although it be hot and dry.

withall a male little Dog, whose stones or tender cods they binde with some string or cord, so as the withall a maje little Dog, whole itones which voyce he invitethand calleth the Panther to his young beaft may whine and cry for pain, by which voyce he invitethand calleth the Panther to his destruction; For the greedy beaft winding the voice of the Dog, bestirreth himself to meet with destruction: For the greeny heart winding the ditch, and feeing the Dog down, he leapeth, where his desired prey or booty; at last finding the ditch, and feeing the Dog down, he leapeth, where the engine take present hold upon him and destroy him; and so he describeth the same means to take

great fifnes by the fight of little fifnes swimming in a Net.

Oppianus.

eat times by the right of fitte mines water much make good choice of his Horse, not only in hunting of wilde beasts the wary Wood-man must make good choice of his Horse, not only for the metal and agility which are very necessary, but also for the colour, as we have already expressed in the story of the Horse: for the gray Horse is sittest for the Bear, and most terrible to him, the yellow or fire colour against the Bore p but the brown and reddish colour against the

The Moores also use other devices to take Panthers and all such noisome beasts, they enclose in a little house certain rotten flesh, which by the favour thereof when it ftinketh , draweth the wilds heafts unto it : For they make a dore, or a gate of reeds unto the faid house, through which the fil. thy smell breaketh out and disperseth it self into the wide air; presently the wilde beasts take it up, and follow it with all freed they can, for there is not any Musk or other fweet thing wherewithal men are fo much delighted, as ravening beats are with the favour of carrion: therefore like an amorous cup it draweth them to the fnare of perdition: for beside the rotten flesh, they erect many engine and unavoidable traps, to mare in the beaft, when he cometh to raven.

The Christians of Africk did institute a general hunting of Leopards, inclosing the ends of the ways through which the beafts were to pais: The Leopard when he was firred ran to and fin difracted, because in all his passages he found Horse-men ready to resist him, neither lest they any way for him to escape: at length wearyed with many windings, turnings, and provocations, the Horse men might easily come unto him and pierce him with their spears : but if it fortuned that the Leo. pard elcaped, and brake away from the Hunters; then he at whose corner he brake forth, was bound

by ancient cultome to make the relidue a dinner or banquet.

Among the Chainlain, there was a certain young Nobleman which loved a Virgin called Ambine! the which two lovers were walking together a good feafon in a Wood so It happened while they were there, that Cichy, we the Kings Son profecuted a Pardal in hunting, which was fled into that Wood, and feeing him, bent his arm against him and cast his Dart; the which Dart missed the mark and killed the Virgin Anthippe, the young Prince thought that he had flain the beaft, and therefore drew neer on Horse-back to rejoyce over the fall of the game; according to the manner of Hunters; but at his approach he found it far otherwife, for in ftead of the effution of the bloud of a bealt (chat which was more lamentable) his right hand had thed the bloud of a Virgin: For when he came to them he law her dying and drawing her last breath, and the young man held his hand in the wound to stanch the bloud ; for forrow whereof he presently fell distracted in his minde and ran his Horse to the top of a tharp Rock, from whence he cast down himself headlong and so

perified.
The Chamians after they understood this fearful accident, and the reason of it, compassed in the place where he fell with a wall, and for the honour of their dead Prince builded a City where he loft

his life, and called it Cichyrus after his own name.

Leopards and Panthers do alfo love Wine above all other drink, and for this cause both Bacthur was relembled to them, and they dedicated to him : Bacobum sauro affimilian & Pardall, que bomines ebill bellugrum iftarum ingenia referant, & omnia violenter agant, quidam enimitracundi fiunt Taurmuminflar, o puniques feriq; il Rardales, faith Plato in his second Book of laws, they resemble and compare Bacobis to a Bull, or Pardal, because drunken men in all their actions do imitate the disposition of there wilde beatts, both in their folly and violence : For some of them are wrathful like Bulls, and fome of them wilde apr to fight , like Pardals : Bacchas was alfo called Acbrides; Becanfe he wort the skin of a Hinde-call, which is ported almost like a Panther: and therefore a fearful man, or a drinken, variable and inconstant man, is said to wear a skin of divers colours, but the chier could with Panthers were dedicated to Backbu, was for their love of Wine; for all Writers do constantly and with one consent affirm, that they drink Wine unto drunkenness: the manner and end thereof is tiegantly described by Oppianus in this fort: When the Inhabitants of Lybis do: observe one listle forms ariting out of the fand and falling down again. fountain ariting out of the land, and falling down again, (as in the manner of fmall Springs which cannot encrease into great Rivers) whereat the Panthers and Pardala nie to drink early in a morning. before it be light; after they have been at their prey in the night time, the Hunters come and pour twency or thirty pitchers of old fweet Wine into the faid Fountain I then a little way from it they lie down and cover themselves with clothes, or with straw, for there is no facter either of tree or buthes in that Countrey.

In the morning the Panthers ardently thirfling, and being almost dead for want of drink, come unto the same fountain, and tasting of the Wine drink thereof great aboundance, which presently falleth to work upon their brains, for they begin first of all to leap and sport themselves, until they be well be well beared. they be well wearded, and then they lie down and fleep mak foundly, so which time the Hunters that lye in wait for them, come and take them without all fear or perill: Thus far On-

Concerning the ule of their feveral parts, I finde little among the ancients, except of their skins, for the foot-men and ancient Souldiers of the Moores did not only wear them for garments, but allo flex

The Medicines of the Panther, or Leopard.

Of the Poephagus.

If the skin or hide of a Leopard being taken and flead, be covered or laid upon the ground, there Avicenta. is such force and vertue in the same that any venemous or poysonsome Serpents dare not approach into the same place where it is so laid. The flesh of a Panther being roasted or boiled at the fire, and Albertus. smelled by any one which is troubled with the Palsie, or shaking in the joynts, as also by them which are troubled with the beating and continual moving or turning of the heart, is a very profitable and

excellent remedy for the same.

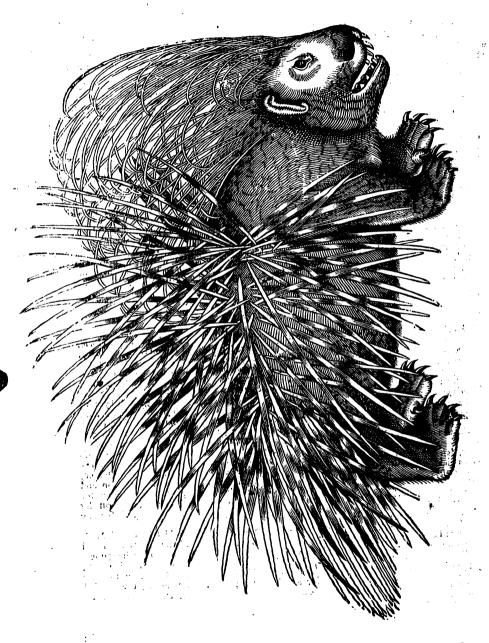
The same fat or sewet of a Leopard being mixed or mingled with the Oyl which proceedeth from the Bay-tree, and then mollified both together, and so anointed upon any one which is troubled with the scurfe or mangy, the scabs whereof doth cut or pierce the skin, doth presently and without any grief or pain cure the same. The twigs of a Vine-tree being dryed and beaten into small Refit. duft or powder, and mingled together with the fat or greafe of a Leopard, and so anointed upon the face of any one who is grieved with akings and swelling thereon, will not only cure and heal the same without any pain or forrow, but also preserve the same free from blemishes in the time of healing. The greafe also of a Leopard by it self, being anointed upon the head of any one who doth fled or cast his hair, or is troubled with the Foxes evill, doth immediately help and cure the same. The bloud of a Panther being anointed upon the veins or sinews of either man Ardem. or woman who is grieved with any swelling or akings therein, is very profitable and curable to Galen. expel the same away. The brains of a Leopard being mingled with a little quantity of the water which is called a Canker, and with a little Jasmine, and so mixed together and then drunk, doth mirigate the pain or ach of the belly. The brains of the same beast being mixed with the juyce of a Canker, and anointed upon the genital of any man, doth incitate and sir him up to lechery, but the marrow which cometh from this beast, being drunk in Wine doth ease the pain or wringing of the guts and the belly. The gall of a Panther being received into the body either in meat or drink, doth instantly and out of hand kill or poyson him which doth so receive it. The right stone of a Leopard being taken of a woman of a far spent age, doth restore unto her, her menstrual purgation being ceased, and doth make her to purge, if she doth heartily receive her ment more often.

Of the POEPHAGUS.

There is a beast in India called Poephagus, because he feedeth whom herbs and grass like a Horse, whose quantity he doth exceed double, for he is twice so, big. his tail is most thick and black, the hairs whereof are thinner then the hairs of a mans head; and therefore Indian women make great account of them, for with them they binde up their win fiair, platting it, and folding it in curious manner, every hair is two cubits in length, and apprione root twenty or thirty of them grow together: this great beaft is one of the fearfullest creatures in the world; for if he perceive himself to be but looked at of any body, he taketh him to his heess as fast as he can go, and yet although his heart be light, his heels be heavy, for faith my Anthor, Magie fludiose quam celeriter sugam peragit. That is, He hath a good will to run apace, but cannot perform it a but if he be sollowed upon good swift Horses, or with nimble Dogs, so as he perceiveth they are near to take him, and he by no means can avoid them, then doth he turn himself, hiding his tail, and looketh upon the fage of the Hunter with fome confidence, gathering his wits together, yet in fear-ful manner, as it were to face out his pursuer or hunter, that he had no tail, and that the refidue of his body were not worth looking after: but while he standeth staring on his Hunter, another cometh behinde him and killeth him with a Spear, so they take off the skin and tail, and throw away the flesh as unprofitable, for the other recompense their labour for their pains. Volaterraput relateth this a little otherwise, and saith that the beast biteth off his own tail, and so delivereth himself from the Hunter, knowing that he is not desired for any Elianus.

Nicolaus Venetus an Earl, writing of the furthest part or Province of Affa, which he calleth Maci- Eue. Silvi. men, and I think he meaneth Serica, because he faith it lyeth betwirt the Mountains of India and Calby, there are a generation of white and black Oxen which have Horses tails, but reaching down to their heels, and much rougher. The hairs whereof are as thin as the feathers of flying birds, thefehe faith are in great estimation; for the Knights and Horsemen of that Countrey do wear them upon the top of their lances and spears for a badge or cognizance of honour, the which I thought fit to be remembred in this place, because I take them to be either the same with these Indian bealts, or very like unto them.

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A Ofthe Borougine on Randapine

Concerns and of them; ex. I findens in only of this quit, her with them it is cleared and awint quite done on which the concerns the form of the concerns of t unknown to them: The Greeinnesslips destible of the state brilly speckholny. Hogh Conthein quils which they beer upon their, back signs galled both Rivi it.e., Bifgriff at wife, pipes and both Africa, both have, brilles, sough hair, pipes prinkles, and aboth. Theracio bacella defined, and pipes, and aboth that the bacella defined and the pipes and aboth the control of the pipes and bis Godocaphes. It defined to be admired by the pipes of the his Godocaphes. It defined to be admired by the beautiful and the pipes of the bis Godocaphes. It defined the postories upon to back which he had they are applied to the both the pipes of t them, who write that this Beaft is a Sea-beaft, and not a Beaft of the land, nor yet those that make question whether it be a kinde of Hedge that or without all controversic, as the Arabians, Plny, Albertus, Bellunensis, and other do affirm, the vulgar Hedge-hog, is Ericius Sylvestris, and the

These are bred in India and Africk, and brought up and down in Europe to be seen for mony: Likewife about the City Cullem in Tariaria, by the fight of one of thefe it appeared, that it was three foot long, the mouth not unlike to a Hares, but with a longer flit or opening: fo also the head of the fame similitude, the ears like to the earl of a man; the fore-feet were like the feet of a Badger, and the hinder-feet like the feet of a Bear : thath a mane standing up in the upper part right or direct but hollow or bending before : Upon the bunches of his lips on either side of his mouth, there groweth forth long black briftles. The general proportion of his body is like a Swines, and they never exceed the stature of a Swine of half a year old.

Porcupine Ericius Montanus.

The four formost teeth hang over his lips, and that which is most admirable in him, the Quills or Thorns growing upon his back in ftead of hair, he useth for hands, arms, Thequils and

They first grow out of the back and sides, which are of two colours', that is parly black, and partly white, which whenfoever he pleaseth, he moveth to and fro like as a Peacock doth his tail : they grow in length two, three, or four hands breadths they stand not in any confused order of colours, but in well formed distinguished ranks, being therp at the points like a knife: When they are hunted the Beaft stretcheth his skin, and casteth them off, one or two at a time, according to the necessity upon the mouths of Dogs, or legs of the Hunters that follow her, with tording to the necessity upon the mouths of Dogs, or legs of the Faunters shat followher, with fuch violence, that many times they slick into trees and Wood, wherefore Solinia writesh thus, and also Faulus Venetus; Gum capiuntur, spinis suis sape beamines, or oanes Italian and canes in eos promais, adeo irritant seras illas, ut simul concurrentes terga sua quibus spinis innitiuntur vebementer commoveant, and in viciniores homines, or canes vibrent. That is to say, When they are taken they many times hurt both Dogs and men, for when the Dogs being provoked by them, run upon the backs which bear the quils, they are so far stirred, that they cast them off apon all that stand pear them, and therefore

The Hunters to fave their Dogs do devise engins and traps wherein to take them; besides the quils that grow upon their backs, they have also some upon their heads and necks, which they never calt off, but keep them on as a Horse doth his mane. The pilgrims that come yearly from never catton, but keep them on as a Horie doth his mane. The pilgrims that come yearly from Saint James of Composition Spain, do bring back generally one of these quits in their Caps, but for what cause I know not. The pace of this Beast is very flow and troublesome unto it, and therefore the ishardly drawn out of his den, which it diggeth like a Badger, from which it never goeth far, food. but feedeth upon those things which are near unto it: It is a filthy Beast, smelling ranck because it liveth so much in the earth being wilds it never drinketh, and I think it eateth Apples, Roots, and rinds of trees, and peradyentures Snail and such repelle creatures, but being tamed, it eateth all kinde of fruit, likewise breast, Pie-crust, and such things broken small. It drinketh also water, but above all other. Wine minded with water: In the day time it seemed, and in the night time it above all other, Wine mingled with water : In the day time it fleepeth, and in the night time it waketh, by which we gather, that being wilde it feareth the light, and therefore travelleth in the night time for his meat and living. It is a general live creature, and begetteth other in his own kind: the female bearing the young ones in her belly, as long time as a Bear, that is, thirty days; and also it hideth it lest four moneths in the Winter time, like a Bear, but whether for cold or any other cause the Authors do not express.

Inmy opinion for cold rather then for any other reason; although there be some that affirm it lyeth bid in the Summertime, and cometh abroad in the Winter time, contrary to the course of all other Beafts, and therefore such a Paradox doth want the testimony of some credible Writers, which should affirm it upon their own experience, or else it were requisite to bring sufficient reawhat mould affirm it upon their own experience, or elle it were require to pring infliction reaching the first party and first party and comming out of the large. It is also the first party and comming out of their party and comming the party of their party and comming the first party and the first that they and all his are all one. This Real wester of all Moore on by Com-

Of the Riemer, on Rudinger.

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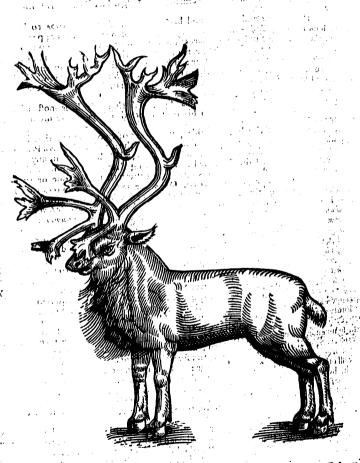
Concerning the use of their parts, I finde none but only of their quils, for with them it is faid Concerning the use or their parts, a line hoofe, likewife women were wont in ancient time to me them for parting afunder their hair in the top of their crowns.

parts.

1.13

The Reft of this Beaft is like a Hedge bogs, neither very natural for meat and nourithmen. The ule of the the rest of this Beatt is like a freehold by weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and other nor yet very medicinable; yet it is fail to help a weak and over-burthened Romach, to prount fleth, and the prount fleth and the help a weak and over-burthened Romach, to prount fleth and the help a weak and over-burthened Romach, to prount fleth and the help a weak and over-burthened Romach, to prount fleth and the help a weak and over-burthened Romach, to prount fleth and the help a weak and over-burthened Romach, to prount fleth and the help a weak and thelp a weak and the help a weak and the help a weak and the help a nor yet very medicinable: yet it is take the lookeness of the belly, and to diminish all Legrosses and scabbed Baulcerations and pushing the lookeness of the belly, and to diminish all Legrosses and scabbed Baulcerations and pushing the Reing falced it is is good against the Dropsie; and also very profitable, as Plating written, to be eaten by falced it is is good against the Dropsie; and also very profitable, as Plating written, to be eaten by the ten that cannot contain urine in their fields: yet the Grandans attribute no such quality unto this but to help the stomach and loosen the best hope attribute to the Sea-kog; and against the sprosse, sealing and incontinency of urine to the Helprice) beaten in meats or broth dock the Helprice deviation and is validable in History attention attribute these things to the Porenfpine: The powder of their quiliburnt, drunk or eaten in meats or broth, doth promote and help conception. Thus faith Autom, and herewithall I conclude this thort discourse of the

Of the Renner, or Rainger.



"His Beaft is called by the Latines, Rangifer; by the Germans, Rein, Reiner, Rainent, B. infinber; by the French, Raingier, and Rangher; and the later Laines call it Reingie, it a Rooft about the fire a Rooft about the fire and the later Laines call it Reingier, Of the feveral is a Beaft altogether unknown to the ancient Grecians and Latines, except the like chite that Pliny speaketh of be it : But we have shewed already in the flory of the file, that Alcer and Mblie are all one of the file. that Aires and Mblis are all one. This Beat was first of all discovered by Olam Mayon, in the

Northern part of the world, towards the pole Artique, as in Norway, Swella, Scandinavia, at the helt light whereof he called it Raingifer, quafi Ramifer, because he beareth horns on his head like the boughs of a tree. The similitude of this Beast is much like to a Hart, but it is much bigger, stronger. and initier. It beareth three orders or rows of horns on the head, as by the direction of Valentinu Creviu, and Beneditus Martinus are here expressed.

This Beaft changeth his colour according to the time of the year, and also according to the The colour and quality of the place wherein he feedeth, which appeareth by this, because some of them are found several pasts, to be of the colour of Asses, and shortly after to be like Harts. Their breast is full of long brissless, being rough and rigid through the same. The legs hairy, and the hoofs hollow, cloven, and moveable, which in his course he spreadeth abroad upon the deepest snows, without pressing his footthen star into them; and by his admirable celerity he avoideth all the wilde Beafts which in the Valhes he in wait to destroy him. He beareth very high and lofty horns, which presently from the root branch forth into two stems or pikes, I mean both the horns severally into two, which again at the top disperse themselves into pikes like the fingers of ones hand; In the middle of the horse there is a little branch standeth out like a knob, or as a huckle in the hinder-part of a Beasts leg!, from thence again they ascend upwards a great heighth, and do grow abroad at the top, where they are divided like the palm of a hand.

The horns are white, distinguished with long apparent veins, differing both from the horns of Elks, and the horns of Harts, from Elks in height, and from Harts in breadth, and from them both in colour and multitude of branches: When he runneth he layeth them on his back, for when he stands till, the lowest branches coming forth of the roots of the horns, do almost cover his face with thele lower branches.

In the Winter time when he is athirst, and cometh to the frozen waters he breaketh the ice : being wilde he liveth upon fuch fruits as he findeth in the Woods, especially the gum that cometh The uft of out of the Trees, and also the moss that groweth upon them, making himself shadowed dens and their lowest reiting places in the Mountains: but in the deepest cold weather he cometh into the Mountains of horns, Norway, towards Mossberg, and other hills. He is taken by the Countrey people for private uses. for he is profitable after he is tamed, both for the plough and travails in journies. The people called Lopp, or Lappones; do use them in stead of Horses and Oxen, for they have a kinde of Cart made in form and fashion of a fishers boat whereunto they join these Bealts to draw them, and the Carter hatha convenient fear fitted for him on the fore-part thereof, wherein he sitteth with his legs faft tied to the Cart, to the intent he be not saft off when the Beaft runs freedily ? he carryeth the reins whereby he governeth them in his left hand, and in his right hand a staffe, wherewithall he sustaineth

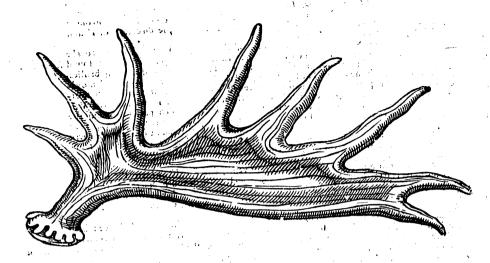


the Cart, when it is in danger of falling, and in this course they will continue indefatigably twenty German miles a day which is more then threescore English miles. At night when the Beafts are unyoaked, of their own accord, without guide or leader they will go to their feeding places, or accustomed stables. It is a very fociable creature, for they do live together in herds above a thousand in a flock, whereunto it may be the Lord alluded in the yo. Pialm, when he faid by the mouth of Asiph, All the Beasts of the field are mine, and the flocks of thousands which run wilde on the bills. The females want horns, and their milk is the greatest part of food to those Northern people: they have been seen at Auspurge in Germany sadied and bridled, for in their travails they need not have any provender earryed with them. for if ye turn them out in the midft of the Winter, they finde certain roots and moss under the snow whereof they eat, and con-

ten themselves. Their best food is grass. They are used both in Muscovia, Polonia, Bohemia, Scandinavia, and Malfinia, yet they can endure no heat, for being brought into Bobemia they dy.

Ther Carts which they draw must be made with a sharp edge at the bottom like a boat or ship as we have faid already, for they are not drawn upon wheels, but like drays and fleads upon the earth. There was a Lapponian which brought one of these into Germany in December, & he professeth he never felt so much hear of the Sun in all his life, as he did at that time, which is our coldest time in the year, and therefore how great is the cold which both men and Beafts endure in that Countrey?

The horns of these Beasts are to be seen both in Berne and at Auspurge in Germany; the feet are some what white, being rounder then a Harts feet, and more cloven or divided, wherefore at some times one part of his hoof may be feen upon a frone, while the other part refleth upon the earth, and in the upper part of the hoof where it beginneth to be cloven near the leg, there is a certain thick skin of membrane, by vertue whereof the foot may be firetched in the division without harm or pain to the



The King of Swells had ten of them nourished at Lappa, which he caused every day to be driven unto the Mountains into the cold air; for they were not able to endure the heat. The mouth of this Bealt is like the mouth of a Cow, they many times come out of Liponia into Spells, where they are wonderfully annoyed with Wolves; but they gather themselves together in a ring, and fo fight against their enemies with their horns. They are also in their own natural Countrey annoyed with Gulons, and generally all Beasts that live upon the spoil of slesh, are enemies upon them, and desire to destroy and ear them. In their pace, both slow and speedy, the articles of spens singular a noise like the cracking of Nuts. There was one of these Beasts given unto the Duke of samps in the year of our Lord 1561. In Scandivania they use them for the carriage of metals, disping of Chariots and riding, and the nerves of them when they are dead make bows, and for want of nails, they do saften planks and boards together.

Of the RHINOCEROS.

A preface to the fucceeding ftory.

mirable, both for the outward shape, quantity, and great ness, and also for the lawry way additious shaped; of this Beast next unto the Elephant was the first wonder, of whom we have shearly discoursed; for this Beast next unto the Elephant shearly of height of stature. And hang sow come to the story of this Beast, I am heartily forry, that so the light of stature. And hang sow come to the story of this Beast, I am heartily forry, that so the sight of stature. And hang sow come to the story of this Beast, I am heartily forry, that so the sight of stature. And hang sow come to the story of this Beast, I am heartily forry, that so the sight of stature. And hang sow come to the story of this Beast, I am heartily forry, that so the sight of she Creator, an adspect of morance of men, lie unfolded and obscured before the Readers syes; to the shear so unstantiate the sum of the body of the Mice, and of other small Beasts, and consider how large a treatile we have collected together out of many Writers, for the illustration of their natures and vulgar conditions, he cannot chuse but expect some rare and strange matters, as much shown to his minde about the story of this Rhinoceros, as the outward shape and picture of him, appeareth rare and admirable to his eyes: differing in every part from all other Beasts, from the type of his so to the tip of his tail, the ears and eyes excepted, which are like Bears. But gentle Reader, as thou art a man, so thou must consider since Adam went out of Paradise, there was never any that was able perfectly to describe the universal conditions of all forts of Beasts; and it has been the counsel of the Almighty himself, for the instruction of man, concerning his fall and natural weakness, to keep him from the knowledge of many divine things, and also humane, which is of the sound of the Almighty himself, for the instruction of man, concerning his fall and natural weakness, to keep him from the knowledge of many divine things, and also humane, which is of the same beauty of the same beaut



But for my part which write the English flory, I acknowledge that no man must look for that at But for my part which write the English Roxy, there: for I would be unwilling to write any thing my hands, which I have not received from some other: and truth on every part is to dear with any thing my hands, which I have not received from forme occurs and truth on every part is so dear unto me, that I untrue, or uncertain out of mine own invention; and truth on every part is so dear unto me, that I

untrue, or uncertain out of mine own invention; and with God and his works, for God needeth not will not lie to bring any man in love and admiration with God and his works, for God needeth not will not lie to bring any man in love and admittation with Beaft is firange and never feen in our the lies of men. To conclude therefore this Preface, as the Beaft is firange and never feen in our the lies of men. To conclude therefore this relations to the description: therefore hearken unto that

Countrey, so my eye-fight cannot add any thing to the description: therefore hearken unto that which I have observed out of other writers.

That there is such a beast in the worlds, both Pliny, Selinus Diodorus, Elianus, Lampidition a beast as the Rhinoccros.

First of all that there is such a beast in the worlds, both Pliny, Selinus Diodorus, Elianus, Lampidition a beast as the Rhinoccros, and others, do yeeld irrefragable testimony. In light page writeth, when Assert in his publick spectacles did likewise produce a Rhinoccrot specific writeth.) When Assert in his publick spectacles did likewise produce a Rhinoccrot specific writeth.) Amonius Pling which was the first time that ever a Rhinoccrot was seen at Rome (as Lampid other writeth.) Amonius Pling which was the first time that ever a Rhinoccrot was seen at Rome (as Lampid other writeth.) Amonius Pling which was the first time that ever a Rhinoccrot was seen at Rome (as Lampid other writeth.) Amonius Pling which was the first time that ever a Rhinoccrot was seen at Rome. Pompy the first with was the first time that ever a Rhinoccrot was seen at Rome (as Lampid other writeth.) Amonius Pling which was the first time that ever a Rhinoccrot was seen at Rome (as Lampid other writeth.) Amonius Pling which was the first time that ever a Rhinoccrot was seen at Rome (as Lampid other writeth.) Amonius Pling been a Tennice ball, the Epigram is this;

Q quam terribiles exarfit pronus in iras, Quantus erat cornu, cut pila T aurus erat !

Lastly to put it out of all question, that there is such a Bealt as this Rhinocerot, the picture and Lattiy to put it out of an question, that from the Beaft alive at Lysbon in Portugale, before many figure here expressed, was taken by Gefner from the Beaft alive at Lysbon in Portugale, before many rigure here expressed, was taken by organization that we have the Testimony both of antiquity and of the witnesses, both Merchants and others; so that we have the Testimony both of antiquity and of the witnesses, noth merchants and others, in that a fathion of this Beast, and that it is not the present age, for the Testimony of the form and fashion of this Beast, and that it is not the invention of Man, but a work of God in nature, first created in the beginning of the world; and ever since con-

tinued to this present day.

Concerning the name of this Beaft, the Grecians because of the horn in his Nose, calling Rhino-Concerning the name of this Beaft, and the Lating also have not altered that invention, for although The name and ceros, that is, a Nose-horned Beaft, and the Lating also have not altered that invention, for although The name and teres, that is, a trote-normal ball, and the horn, yet is there none that have that one horn growing reason thereof, there be many Beafts that have but one horn, yet is there none that have that one horn growing there be many Beauty that have put one norn, yet at here none that have that one, norn growing out of their Nose but this alone: All the residue have, the horn growing out at their or the control of the former of the Colorn, because of this one there be some that have taken this Rhimeerro for the Monoceres the Colorn, because of this one horn, but they are deceived, taking the general for the special, which is a note of ignorance in them, norn, but they are ucceived taking the Bent it is better to take the Rhinoceros for the Managen, and occasion of errour unto others; yet it is better to take the Rhinoceros for the Managen, and occasion of citour units of the special which is not contained in the general seconding to the because there is nothing in the special which is not contained in the general seconding to the maxime in Logick, Nibil est in specie, quod non prius suit in genere: And yet that is also abund, considering that Monoceros is not only a word of generality for all one-horned Beasts, but of particularity a name for the Unicorn, whereby is meant the Indian Affe, as we shall shew in the story of the Unicofn.

This Beast in the Hebrew is thought to be called Reem, or Karas, and therefore Munfier fo translatethit, Deut. 33. Tauri decor ejus, cornua Rhinocerotis cornua ejus, in eie ventilabit nationes ad summum ufq; terrs. His beauty is like the beauty of a Bull, and his horns like the horns of a Rhimerst, with

the which he shall winnow the Nations to the tops of the hils.

And Teriullian writing against the Heretique Praces, doth so translate it. If a man compare to-gether the Greek word Rhinoceros, and Reum, and Karas, or Rimna and Karas, he will easily think that either the Greciens have joyned together the two Hebrew words, as Rhinoceres quali Rem Karas, or Rimna Karas; or else the Hebrews have parted alunder the Greek word; for Rem and Rimna may very well come of Rhino, and Karas of Keros, yet herein I leave the Readers to their own judgement. The Indians call this Beaft in their tongue, Scandabenamet, as Fefus writeth, but we

will leave the name and come to the description of it.

Oppianus. The quantity and feveral

parts.

In quantity it is not much bigger then an Orys: Pliny maketh it equall in length on Elephant, and some make it longer then an Elephant, but which all they say it is lower, and tath shorter legs. Strabe in his 16. book speaking of the Etbiopian Region, neer India; called these Reinsecrats, Elebant and Called the Strabe and Girls the these three and Called the Strabe and Ca Strabe in his 16, book speaking of the Ethiopian Region, neer India, called these Rhinocerots, Ethiopian Buls, and saith that they are bred only in that Countrey, and by the relation of Angelemente writeth thus; Outoi de micron apoleipentai ton elephantom of rimokerotes; often Artemidorot spil, spi linau, writeth thus; Outoi de micron apoleipentai ton elephantom of rimokerotes; often Artemidorot spil, spil in to the metal, hei per corakenai phesas an Alexandria, alla schedon ti oson to upper opogetou aph beath in the properties. That is to say, The Rhinocerotes are exceeded by the Elephanto in length, but in section there almost equal them (as Artemidorus said) he saw by one that was at Alexandria; and the colour there of was not like a Box-tree, but rather like an Elephants, his quanticy greater then a Bulk of as the of was not like a Box-tree, but rather like an Elephants, his quanticy greater then a Bulk of a the colour secret that out of his Nose groweth a horn, harder then any bones, which he will be the straight of a armes, even as a Boar doth his teeth; he hath also two girdles upon his body like the wings of a armes, even as a Boar doth his teeth; he hath also two girdles upon his body like the other to-Dragon, coming from his back down to his belly, one toward his neck or mane, and the other to-Dragon, coming from his back down to his belly, one toward his neck or mane, and the other toward his loins and hinder parts. This far Strabo.

Whereunto we may add the description of other parts out of Oppianus, Pliny, and Solinus. His colour like rinde or bark of a Box-tree (which doth not differ much from an Elephant) and on his forehead there grow haires which feem a little red, and his back is diftinguished with certain purple spots upon a yellow ground. The skin is so firme and hard, that no Dart is able to pierce it:

Of the Khinoceros. and upon trappear many divisions, like the shels of a Tortoife fet over the skales, having no hair upon the back. In like manner, the Legs are scaled down to the hooves, which are parted into four distinct clawes; upon his nose there growth a hard and sharp horn, crooking a little tofour diffine crown of his head, but not so high: flat and not round, so that p and strong te quie-wards the crown of his head, but not so high: flat and not round, so that p and strong te quie-quid imputies, aut ventiles, did perfores, & ferrium estan & save iransigat, saith Oppianus and Etianus, that is, what so ever it is fer to, either it casteeth it up into the air, or else boreth it through though

ir be non or money.

Enderly faith, that the Reddiegree hath two horns in his note, but that is utterly falle, as you may fee in the picture: Although Marial feem to express for much in these Verses;

of the vol of Nanh provin cornu gemino sic extulit ursum,

The Romberrof tast up a Best into the sit, even as a Bull would do a ball which were laid upon the two horses we shall not need to apply Gemino cornu to the Bull, as Politically doth, but rather the if shall not heed to apply Gemino cornu to the Bull, as Politically doth, but rather the if shall not he the horse had if it must needs be liveral, it is apparent by the Picture that there is another little horn, not upon the note, but upon the wither of the Beast, I mean the cop of his shoulder next to shis neck, to that the error of Eucherius lyeth not in the number, but in the place is not that it may appear that this horn is not a faigned thing. Penjagras above two thoughd year ago writeth this. Reinsecrot in summonal cornu singulare est, or alsud for a ipsum non magnum, in capite human.

I do marvel how it came to passe that men which can mock and deride others to Passe the should be proved the Picture of th

should becalled proverbially Najuti bomines, except the proverb were taken from the Rhinocre who by reafon of his rrooked horn is faid to have a crooked note; for indeed a deformed noieis more subject to decision then any other part or member of the body, which caused Martiel to write thus :

Majaret nunquem rhonobi : juvenesa senesa; a Et puert nasum Rhinocetotis babent,

And therespon Florace allo faith thus;

Opinia faith, that there was never yet any diffinction of fexes in these Rbinocerstes: for all that ever were found, were males and not females, but from hence let no body gather that thereare no females, for it were impossible that the breed should continue without females, and therefore Pliny and Solinus fay, that they engender or admit copulation like Elephants, Camels,

When they are to fight they whet their horn thona thone, and there is not only a difford be-twit thele beafts and Elephants for their food, but a naturall description and enmity. for it is. confidently affirmed , that when the Reinogerot which was at Lisberne, was brought into the presence of an Elephant, the Elephant ran away from him. How and in what place he overcome the Elephant, we have shewed already in his story, namely how he sastened this horn in the fort part of the Elephants belly. He is taken by the same means that the Unicorn is taken, for it. is faid by Albertus, Isidorus, and Alumnus, that above all other creatures they love Virgins, and that unto them they will come be they never fo wilde, and fall afleep before them, fo being affeep, they are easily taken and carried away.

All the later Physitians do attribute the virtue of the Unicoms horn to the Rhimeerots horn, but they are deceived by imitation of Isidorus and Albertus: for there is none of the antient Greins that have ever objected any medicines in the Rhimocrot. The Indians, make bottles of their skins, wherein they put their Lycion, or succum medicatum, and therefore I will conclude this flory, with the riddle of Francisca Niger made upon the excellency of the horn that growth upon the nonspon the note

A control of the cont

anger spacement i bli skillar i li si shakari b Bagg baasa i shi shakari bir in shirasi birbi

Die mihi que superie sint acceptissima dona, Some of the same of the

Whereunto the answer is made in the next Verse:

Pilneipium naft Rhinocerolie amant. Secret of the same and the first of the

and class.

Of the S H. F. H. P. transid no.

The Several names.

The Hebrews have divers names, whereby they fignifie a Sheep and all that kind, as Zon, and Zoneth for which, the Septuagints do always render Probata, Sheep or little Cattell. The drable Zoneth for which, the Septuagints do always render Probata, Sheep or little Cattell. The drable is Rechelin, which fignifieth Sheep. Rebefeb, and Rabja, or Kibja, Itans, 3. Tabel, Neeplanab, that is Rechelin, which fignifieth Sheep. Rebefeb, and Rabja, or Kibja, Itans, 3. Tabel, Neeplanab, that is, a dumb Sheep, where the Hebrew is have Rachel, there the Chaldes, translate Repellah, The Arabians, Akalak. The Profians, Comelbantbu. Reber and Kibja lightle a Sheep, male and female under a bians, Akalak. The Profians, Comelbantbu. Reber and Kibja lightle a Sheep, male and female in Levit. 22 the year old, and Aiil, and Eel, for a Sheep above a year old, male and female. In Levit. 22 the year old, and Aiil, and Eel, for a Sheep above a year old, male and female. In Levit. 22 the year old, and Aiil, and Eel, for a Sheep aloo Ballo fignifieth a Sheep, although it be sometime taken brew is the same that Kebelch. Seb also signifieth a Sheep, although it be sometime taken for a Lamb or, Kid. Likewise Thaleb and Theleb Blai. 40. signifieth a Lambe, that sucking the harmonic with the Rodiack. The Sarazens at this day call a Sheep. Gameme, and Cattle Gailer, and the dung artes in the Zodiack. The Sarazens at this day call a Sheep. Gameme, and Cattle Gailer, and the dung of Cattle Hara Garien. The Greeiant call a Sheep Dias and Probatons, the Latins, Que, and by called To stant. Oweded or Skot. There and such like I might add more concerning the names of this cities of the singular account which God himself made of this beast. The Latines have so honored it of the singular account which God himself made of this beast. The Latines have so honored it of the singular account which God himself made of this beast. of the fingular account which God nimiest made or this peats. In e Latines have to honored it that after it they have named many of their children and stories, make, mention of most noble and gallant men, so casted. Such was Ovinim Camilling Severm Ovinima, Fabium Maximum Ovinima, gallant men, so casted. Such was Ovinima Camilling. Severm Ovinima, Fabium Maximum Ovinima, Olicus, Olicus Ajax, Ole, the wife of Charbippus, and many such other, if it were necessary to this story to telate them, but I will not trouble the Reader with any such unnecessary, encounters. I will therefore first of all begin with a relation of the Sheep of other Countries, and so in the countries of our ownest home. For the differences and so in the end make a more particular discovery of our own at home. For the difference of Regions do they powre water into it. The herbage of that Island is dry, yet profitable to Cattle and mich Beasts, and from thence came the original of the fat Cattel of Geryon. The Sheep of Greeks are lesser then the Sheep of Egypt; and the Over Pyribia, were like Boves Pyribia, namely, are lesser then the Sheep of Egypt; and the Over Pyribia, were like Boves Pyribia, namely, and receding stature, which name was derived from Pyribia their master, and owner. Among the of exceeding stature, which name was derived from Pyribia their master, and owner. Among the Psilvinii in India, their Rams are greater then our Limbs, and received in his books of husbandry affirment, that the Sheep of the Island are very small; and yet their Milk maketh very laudable Chiefe. In Span their best Sheep have black steepers at Poleutia, nicel the Apri, they are gray of those woolled in Asia and Bailda, called Erybbrea, they are red like Foxes, and from thence came the term of Erystres Out.

Ar Canusum the Sheep are vellow or Lion taken and Salling To. of hony-woolled in Affa and Ballea, caned Erystorea, they are red like types, and from the liber are the term of Erystorea Oves. At Canufum the Sheep are yellow, or Lion-tauny, and foolious Ternum. Istria and Liburnia yeefd sheep having wooll which is to course and rough, that it may rather feem to be hair then wooll, and therefore never fit for fine garments, nor for an other use, rather feem to be hair then wooll, and therefore never fit for fine garments, nor for an other use, except by the fingular art of fpinning in Portugal." And the like to this is, the wool of the Sheep of Piscene, and in Egypt, of which latter it is said, that if it be dyed again after it is thread hare, it will endure almost for ever. For the antients (as Homer writeth) had the "use hereof (although the thread were rough) in their works of Tapestry, and this was dressed divers waves, for the French in Empe

dreffe it one way, and the Parthians in Afia another way." The Sheep of Apillia gave the name to Lana Italica, for excellent wool, and yet was it short and course, good for nothing but for clokes to ride in, and wear in rainy weather: unto these I may add course, good for nothing but for closes to ride in, and wear in rainy weather; unto their hand the Calabrian, Miteflan, and Arentin an Sheep yet in the dayes of Parro they covered their sheep with other skins to keep the Wool both from loss, and other interior, to that it might be the better washed; dyed, and prepared, for these were nourshed most of all in house.

fields of Parma and Matina. The Sheep of Helveria feed in the tops of the Mountains, whiles the Goats keep beneath among the trees and gather fruits on the fides of the hils. The Flemmif Sheephave a

There be in general two kinds of Sheep, one called Tellum, the other Colonicum, as if you would fay house-sheep, and field sheep, for the Grecian Sheep which before we have called Tarintine, because of their soft wood, lived in houses, and they were also called Pelite, but the Sald Start heritage. but the field sheep having by nature a greater, courser, and rougher hair, are suffered to lodge a-

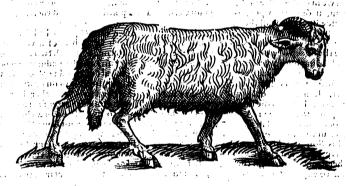
broad in the fields. Likewise the Sheep of Miletum and Attica, and the region Gadilonea, reaching to Armenia, have very fost and gentle wool, which thing seldom cometh to passe in Pontus, or Cappadoia. In Sectional Internal Lands of Cappadoia and Cap land allo in a place thereof, called by Heder Beothism Buthuguhania, are great flore of Sheep, bearing good wool, from whence almost all that Countrey fetch their breed. The Sheep of Eibiopia ber no wool at all, but in stead thereof their hair is rough like Camels hair: Amongst the Abident, and the Beudiani both Elianus and Nicomachus the Son of Ariffetle do testifie, that all their Sheep are black, and that there was never white Sheep bred in those Countries. In Gortynie their Sheep are red and have four horns: In the fortunate Islands of the red-sea all their Sheep are white, and none of them have crooked horns. In Bestie shere are four Rivers which work firange effects upon Sliceo after they drink of them; namely Melas, Capbylus, Penine, and Xambus. The Sheep drinking of Mela and Penius grow black, of Cepbilus white, and yet Pliny faith, that this River cometh forth from the fame fountain that Mela doth. They which drink of Xambu grow red : I might adde hereunto another special observation of difference between the Sheep of Pontus and Names, for in Pontus they have no gant; and in News they have two gants:

Of the Sheen

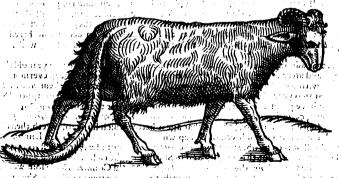
In fone parts of Indianter Sheep and Goats are as big as Affes, and bring fourth four Lambs at a time, but never lefs then three, both Sheep and Goats. The length of their tails reacheth down to their hinder-legs, and therefore the Shepheards cut them off by the fecreis; tothe intent that they may bester fuffer copulation, and our of them being fo cur off, shey capres sertain Ovis also they our sounder the tails of Rams , the ends whereof do afterwards close so nearly and naturally together, that there appeareth not any fear or note of the fection. In Syrin and India the tails of their Sheep are a gubit broaden better

There are two kinde of theep in Anahio, which are diffing hished by the length and breadth of their tails; the one fort have tails three cubits long, by reason whereof they; are non sufficient to draw them on the ground for fear of wounding; and therefore the shepheards devile corrain engins of wood to Support them: the other kinde of theep have tails like the Syrien theep All theep that live in hos and dry Regions have larger tails, and harfher wooll, but those that live in the moilt Regions and falt places, have fofter wooll and thorsen tails. There were two of the drahim Sheepbrought into England, about the year 1560. whole pictures were taken by Doctor Cay, and therefore I have expressed them here with their description.

The Arabian Sheep with a bread tail.



The Arabian Sheep with a long toil.



His Arabien Sheep (faid he) is a little bigger then our volger Sheep in England, but of the The descriptiame wooll, figure of body, and colour, only the thins, and fore-parts of their fage, are a on of the dree little red : the broad tail in the top was one cubit, but lower it was narrower, and like the biantheep. end of a vulgar Sheeps tail. They being brought on thip board into England, were taught through famine and hunger to eat not only grafe and hay, but field, fifth bread, cheefe, and butter-

1110

Herodotus faith, that fuch kinde of Sheep are no where found but in Arabia: the long tailed Sheep he calleth Marrokercos, and the broad tailed Sheep Plateukercos: yet Leo Afet faith, that these are of he calletn Matrogercos, and the broadcasted the state that million ab altis diffrimen eft; pretequam in caude the African Sheep, for thus he writeth i His arteithal million ab altis diffrimen eft; pretequam in caude the African Sneep, 101 titus ne willetin ter attention in tolde quam lauffimam circumferunt, que cuiq, quo opimior est, craffer obtigit, adio ut nominibile librat deceni, au vic quam laughmam circumjerum, que uniq, que uniq, que opamer en, current es no difference betwirt thefe Rams and other, except ginthendat, cum fua fronte impinguantur. There is no difference betwirt thefe Rams and other, except ginthendat, cum jua sponte impinguantur. I hart is in fatness groweth in breadth, for iff they fat of in their broad tail, which evermore as it grows in fatness groweth in breadth, for iff they fat of in their broad tail, which evermore as it grows in tailor one of their sheep have weighted ten or their own accord, it hath been found that the tail of one of their sheep have weighted ten or their own accord, it nath been found that the third where they cram and feed their Sheep with twenty pound, and not only there, but all o in Egypt, where they cram and feed their Sheep with Barly, Corn, and Bran; by which means they grow to fat, that they are not able to fir themselves, Barly, Corn, and Bran; by which means they grow to lat, that they are to the themelves, fo that their Keepers are forced to device little engins like childrens Carts, whereupon they lay their tails when they remove their Beafts; and the lame Leo Afen afficient, that he law in Easte their tails when they remove their beans, and the land and fifty mile from Alcair, a tail of one in a Town called Asima, standing upon Nilus, a hundred and fifty mile from Alcair, a tail of one of these Sheep that weighed sourcore pound, and whilest he wondred at it, scattery believing or these Sneep that weighte is were some present; that affirmed it to be an ordinary thing, for that which his eyes aw, the writeth; Sevidife qua femi ducentas librar expendifient: That is, they had they mad according as he withdred pounds : and except in the Kingdom of Tunis in Africk, and feen fome of them weight hundred pounds : teen tome or them weight a hundred point in all the world, and by it; it appeareth, that all the fit of Egypt, there are none such to be found in all the world, and by it; it appeareth, that all the fit of Reppr, there are none rather tails. Among the Garamants their Sheep eat fielh and milk, and it is their bodies goeth into their tails. their podies goeth into their tails Dienysim, Afer, and Verre do write, namely, that all Sheep were once wilde, and that the tame Sheep which now we have; are derived from those wilde Sheep, as once wilde, and that the tame onet, and therefore Varre faith, that in his days in Porigia therewere our tame Goats, from wilde Goats; and therefore Varre faith, that in his days in Porigia therewere flocks of wilde Sheep, whereof as out of Africk, and the Region of the Gadites, there were annually brought to Rome both males and females, of ftrange and admirable colours, and that his great Uncle prought to Aware Dott Hate and made them tame : But it appeareth that these wilde Sheepor Rams were bought divers of them and made them tame : bought givers or them and made them talls afterwards: For wilde Sheep are greater then the tame Sheep, Mulmons, of which we shall discourse afterwards: being swifter to run, fronger to fight, having more crooked and piked horns, and therefore many times fight with wilde Boars and kill them.

Oppianus.

Flocks of

wilde theep.

The Subm doth alfo appear to be a kinde of wilde Sheep, for after that Oppianus had discoursed of the Sheep of Creek, he falleth to make mention of the Subur, which he faith is of a very bright yellow colour like the Sheep of Greet, but the wooll thereof is not fo rough, it hath two large horns upon the fore-head, living both on the water and on the land, eating fish, which in admintion of it in the water gather about it, and are devoured, as we shall shew afterwards in his due place. The Co-In also spoken of before, and called Snake, seemeth to be of this kinde, for it is in quantity betwitt a Sheep and a Hart. It hath no wooll, and when it is hunted, the Hunters use neither Dogs nor other Beafts to take it, but terrifie it with ringing of little bels, at the found whereof it runneth to and fro diffracted, and fo is taken: And thus muth I thought good to express before the general nature of Sheep, of the divers and frange kindes in other Nations, that fo the studious Reader may nature or oneep, or the divers and triangle annear other tvations, that is the mappine account as admire the wonderful works of Gody as in all Beafts, fo in this, to whom in holy Scripturehe hath compared both his Son and his Saints; and for as much as their story to be mingled with the others, would have been exorbitant and far different from the common nature of vilgar Sheep, and fo to have been mixed amongst them, might have confounded the Reader: It was much better in my opinion to express them al together, and so to proceed to the particular nature of vul-

The feveral

parts of theep.

And first of all the description of their outward parts: the Sheep ought to be of a large body, that fo their wooll may be the more, which ought to be foft, deep, and rough, especially about the neck, shoulders, and belly, and those that were not so the ancient Gracians called Apoki, the Latines, Apife, that is, peild Sheep, for want of wooll, which always they did reject as unprofitable for their flocks: for there is no better figne, as Pliny faith, of an acceptable breed of Sheep, Quam crurium brevitat, & ventris vestitus. The shortness of the legs, and a belly well clothed with

The female to be admitted to the male after two years old. Till they are five year old they areaccounted young, and after feven unprofitable for breed. In your choice of Sheep evermore takethole which are rough with wooll even to their eyes, without any bald placeupon them, and those females which bear not at two year old utterly refuse, avoid likewise partly coloured or spotted Sheep, but choose them that have great eyes, large tails, and strong legs: let them be young also, and of breed, Nammelior est ca atas, quam sequitur spes, quam ea quam sequitur mors, & probata est progenies, si agmi solent Procreare formofor (faith Petrus Gresce.) that is that age is better which hope followeth, then that which death followeth: and it is a good breed of Sheep which bringeth forth beautiful Lambs. And toncerning their Wooll, it is to be observed, that the soft wooll is not always the best, except to thick withall, for Hares have fost but thin wooll, and in Sheep it ought to be contrary, and therefore the most fearful have the fostest hair, the Sheep of Southia in the cold Countries have soft wooll, but in Sauromatia they have hard wooll. Florentinus prescribeth, that the fine wooll of a Sheep is not surled, but standeth upright, for he faith, that curied wooll is easily corrupted or falfified.

The head of the Sheep is very weak; and his brain not fat; the horns of the female are weak if they have any at all, for in many places they have none, like Hindes, and in England there are both males and females that want horns: And again the Rams of England have greater horns then any other Rams in the world; and fometimes they have four or fix horns on their head, as hall been often feen. In Africk their male-fleep or Rams are yeared with horns, and also their females : and in Popus neither males nor females have ever any horns.

Of the Sheep.

Their eyes ought to be great, and of a waterish colour, and all Beasts that want hands have their eves standing far distant on their heads, especially Sheep, because they had need to look on both sides. and becaule they are of a simple and harmlele disposition, as we shall shew afterwards : for the lirtle eve, fuch asis in Lions and Panthers, betoken craft and cruelty; but the great eye, fimplicity and innocency. Their teeth fland in one continued row or bone, asin a Horse, but in the upper chap there are no loca-teeth a the male having more teach then the female.

There be jome that write, that Wirgit calleth Sheep Bidentes . Because they have but two teeth. but they do it ignorantly, for we may read in Servine; Nigidim and Monim, that Boars are called Bidenter, and all Beatte of two years old for they were first of all called Bidenner queft Bienner, by interpofittion of the letter. D. according to the other words, as we do not fay reire, but redire a nor reamare, but ridamere ; AONAFFIGHETE, but redarquere ; and fo Bidennis , for Biennis ; because facrifices were wont to he made of Sheep, when they were two years old. If ever it happen that a Sheep have but two teeth. it is held for a monther, and therefore a Sheep is called Ambidens, and Bidens, because he hath teeth both above and heneath. The bully of a Sheep is like the belly of a Beaft that chews the cud. The mik proceedeth from the ventricle or maw. The Rones hang down to the hinder-legs. The females have their unders between their thighes, like to Goats and Cows / fome of them have galls, according mato the ordinary custom of nature, and some of them have none at all, for in Pontus where by realon they gat, Wormwood they have no gall. Likewife in Geldit: fome we have shewed have two galls, and the Southien Sheep have galls at one time, and not at, another, as Alianu writeth, for he saith inthevery gold Countries when frow and winter covereth the earth, there Sheep have no galls, because they keep within doores, and use no change of meat, but in the Summer when they go abroad again to feed in the fields, they are replenished with galls.

There is a Region in Afra called Sopfie, wherein they fay their Sheep have little or no milts. The tems of a Sheep, are equal, and there is no Beaft that hath them covered with fat like unto it, Sheep are allo apt to grow exceeding fatty for in the year 1947, there was a fat Sheep given to the King of France in Pickardy, whereof the inward hoofs or cloves of his fore-feet were grown to be as long, as eight fingers are broad, the tops whereofe were recurved backward like the home of a walde Goat. Concerning their tails we have fooken already, for the vulgar Sheep have hairy tails like Foxes and Wolves. And thus much shall suffice to have spoken of their od o some star the Go as is no bear the star Inglish was a

inthenexa place we are to donfider the food and diet of Sheep, and then their inclination, and The food of the mulity that arifeth by them, and laftly the veral difeafes with their medicines and cures. It is fitution of therefore to be remembred, that the Ancients appointed frepheards to attend their flocks, and there frepheards we none of great account, but they were talled Shepheards, or Neatheards, or Goatheards, that is Bucolini. Opiliones, and Æpoli, as we have frewed afready in the flory of Goats: and the Genthe doreport, that the knowledge of feeding Oxen and Sheep came first of all from the Nymphs, who taught Ariffem in the Island of Co. The Gradians therefore call a shepheard Points, that is, a feeter, of Poimainein to feed; and the Poets alfo use Poimainer for a shepheard, and the shepheards Dogs, that keep the flock from the Wolf, Pominisay kunes, for the Sheep being not kept well, be overcome by the Woolfs, according to the faying of Virgil; and

Nam lupus infidias explorat ovilia circum,

And Ovid likewise saith:

Incustoditum captat ovile Lupus.

The whole care therefore of the Shopheard must be first for their food; secondly, for their fold; and thirdly, for their thealth, that so he may raise a profitable gain, either to himself or to him that oweth the Sheep. To begin with the food. Their diet doth not much differ from Goats, and yet they have some things peculiar which must now be expressed. It is good therefore, that their pastures and feeding places look towards the Sun-fetting, and that they be not driven over far, or put to too much labour: for this cause the good shepheard may safely feed his Sheep late in the evening, but not suffer them to go early abroad in the morning. They eat all manner of herbs and plants, and someuneskill them with their bitings, fo as they never grow more. The best is to give them always green meat, and to feed them upon land fallowed or ploughed to be fown with corn: and although by leeding them in fat pattures they come to have a lofter wool or hair, according to the nature of their food, yet because they are of a moist temperament, it is better to feed them upon the falt and fhort pasture : for by such a diet, they both better live in health, and also bear more prest

In dry pastures they are more healthy then in the fenny, and this is the cause why it is most wholefome for them to keep in ploughed grounds, wherein they meet with many fweet and pleafant herbs, or esse in upland medows, because all moisture breedeth in them rottenness: he must avoid the Woods and Thadowy places, even as he doth the fens, for if the Sun come not upon the Sheeps food, it is as hurtfull unto him as if he picked it out of the waters; and the shepheard must not think that

there is any meat fo grateful unto this cattle, but that nie and continuance will make them to loath it. there is any meat to grateral unto this cattlebut to give them falt oftentimes in the Summer when wherefore ne must provide this remess, in certain troughs in the folds, of their own accord they retarn from feeding, and if he do but lay it in certain troughs in the folds, of their own accord they will lick thereof, and it will encrease in them great appetite point of the continuous go

hey will lick thereor, and it will encrease in their gives a phen must be fed with the fostest hay, such as In the Winter time when they are never is less nourishable to them In fond Countries they is cut down in the Autumn, for that which is riper is less nourishable to them In fond Countries they is cut down in the Autumn, for that which is speaked, or Elm, three-leaved-grafs in the day up for themselves especially green Ewe leaves, or Elm, three-leaved-grafs in the day in the leaves of the second lay up for themielves especially green Eweleaves, or Link, they garlier their shafte or peafe, when other things fail : wherethere are flore of Vines, they garlier their layer chance or peate, when other things and very greedily, and I may fay as mich of the Olive for Sheep to eat thereor without an danger, and rety greenth, have more vertue in their to arind both wilde and planted, and divers such other plants, all which have more vertue in their to arind both wilde and planted, and divers luch any falt humor; and for this caufe the Sea-wormwood excelraile your peair it they be appeared with any select. And Myndius writeth, that in Portus the Sheep grow leth all other herbs or food to make fat Sheep. And Myndius writeth, that in Portus the Sheep grow leth all other herbs or rood to make the Succession of Beans encrease their milk and life Threeexceeding fat by the moit bitter and vulgar vvormwood. Deans entered their times and allo Three-leaved grafs, for that is most nourishable to the Bws: with young. And it is observed for the shall which in Latine is called Luxuria segetum, and in English ranckness of corn, there is no better temely which in Latine is called Luxuria segetum, and in English ranckness of corn, there is no better temely which in Latine is called Luxuria segetum, and in English ranckness of corn, there is no better temely then to turn in your Sheep in May when the ground is hard, if not before, for the Sheep lovely well to crop such stalks, and also the corn will thrive never the world; for in some places they say well to crop uch make, and and the total wall thrice, by region of the great fertility thereis it down twice, and in the Gountrey about Babylon thrice, by region of the great fertility thereis bouts, and if they should not do so, it would turn or run all into stalk and idle mid unprofitably bouts, and it they should not do to, it would take when they have exten Evines of the we have leaves. The same extasse is reported to follow Sheep when they have exten Evines of the we have leaves. The same extante is reported to follow that they all ftand ftill, and have to power to go expressed and in the rintory of Goats, manary, that they could their mouths. It is reported they they out of their pastures, till itheir Keeper come and take it out of their mouths. It is reported that they have out or their partites, the herb called Laferpitium, which first purgeth them, and then do fit then exceedingly : It is therefore reported that in Cyrine, there hath been none of this found for many exceedingly . It is the the Publicans that hire the passures are enemies to Sheep. For at the first eating years, because the rubhcans that line the patients and energing. In India, and especially in the Region of the Sheep will sleep, and the Goat will fall a neezing. In India, and especially in the Region of the Prasians, it raineth many times a dew like liquid Honey falling upon the herbs and graft of the earth: wherefore the shepheards lead their flocks unto those places, wherewithin their care the are much delighted, and fuch as is the food they eat, fuch alfois the take of the milk they rend der, neither need they to mingle Honey with their Milk, as the Gracian are contributed to do for the sweetness of that liquor faveth them of that charge. Such a kinde of dew the Hibitor call Min na; the Gracians, Aeromelos, and Drofomelos; the Germans, Himmelbung; and in Englife Honey der but if this be eaten upon the herbs in the month of May, it is very hurtful unto them. We have thewed already, that in some parts of Africk and Aubiopia, their Sheep eat flesh, and drink milk, and it is apparent by Philofratus, that when Apollonius travelled towards India, in the Region Propose, inhabited by the Orite, they fed their Sheep with fifthes, and so also they do among the Carmentan Indian which do inhabit the Sea-coafts: and this is as ordinary with them, as in Carla, to feed their Sheep with figs because they want grasain that Countrys; and therefore the flesh of the sheep doth tall of fish when it is eaten, even as the fiesh of Sea-fouls. The people of that Countrey are tilled limby. phagi, that is fifth-eaters : Likewife the Sheep of Lodia and Macedonia, their Sheep grow fir with eating of fifthes. Enim also writeth of certain fifthes about the bigness of Frogs which are given unto Sheep to be eaten. In Arabia in the Province of Aden, their Oxen, Camels, and Sheep, est fifties after they be dryed, for they care not for them when they be green : the like I might say of many other places, generally it must be the care of the shepheard to avoid all thorny and stony places for the feeding of his Sheep, according to the precept of Virgil;

> Si tibi lanicium cura, primum aspera silva Lappaq; tribuliq; abfint.

Because the same thing, as he writeth, maketh them bald, and oftentimes scratcheth their skin alunder, his words are thefe;

> Alterialista . Bergin chaire Turpis oves tentat scables . .1 and 5 m : Sudor, & birfuti fecuêrunt corpora vepres.

Although a Sheep be never fo found, and not much subject to the Pestilence, yet must the shepheard regard to feed it in choice places: for the fat fields breed frait and tall Sheep, the hills and short passures broad and square Sheep: the Woods and Mountain places, small and slender Sheep: but the best places of all are the plowed grounds. Although Virgil prescribeth his shep heard to feed his flock in the morning, according to the manner of the Country wherein he lived, for the middle part of the day was over hot, and not fit for cattel to eat in: yet other No. tions, (especially Germany and England and these Northern parts of the world) may not do fo. The whole cunning of shepheards is excellently described, for the ordering of their Sheep in the veries following:

Free omni fludio glaciem, ventofq; nivales Quominus eft illes cura mertalis egestas Guominus est illis cura mertalio egestas
Avertes: vidumg, seres, & virgea la tuo
Pabula: net tota claudes familia bruma.
As vero Lepbyr io cuim leta vocantibus est is
Infaliu utrumg; ergem asq. inpefera mittes.
Lucifet prima cum ladera frigila rura
Carponius: dum maine nevuem, dum granina canemi:
Es ros in tenera peteri gratissimus hecha est.
Inde, ubt quaria stimpent arbusta cicada:
Es cantu querula r timpent arbusta cicada:

Ad puteos, aut alta greges ad flagna jubeto Currentem illignis perare canalibus undam. Æstibus at mediu umbrosam exquirere vallem, Sicubi magna fovis antiquo topo e quercus Ingentes tendat ramos : aut ficubi nigrum Ilicibus crebi ja facta nemus occubes umbra. Tum tenues dare rui [us aquas : O pascere rur [us Solis ad occasium, cum frigidus aera vesper Temperat: & saltus resicit jam rosgida luna; Littoraqs halcyonem rejonant, & acanthida dumi.

The descripalon of a ficp. out of Vingil. ···· * Oves & ca-

When they return from their feeding, the thepheard must regard that he put them not into the folds hot, and if the time of the year be over hot, let them not be driven to passures a far off, but seed their in those which are near and adjacent to their folds; that so they may easily have recourse unthem in those which are near apparent to their rous? that of they may early, have recourse into the madow: they ought not also to be turned out clustering al together, but dispersed abroad
by little and little, neither miss they be milked while they are not, until they be cold a little, so like
which the morning, let them be milked so soon as day appeareth, and the little Lambs be turned out
which were short from them. But if there appear upon the grass Spiders webs, or Cobwood which bear up little drops of water, then they must not be suffered to feed in those places for fear of poyloning; and in times of heat and rain, drive them to the highest hille lor, pastures, which do most of all sie open to the windes, for there shall the cattle feed most temperately; They must avoidal andy places, and in the month of April, May, June, and July, they must not be suffered to fred overmuch, but in October, September, and November, let them have their full, that so they may grow the stronger against the Winter time. The Romans had a special regard to chuse some places grow the stronger against the Winter time. The Romans had a special regard to chuse some places for the Summering of their Sheep, and some place for their Wintering, for it shey summered them in Apulia, they wintered them in Apulia, they winter season are led forth to seeding, because the dewy grass of the morning in the Summer season are led forth to seeding, because the dewy grass of the morning wheth for they lead them to shadowy trees and rocks, until the cool air of the Evening beging to thun, at which time they drive them to their palture again, and cause them to feed towards with the string of the season of the season of the Sunfaint of the season of the Sunfaint with the Sunfaint with the season of the Sunfaint with the season of the Sunfaint with the Sunfaint w natures from the Sun. In the hot Countries a little before the Sun-fetting they water their Sheep, and then lead them to their passure again, for at that time the sweetness seemeth to be renewed in the will asked the tree of the form of the safet they do affect the Autumnal equinostium. It is good to feed them in corn fields after the safet they are exceedingly filled with such hearbs as they since affect the blongs, and allo they tread down the stubble, and doing the land, whereby it becomes more sufficiently against the next year. There is nothing that maketh a Sheep grow more fat this drink? and therefore we read in holy Seripture how Jacob watred the Sheep, and the Daughters of Jebro their Sheep, at what time Moser came unto other, therefore it is best oftentimes to make the with Salt, according to these verses;

the state of the s

There be many that trouble themselves about this question; namely, for what cause the Sheep of Thereston the bid of the trouble themselves about this question; namely, for what cause the Sheep of the bid of the first themselves are the world; informals that we think it are disconsisted in the first themselves are the first the first cause why, our Englishmer drink not think, for there is to high that Sheep had played drink; the true cause why, our Englishmer drink not drink, for there is to high that the Horrhern Sheep had no other water, and therefore Aristotherm. In Spalu this there is the first that the Horrhern Sheep had no other water, and therefore aristotherm. In Spalu this feel, the first feel for the first feel for water of water the Island of Orginiers are have shown the food of the Continue of the first feel for water of arising the sold sir; but in the shown the first of the first feel filling the cattle for water of arising the body of the first feel filling the first feel feel feel for water of a find in the sold sir; but in the shown the first feel and of great is the least about nine or ten a clock in the morning they water than Sheep and of great is the first feel filling in Sheep, that divers Authors, do report wonders there of the first feel filling in the filling is and when show will have then to bring forth black; they lead them to the River Alasmos; and when show all reported that the Kiver Transparder, doth maker all the Sheep to be yellow that drink thereof:

S f

Er#

Pliny.

black, and the like I might add of the River Itrajes, of the two Rivers of Beolia, all which things black, and the mass in Burracle, but also by the power of nature, as may appear by the History of Jacob, when he ferved his father in law Laban.

For after that he had covenanted with Laban, to receive for his stipend all the spotted Sheep, the For after that he had covenanted with a subject took rods of green Poplar, and of Hafel, and of the Chef. Scripture faith in this manner: Then Jacob took rods of green Poplar, and of Hafel, and of the Chef. Scripture faith in this manner: Iven jacob 100k 1001 of green again, in the rods. Then be put the follow tree, and pilled whitt frakes in them, and unde the white appear in the rods. Then be put the follow which be bad pilled into the guiters and watering troughs, when the Sheep came to dink, before the which is and the sheep came to dink, before the Sheep, and the Sheep were in heat before the rods, and afterwards brought forth young of party colour, and Sheep, and the sheep came to the sheep came to the sheep came to the sheep when the sheep came to the sheep ca

Sheep, and the oneep were in weat before the roat, and mind the faces of the flick towards with small and great spots. And Jacob parted these Lambs, and turned the faces of the flick towards with small and great speet. And successful these professions of Laban, so be put his own slock to these party-coloured Lambs, and all manner of black among the She p of Laban, so be put his own slock by these party-coloured Lamos, and all manner of some And in every Ranming time of the stronger Sheet, lathernselves, and put them not with Labans flock. And in every Ranming time of the stronger Sheet, lacob layed the rods before the eyes of the Sheep in the gutters, that they might conceive before the rods, but when the Sheep were feeble be put them not in , and fo the feebler were Labans, and the fronger were Jacobs, the Sheep were recove as you were the start arch, acob, it is clear by testimony of holy Scripture, that divers Upon this action of the rathartin jates, it is clear by contaction, do cause them to bring forth colours laid before Sheep at the time of their carnal copulation, do cause them to bring forth fuch colours, as they fee with their eyes: for fuch is the force of a natural impression, as wered in flories, that fair women by the fight of Blackamores, have conceived and brought forth black in stories, that ian women by the black and deformed women have conceived fair and bequichildren, and on the could be no other reason given in nature, but their only cognation ful children; whereof there could be no other reason given in nature, but their only cognation of and upon fair beautiful men, or black and deformed Moores, at the time of their carnal coon.

So that I would not have it seem incredible to the wife and discreet Reader, to hear that the lation. power of water should change the colour of Sheep: for it being once granted, that nature can bring forth divers coloured Lambs, being holpen by artificial means, I fee no caufe, but diversity of waters may wholly alter the colour of the elder, as well as whited flicks ingender a colour in the younger: And thus much shall suffice to have spoken concerning the Summering of Sheep. For their Wintering I will say more when I come to entreat of their stabling or housing.

Now then it followeth in the next place to discourse of copulation or procreation; for there are divers good rules and necessary observations, whereby the skilful shepheard must be directed, and which he ought to observe for the better encrease of his flock. First of all therefore it is clear, that Goats will engender at a year old, and sometime Sheep also follow that season, but there is a difference betwirt the Lambs fo engendered, and the other that are begotten by the elder: therefore at two year old they may more fafely be suffered to engender, and so continue till they be five year old, and all their Lambs be preserved for breeding; but after five year old their strength and patent vertue decreaseth, so that then neither the Dam nor the Lamb is worthy the nourishing, exceptor the knife, for that is born and bred of an old decayed substance, will also resemble the qualities of

There be some that allow not the Lamb that is yeared before the parents be four year old and to they give them four years to engender and breed namely till they be eight year old, but after eight years, they utterly cast them off : and this opinion may have some good reason, according to the quality of the Region wherein they live, for the sooner they begin to bear young, the sooner they give over; and herein they differ not from Cows, who if they breed not till they be sour year old may continue the longer, and for this cause I will express the testimony of Albertu, who writeth thus: Over parere usqs ad annum offavum possint, & si bene curentur vel in undetimen fecultus partendi protranitur, qued tempus est tota fere vita, over in quibusdam tamen terri merini un successiones & Jalja habent pascua vivunt per viginti annos & pariunt. That is to fay, Sheep may breed until they be eight year old, and if they be well kept until they be eleven, which time is for the most part the length of their days, although in some Countries upon the Sea coasts, they live till they be twenty year old, and all that time breed young ones, because they feed upon dry and falt pattures, and therefore Ariffolle alfo faith, that they bring forth young ones all the time of

The time of their copulation, as Pliny and Varro write, is from May till about the middle of August, and their meaning is, for the Sheep of those hot Countries. For in England, and other places shepheards protract the time of their copulation, and keep the Rams and Buyes shinder, till september, or Ottober, because they would not have their Lambs to fall in the cold Winter sealon, and the cold winter sealon. but in the Spring and warm weather: and this is observed by the ancient sheeping that if the strongest Sheep do first of all begin to engender and couple one with another, that it cheeping that it the strongest Sheep do first of all begin to engender and couple one with another, that it between the very happy and fortunate year to the flock but on the contrary. If the younger and meter sheep be first of all stirred up to lust, and the elder be backward and slow, it prelageth a pellient and

They which drink falt Water are more prone to copulation then others, and commonly at the third or fourth time the female is filled by the male. There is a great similitude and likeness the twixt Sheep and Goats. First, for their copulation, because they couple together at the fine time. Secondly, for the time they bear their young, which is five moneths, or a hundred and fifty days: also many times they bring forth twins like Goats, and the Rams must be alway to admitted as the Lambs may fall in the Second of the Country o mitted as the Lambs may fall in the Spring of the year, when all things grow sweet and green; and

when all is performed, then must the males be separated from the semales again, that so all the time they go with young, they may go quietly without harm.

In their conception they are hindered if they be over fat, for it is with them as it is among Mares and Horses, some are barren by nature, and others by accident, as by overmuch leanness or overmuch fatnels. Plutar.b maketh mention of an ancient custome among the Gracians, that they were wont to drive their Sheep to the habitation of Agener, to be covered by his Rams: And I know not whether he relate it as a ftory, or as a Proverb to fignifie a fruitful and happy Ramming time I rather incline to the later, because he himself saith in the same place, that regenor was a wise and skilful King, Master of many flocks, whose breed of Sheep was accounted the best of all that Nation and therefore either they fent their females to be covered by his Rams, or elfe they fignified a happy conjunction of the Rams and Ewes together. Pluny writeth, that if the right stone of a Ram be tyed Means to make or bound fast when he leapeth upon an Bwe, he will engender a male, but if the left stone be tyed; he the Ramsget

Near the City Paire there are two Rivers, one of them called Miliebus and the other Gearadrus, and males, the Cattle that drink of this water in the Spring time, do beget males, and therefore shepheards when they bring their Sheep and Goats to that River, they drive then to the farther fide of the River, because they would have more semales then males: for that vertue lyeth in one of the fides, but their Kine they fuffer to drink on that fide, because among their heards the male is best for Bulls and Oxen lerve them for facrifice, and to till the earth, and therefore the male in that kinde, but in all other the semale is more acceptable.

Both males and females are begotten as well by the vertues of waters, as by the vertue of the Rams, and likewise by the vertue of the winde: for when the North winde bloweth for the most part males are conceived, but when the South winde females: and therefore Aiffolle faith: In ad's milling timpore objervare siccis diebus habitus septentrionales, ut centra ventum gregem pascamus, & curs petiant eduntiatur pecus, at si særinæ generande sunt, austrinos status captare, ut eadem ratione matrices meaniur. That is to say, In the Ramming time you must observe the blowing of the Northern winde in dry days, and not only seed the slock against the winde, but also cause the Run to leap the Ewe with his face to the North : but if you would engender semales, then must you in like manner observe the South winde. Unto this experiment do Palladius, Ælianus, and Columella agree, and these things are necessary to be observed about the engendering of

Now after that the Ewe is filled by the Ram, the diligent shepheard must have as great regard wkeep her from abortment, or casting of her Lamb : therefore Ariffoth faith, if presently after copulation there fall a showre, or if when they are great with young they eat Wallnuts, or Acorns, they will cast their Lambs: and likewise if in time of Thunder the Ewe with young be alone in the field, the claps of Thunder will cause abortment; and the remedy thereof, for the avoiding of that mikher, is prescribed by Piny: Tonit-us (saith he) solitariis ovibus abortus inserunt, remedium est con-gigat em ut coitu juventur, that is, to call them together in times of Thunder, is a remedy against abortment. Therefore he requireth of a skilful shepheard a voice or whissel intelligible to the Sheep, whereby to call them together, if they be scattered abroad feeding, at the first appearance and note of thunder. It is also reported, that there are certain veins under the tongue of a Ram, the colour whereof do presage or fore-shew, what will be the colour of the Lamb begotten by them: for if they be all white, or all black, or all party coloured, such also will be the colour of it that

Ewes bring forth for the most part but one at a time, but sometimes two, sometimes three, and The yearing sometimes sour, the reason whereof is to be attributed either to the quality of the food whereof of Lambs. they eat, or elle to the kinde from which they are derived : For there be certain Sheep in the Or- Bathius. cades, which always bring forth two at one time, and many of them fix. There are also Sheep in blagnetia, and Africk, that bring forth twice in the year: And Ariffule in his wonders writeth, that the Sheep of Umbria bring forth thrice in a year, and among the Illyrians there are Sheep and Goats, that bring forth twice in the year, two at a time, yea sometimes three, or sour, or five, and that they nourish them all together, with their abundance of milk, and besides some of their milk is milked away from them. Egypt is so plentiful in grass, that their Sheep bring forth twice in a year, and are likewise twice lipped : so likewise in Mesopotamia, and in all moist and hor Countries.

Many times times it falleth out, that the Ewe dyeth in the yearing of her Lamb, and many times Albertus. they bring forth monsters : so also do all other Beasts that are multipara: betwixt a Goat and a Ram, 15a Mulmon begotten, and betwixt a Goat-buck and an Ewe is the Bealt Cinitus ingendered; and among the Rheitans many times there are mixed monsters brought forth, for in the hinder-parts they are Goats, and in the fore-parts Sheep: for Rams when they grow fitrong, old and wanton; leap upon the female Goats, upon which they beget such monsters, but they die for the most part immediately after the yeaning.

Sometimes wilde Rams come to tame Sheep, and beget upon these Lambs, which in colour and wooll do most of all resemble the father, but afterward when they bear young, their wooll be-Sinneth to be like to other vulgar Sheep: when the Ewe is ready to be delivered, fhe tra-Vaileth and laboureth like a Woman, and therefore if the shepheard have not in him some Midwives skill, that in cases of extremity he may draw out the Lamb when the members stick

Aristotle. Albertus.

Helps for the Sheep.

Of the Sheep.

cross in the matrix, or else if that be unpossible, because it is dead in the dams belly, yet to cut it out without peril and danger to the Ewe, in such cases the Gracians call a shepheard Em.

Caffody of Ewes and young Lambs encrease their milk.

Having thus brought the Sheep to their delivery for the multiplication of kinde, it then refleth to provide that the new born Lamb may be secured from Dogs, Woolfs, Foxes, Crows, Ravens, and all enemies to this innocent Beaft, and also to provide that the Ewe may render to her young one fufficient food out of her udder; therefore they must be well and extraordinarily fed. We have shewed already the use of Salt, and then also it is very profitable when the Bwe is newly delivered of her Lamb, for it will make her drink and eat more liberally. In the Winter time for the encrease of their milk, in flead of green paffures, and fuch other things as we have expressed, it is requisite to give them corn, and especially plenty of Beans.

For this cause some prescribe to be given unto their Sheep the herb Lanaria, which they affirm to be profitable to be given to encrease milk; somethe stone Galacites to be beaten to powder, and anointed upon the Ewes udder; and some prescribe to sprinkle water and salt upon them every

morning in the house or field, before the Sun rifing. But herein I leave every man to his own judgement, hoping it will not be offenfive to any, to relate those things before expressed, and resting in opinion, that both the food that is received inwardly, and also the Ointments that are applyed outwardly, will be sufficient means to procure abundance of milk in the Summer and Winter seasons.

Of the winterbling of ficep.

Palladius.

Pet. Crefcent.

Now therefore it followeth to entreat likewise of the Wintering of Sheep, for as there is more cost to keep them in cold weather then in warm, fo it doth require at our hands some discourse thereof. Then it behoveth you to provide for them warm folds and stables, whereof the Poet writeth in this manner:

> Incipiens, stabulis edico in mollibus berbam Carpere oveis, dum mose frondosa reducitur aftas : Et multa duram stipula filicumque maniplis Sternere subter humum; glacies ne frigida lædat Molle pecus scabiemq; ferat, turpeisq; podagras.

Whereby it is evident that the cold Winters do beget in Sheep divers and many disastes, and for that cause it was the counsel of a wife and learned man, that our Sheep should not be turned out to feeding neither in cold or warm weather, until the frost were dissolved and thawed from off

the grass and earth.

The Tarentine, Gracian, and Afian Sheep, were wont to be altogether kept in stables within doors, lying continually upon plancks and boards bored through, that so their precious fleeces might be the better fafe-guarded from their own filth and urine; and three times in the year they let them out of their stables, to wash them and anoint them with Oyl and Wine : and to save them free from Serpents, they burned in their stables, and under their cratches, Galbanum, Cedar-wood, Womans hair, and Harte-horns: and of these Tarentine and Gracian Sheep, Columella writeth in this manner: It is in vain for any man to store himself with those Tacentine Sheep, for they ask as much or more attendance and costly food then their bodies are worth; for as all Beasts that bear wooll are tender, and not able to endure any hardness; so among all Sheep, there are none so tender as the Tarentine or Grecian Sheep, and therefooe the Keeper of them must not look to have any playing days, nor times of negligence or fluggiffines, and much less to regard his covetous minde, for they are cattel altogether impatient of cold, being feldom led abroad, and therefore the more at home to be fed by hand; and if by covetouinels or negligence, one withdraw from them their ordinary food, he shall be penny wife, and pound foolish: that is, suffer a great loss in his cattel, for

Every one of them all the Winter long, were fed with three pintes of Barley or Peafe, or Beans three times a day, befide dryed Ewe-leaves, or Vine leaves, or Hay late mown, or fitches, or chaft. Besides there cannot be any milk taken from the dams, for at the first yearing there is no morethen to ferve the little or least Lambs, and after a few days, even while they smell and take of their dams belly, they were to be killed for want of fuck, that every Lamb which was to be preserved for breed might have two dams or Ewes to fuck, and fo the poor Ewe was forced to a double miferie; firsto loofe her young one, and afterward to lend her paps and milk to a ftranger. And moreover, they were forced to nourish more males then females, for that at two year old they were gelded or killed, to sell their beautiful skins to the Merchant, for their wool was most pretious, by reason that never or seldom than went change and an arrangement of seldom than went change and an arrangement of seldom than went change and arrangement of seldom than went change and arrangement of seldom than went change and seldom than went change and seldom than went change and seldom than the or feldom they went abroad to the fields. Their custody in the house from Serpents and other anyonances, is thus definited back.

novances, is thus described by the Poets:

faving from them a little meat.

Difce & odoratam stabulu incendere cedrum Galbaneoq; agitare graves nidore chelydros. Sape sub immotis prasepibus, aut mala tallu Vipera delituit, calumq; exterrita fugit, Aut tello affuetus coluber .-

In confideration whereof s and of all the pains about the houting of these render Sheep, the Poet teacheth the shepheard or Sheep-master to kill the Serpents, and dash out the brains of inakes. faying:

Cape Sama manu; cape robora pastor Tollentemq; minas, & Sibila colla tumentem :.

Concerning the ancient forms of their Sheep-stables, I finde this to be recorded by the ancients. The fashion of First, they made them low and not of any high or losty building, so thretching them out in length, these coats or and not in height, that it may be warm in the Winter time, for although there be no creature bet. flables. ter cloathed by nature then a Sheep, yet is there not any more impatient of cold, nor more apt to take harm thereby. It must not be over-broad, yet so as the Ewe and her Lamb may lie both together, and the breathing place not left open at the top of the house or the sides, for that will let in too much air, but at the door or porch of their entrance, and that very low, that fo the fresh air may quickly and easily come to their low heads and bodies, and also their breath the beeter avoid out or the Hable.

They also had a care to cover all the floor with straw or dry boared boards, or some such other matter, whereby they might stand continually dry and warm, and also clean and sweet, to the end they might not be annoyed in their own frandings; and therefore the floor was made flielving or falling low on the one fide, or elfe of hurdles like baskets to let out their urine, for they often make water : and these were often changed, cleansed, and turned. In this stable there ought to be divisions or partitions wherein in time of necessity and sickness, they may easily abide alone and be parted from the residue, and feed without annoyance of one another, and especially that one may not ride another, and during the time of the Winter, they did not let their cattel drink above oncea day.

And these were the cures of the Ancients about their flocks of Sheep. For upon them they The manner lived, they bought and fold, and herein also it is profitable to observe the ancient manner of their how incld bargains about these creatures: for when a man came and bought Sheep, he made this protestation bought and to the feller : Tanti funt mibi empta? To whom the feller answereth, funt: Then the buyer draweth fold sheep. his mony with these words; Sie illase oves, qua de re agitur, sanas telle effe uti pecus ovillum, quad relle samm est, extra luscam minam s. ventre glabro, neg; de pecore morboso esse, babereg; relle licere: hac si relle fieri respondes ? 🕳 e.

First, the Buyer faith. shall I buy these Sheep for thus much money? and so draweth his money, to whom the Merchant or feller answereth, you shall : Then faith the chapman or buyer again to hm, Do you promife to me, then that these Sheep are as sound as Sheep should be, without fault of winde or limb, without blindeness, without deafness, without pield bellies, not coming out of any infected flock; and fo as it shall be lawful for me to injoy them without all mens contradiction, lithelethings be true, then I will firike up the bargain: and yet doth not the feller change the property of his Theep, nor lofe his Lordship over them until the mony be paid. And hereupon it cometh to pais that the buyer may condemn the feller, if the cattel be not fo good as his bargain, or if he do not deliver them; even as the buyer is subject to the same judgement, if he do not deliver the price. And concerning thepheards, and cuffody of flocks I may adde a word or two more: First of

all for the number of the Sheep, how many may fafely be kept in every flock.

There is no need that I should give any rules about this business, for the Ancients were wont to The general fet one thepheard over a hundred rough or course woolled Sheep, and two shepheards over a hundiscipline of dred fine woolled Sheep: the common flocks were feaventy, or fourfcore, and the shepheard firepheards. that followed them, was charged to be both vigilant and gentle, and therefore his discipline was: Duti propier effe quam domino, & in cogendie, recipiendifque ovibus, adclamatione, ac baculo minetur, nec unquam telum emittat, neque ab his longius recedat, nec aut recubet, aut concidat, nam hist procedit, Stare debet, gwoniam grez quidem custodio officium sublimem celsissimamos oculorum, veluii speculam, desiderat, ut nege ladiores, O gravidas dum cuntiantur, nega agiles & fortas dum procurrunt, separati à cateria finat ; ne fur aut flia ballucinantem pastorem decipial , faith Collumella : He must rather be a guide unto them then a Lordor Master over them, and in driving them forward, or receiving them home after they have fragled, he must rather use his chiding voice, and shake his staffe at them, then cast either stone or dart at them : neither must be go far from them at any time, nor sit down, but stand still, extept when he driveth them, because the flock desireth the direction of their Keeper, and his eyelikea lofty watch-tower, that so he suffer not to be separated a sunder, either the heavy Ews great with young, because of their slow pace, nor yet the light and nimble ones which give suck, and are delivered of their young, which are apt to run away, lest that some ravening beatt or thief deceive the lottering shepheard by taking away from him the hindmost or formost. There may also be more in a flock of Sheep then in a flock of Goats, because the Goats are wanton, and so disperse themselves abroad, but the Sheep are meek and gentle, and for the most part keep round together: Yet it is better to make many flocks then one great one, for fear of the pessilence.

In the flory of the Dogs we have shewed already, how necessary a shepheards Dog is to the flock to defend them both from Woolfs and Foxes, and therefore every shepheard must observe thole rules there expressed, for the provision choice, and institution of his Dog; and to conclude this discourse of the shepheard, when the Lambs are young he must not drive their dams far



The History of Four-footed Beasts.

to patture, but feed them neer the Town, Village or House, and his second care must be to pick and cull out the aged and fick Sheep every year, and that in Autumn of Winter time, left they die and infect their fellows, or left that the whole flock do go to decay for want of renewing and and inject their removes, or reference whose full regard that when one is dead, he supply the place with one or two at the leaft, and if he chance to kill one at any time for the houshold, the counfel of Antiphanes is profitable to be followed; Illas tantum maltare debes oves ex quibus nullus amplius frudus, vel cafei vel velleris, vel lacile, vel agnorum perveniet. That is, to kill those Sheep from whom you can never expect any more profit by their Lambs, Milk, Cheefe, or Fleeces.

Of the diseases of Sheep, and their causes in general.

Of the difeases TN the next place it is necessary for the wife and discreet shepheard to avoid all the means whereby the health of his flock should be indangered, and those are either by reason of their meat and food that they eat, or else by reason of natural sicknesses arising through the corruption of bloud. and the third way is by the biring of venemous beafts, as Serpents and Wolves, and fuch like; and fourth way, scabs, Gowts, swellings, and such like outward diseases.

of venomous meats or herbs unto Sheep.

Here is an herb which the Latines call Herba Sanguinaria, Pilosella, Numularia, and by the Germans and English cald Fenugreek, and by the French because of the hurt it doth unto Sheep, they use this circumscription of it : L'berbe qui tue les brebis, The herb that destroyeth Sheep. It is called also Serpentine, because when Snakes and Adders are hurt therewith, they recover their wounds by eating thereof, when a Sheep hath eaten of this herb, the belly thereof twelleth abundantly, and is also drawn together, and the Sheep casteth out of his mouth a certain filrhy spume or froath, which smelleth unfavourly, neither is the poor beast able to escape death. except presently he be let bloud in the vein under his tail next to the rump, and also in the upper lip. yet is this herb wholesome to all other cartle except Sheep alone; wherefore the Shepheards must diligently avoid it. It is a little low hearb, creeping upon the ground with two found leaves, not much unlike to Parsley, it hath no savour with it, or smelleth not at all, the flower of it is pale and imelleth ftrong, and the ftalk not much unlike the flower. It groweth in moift places, and near Hedges and Woods.

If in the Spring time Sheep do eat of the dew called the Hony-dew, it is poylon unto them, and they die thereof : Likewife canes in the Autumn do make their belly swell unto death, if they drink presently after they have eaten thereof, for that meat breaketh their guts afunder. The like may be faid of Savine, Tamarisk, Rhododendron, or Rose-tree, and all kindes of Henbane.

The female Pimpernel doth likewise destroy Sheep, except assoon as they have eaten of it, they meet with the herb called Ferus-oculus, Wilde-eye; but herein lyeth a wonder, that whereas there are two kindes of this herb, a male and a female, they should earnestly defire a male, and eagerly avoid a female, feeing that both of them have the same taste in the palat of a man, for they taste like the raw roots of Beets.

There is an herb in Normandy called Duna, not much unlike Rubarb, or great Gentian, but narrower leaves, and standing upright, the nerve whereof in the middle is red, and it groweth about the waters, and therefore I conjecture it may be Water-forrel, or Water-planton, whereof when Sheep have caten, they fall into a disease called also Duna, for there is bred in their liver certain lit. tle black Worms or Leeches, growing in small bags or skins, being in length half a finger, and so much in breadth, wherewithall when the Beaft is infected, it is uncurable; and therefore thereis no remedy but to take from it the life : and that this is true, the Butchers themselves affirm, how many times they do finde such little worms in the Sheeps liver, and they fay, they come by drinking of Fenny or Marshy-water. And to conclude, there is a kinde of Pannick also, whereof when Sheep have eaten it deltroyeth them, and there be other herbs which every common thepheard knoweth are hurtful unto Sheep; and the Beaft it felf, though in nature it be very fimple, yet is wife enough to chuse his own food, except the vehement necessity of famine and hunger causeth him to ext poyfoned herbs.

In cases when their bellies swell, or when they have worms in their belly which they have devoured with the Herbs they eat, then they pour into their bellies the urine of men, and because their bellies presently swell and are pussed out with winde, the shepheards cut off the tops of their ears, and make them bleed, and likewife beat their fides with their staff, and so most commonly they are recovered. If Sheep chance to drink in their heat, so as their grease be cooled in their belly, which Butchers do sinde many times to be true, then the sheepheard must cut off half the Sheep and if it bleed the Book Call bear and it bleed the ear, and if it bleed the Beaft shall be well, but if it bleed not, he must be killed and eaten, or ele he will starve of his own accord. If at any time a Sheep chance to devour a leach, by pouring in Oyl into his throat, he shall be safe from danger.

. D raid for all refer. Of the Colds of Sheep.

tinia as Of the Sheep.

CHeepare known to be subject to cold, not only by coughing after they have taken it, but also by their strength before they take it; for the shepheards do diligently observe, that when any frost or ice fallest upon a Stieep; wif he endure it, and not shake it off, it is a great hazard but the fame Sheep will die of cold, but if he thake it off, and not endure it, it is a fign of a firong, found and healthy constitution and Likewise for toknow the health of their Sheep; they open their eves. and if the weins appear red and small, they know they are found; but if they appear white, or else red and full; they know they are weak, and will hardly live out Winter or cold Weather : also when they are raken in their hands, they prefs their back bone near the hips, and if it bend not they are found and firong, but if they feel it bend under their hand, they hold them weak and feeble; Likewise if a man take them by the head or by the skin of the neck, if he follow him easily when he draweth him, it is a fign of weakness and imbecillity, but ifit doth itrive, and follow with great difficulty, then it is a token of health and foundness.

culty, then it is a token of health and foundness.

The true original of Scabi is either as we have faid already, leanness or else cold, or wet, or The original wounds in the fielh by clipping or to conclude, by the hear of the Bealt in Summer not wathed cause of scale. off, by thorns and prickings of bushes, or by sitting upon the dung of Mules, Horses, or Asses, Now when this first of all beginneth, it is easterfor, the shepheard to observe by these signes and tokens, for the tickling or itching humor, lying betwixt the skin and the flesh, causeth the poor Sheep either to bite the place with his teeth, or to foratch it with his horn, or to rubit upon a tree or wall, or if he cando none of thefe, flamp hard upon the ground with his fore-feet, for which it is good presently to separate the Sheep so affected from the flock. The description and cure whereof is thus expressed by Wirgil: wie he may be a minimum to

Impir mes tentat scabies, ubt frigidus imber Altins ad vitum per fedit; & borrida cano (100) Bruma gelu : vel oum tonfis villetus adbefit Sudor. & birfute (equerum corpora vepresit ... ! Dulibus ideiro fluviis pequs omie magistri Pafundunt, udifas aries in gurgite villis Merfatur, miffufq ; fecundo defluit amni. Aut tonfum trifti contingunt corpus amurca;

Et spunias miscent argenti; vivage sulpbura? Ideafaspices, & pingues unguine ceras, Scillamq; helleborofq; graves nigrumq; bitumen. Non tamenulla magis profens fortuna laborum eft, Quam fi quis ferro potuit rescittuete summum Ulceris of a alitur vitium vivita; tegendo. Dum medicas adbibere manus ad vulnera pastor Abnegat,----

which may be Englished in this manner: When the poor Sheep through wet showers, cold Winter, Summers sweat, or pricking of thorns, doth incur the filthy disease of scabs, then it concerneth his mafter to wash him in sweet Rivers over head and ears, yea to cast him in to swim for his own life, or eleto anoint his body after it is clipped with the spume or froth of Oyl, and of Silver with Brimflone, and foft Idean Pitch, with Wax, Hellebore, Black-earth, or the flesh of Shrimps; or if it be possible to cut off the top of the wound with a knife. the Residence of the ending of the

Of the Scabs of Sheep, the first remedy.

"His disease the French men call Letac, and of all other it is one of the most contagious, for our English proverb justifieth's one scabbed Sheep infecteth a whole flock, and Textor writeth thus of it; Over frequentius quam ullum aliud animal infestantur scabie, quam facit macies, ut mattem inopia cibi, buic morbo nist occurratur unica totum pecus coinquinabit, nam oves contagione vexantur. That is to say, Sheep are more oftentimes infected with scabe then any other creature, whereinto they fall through leanness, as they fall into leanness through want of food; and therefore if a remedy be not provided for this evil, one of them infected will defile all the refidue, for Sheep are subject to contagion: for remedy whereof in France they use this medicine : First of all they shear the Sheep, and then they mingle together the pure froath of Oyl and water; wherein Hops have been fod, and the kes of the best Wine, and so let it soak in two or three days together; afterwards they wash them in Sea water, and for want of Sea water in falt water; and this medicine is approved, whereby both sand tikes are removed from the Sheep, and also the wooll groweth afterwards better then event did before; but it is better if a man can cure them without thearing then by thearing, as Vem writeth; and furthermore to wash Sheep oftentimes with this medicine, doth preserve them from feabs before they be infected : and others adde unto this medicine little flicks of Cypresswood foked in water, and fo wash them therewith; some again make another medicine of Sulphure or Brimstone, Cypress, white Lead and Butter, mingled all together, and so anoint their Sheep therewith. Some again take earth which is as foft as dirt, being fo fortned with the stale of an Ale, but evermore they shave the scabbed place first of all, and wash it with cold or stale urine, and generally in Arabia they were never wont to use other medicine then the gum of Cedar, wherewithall they purged away by Ointment all feabs from Sheep, Camels, and Ele-

Of the Sheep.

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phants: but to conclude, there is no better medicine for this evill then Urine, Brimstone and Oyl as Diophones Writeth.

Another medicine for the Scabs.

Ake the less of Wine, the froath of Oyl, white Hellebore mingled with the liquor of fod Hops, also the juyce of green Hemlock, which is expressed out of the stalk before it hath feed, after it is cut down and outlinto an earthen vessel with any other liquor mingled, with seed, after it is cut down and put line and an antiped, with feorched falt, fo the mouth of the wester being made up close, fet it in a dunghill a whole year torched lait, 10 the mouth of the watch the vapour of the dung, then take it forth, and when you together, that fo it may be concorted with the vapour of the dung, then take it forth, and when you will use it, warm it, first of all scraping the ulcerous or scabbed part with an Oyster shell, or elle with a sharp pumice stone, untill it be ready to bleed, and so anoint it therewith:

Another medicine of the fame.

Take the froath of Oyl fod away to two parts, I mean three parts into two, put thereinto the fale urine of a man, which hath been heated by casting into it hot burning Oyster shels, and mingle a like quantity of the juyce of Hemlock, then beat an earthen pot to powder, and infuse a mingie a like qualities of fived or feorched falt, all which being preferved together, do pinte of liquid Piech and a pinte of fryed or feorched falt, all which being preferved together, do cure the scabs of Sheep so often as they are used. ेक मैच्या स

Another medicine.

gought see althogoddau is

A Drink being made of the juyce of Hops, and the herb Chamælion, and given unto them cureth them. Likewife the same being sod with the roots of black Chamælion, and anointed warm upon the place, according to Diofeorides, have the fame operation: Likewife Pin writeth, that warm upon the place, according to Spirit water alone, either taken out of the Sea, or made by art, and the scabs of Sheep may be cured by falt water alone, either taken out of the Sea, or made by art, and for a funch as there is great danger in the decoction thereof, left that the water overcome the falt, or the Salt overcome the water, he prescribeth a mean how to know it, namely the equal and just temperament thereof, for (faith he) if it will bear up an Egge then it is well tempered; fo that the Egg will swim and not fink, which you shall find by addition of equal, and just quantity of water and Salt, that is, two pintes of water, a pinte of Salt, and so less to less, and more to more But if there be any bunch or great scab which covereth any part of the skin, then open the stable and built, and pour into it liquid pitch and scorched sale; and thus much for the disease of the scabs problem.

Of the Holy fire which the Shepheards call the Pow, or the Blisters, or Saint Anthonies fire.

'Mis evill is uncurable, for it neither admitteth medicine nor refecation by knife, and therefore whenfoever a Beaft is infected therewith, it ought presently to be separated from the refidue of the flock, for there is nothing that spreadeth it self, more speedily : whealoever you adventure to apply any thing unto it, it presently waxeth angry, and perplexeth the whole body except it be the milk of Goats, and yet my Author speaketh thus of it : Quod infusium velet, ut blandtatur, igneam sevitiam, different magin occisionem gregis, quam probibens. That is, It seement to close with raging fire, as it were to flatter it a little, rather deferring the death of the Bealt, then doing away the disease. It is therefore prescribed by the most memorable Author of all the Egythans, that men do oftentimes look upon the backs of their Sheep to fee the beginning of this fickness, and when they finde a Sheep affected herewith, they dig a ditch or hole fit for him at the entering in of the Sheep coat or stable, wherein they put the Sheep alive with his face upward and back downward, and cause all the residue of the flock to come and piss upon him, by which adion it hath been often found (as Columella writeth) that this evil! hath been driven away, and by no other means.

of the Warts, and Cratches of Sheep.

His disease is called by the vulgar shepheards the Hedghog, and it doth annoy the Sheep two manner of ways; First, when some gauling or matter ariseth upon the paring of the hoof, or elfe a bunch arise in the same place having thair growing in the middle like the hair of a Dog, and under that a little worm, the worm is best drawn out with a knife, by cutting the top of the wound, wherein must be used great wariness and circumspecteion, because if the worm be cut asunder in the wound, there issueth out of her such a venemous pussulate matter, that poysoneth the wound, and then there is no remedy but the foot must be cut off. But the wound being opened, and the wom taken out alive, prefently with a Wax-candle you must melt into it hot burning fewer, and if therebe no bunch but only scabs, take Allum, liquid Pitch, Brimitone, and Vinegar, mingled all together, and apply it unto the wound, or elfe take a young Pomgranate before the grains grow in it, and bake it with Allum, casting upon it Vinegar, sharp Wine, and the rust of Iron fryed all together.

of the Falling-fickness.

T cometh to passe sometimes that Sheep are insected with the Falling-lickness, but the cure hereof can never be known, nor yet the sickness well till the beast be dead, and then Tas Hipportage writeth) by opening of the brain it will evidently appear, by the over great moiltness thereof.

of the pains in the Eyes.

T is reported by Theophrasius and Pliny, that for clouds and other pains in the Eye of a Sheed. horned-poppy and Chamelia are very wholfome.

Of Phleame in Sheep.

Or the Remedy of this Disease, take Penyroyal, Marjoram, or wilde Nep made up together Hin wool, and thrust into the Nose of the Sheep, there turned round untill the Beast begin to neeze, also a stalk of black Hellebor boared through the ear of the Sheep, and there tyed fast for the force of four and twenty hours, and then taken out at the same time of the day that it was put in, by Plin and Columella is affirmed to be an excellent remedy against the Phlegm.

of the swelling in the Fams.

Here is sometimes an inflammation or swelling in the Jaws of Sheep, which the Latins call I Tonfile, coming by reason of a great flux of humors from the head unto that place, which may be cured two manner of wayes, first, by incision or opening the skin where the bunch lyeth, whereby all the watery tumors are evacuated, and the Beaft cured; or else if through the coldnesse of the weather or some other accident you list not to cut the skin, then annoint it with liquid Pitch, prepared in such manner as is before expressed for the Scabs, by operation whereof, it will be dissolved and dispersed. When this evill ariseth in the beginning of the Spring, many times it is ared without all remedy, because the Beast for the greediness of the lweet grade stoopeth down ber head, and stretcheth her neck by which the straining and sorenesse of her jawes and throat departeth, and this ficknesse in a sheep is like the Kings-evill in a man. There be some that cure it byputting falt among the meat of these Beasts, or by Juniper berries, and Harts-tongue leaves baten to powder.

For the Cough, and pain in the Lungs.

Ollepherds for these diseases do take the powder of the root of Foal-soot, and mingle it with Osak, so give it unto the Sheep to lick, whereby they are perswaded that the Lungs of the Beast are much comforted and strengthned, and furthermore against the Cough, they take blanched Almonds, and beat them to powder, and so tempering in them two or three cups of Wine, do insuseit in at the Sheeps Nostrils, and likewise Vervine which is called a kinde of Germander. but fallely, because it hath no good smell, is given by shepherds at this day unto their Sheep against the Cough.

Of lighing and shortness of breath.

Or Sheep that are affected with much fighing, they use to hore a hole with an Iron through their ears, and remove the Sheep out of the place where they feed to some other place, and if it come from the fickness of the Lungs, then the herb called Lungwort or Creswort, is the most present remedy in the World: If the root thereof be drunk in water, or a piece thereof tyed under the Sheeps tongue, or (as Cellie faith) give unto it as much Vinegar as the Beaft can endue, or half apoint of a Mans stale urine warmed at the fire, and insused into the Nostril with a little born, this allo is a remedy against Flegm in the Summer time.

Of the loathing of Sheep; and encreasing of their stomach.

I fat any time the Sheep for sake his meat, then take his tail and pull off from it all the Wool; Lasterwards bind it as hard as ever you can, and so he will fall hard to his meat again : and Pliv affirmeth, that the same part of his tail which is beneath the knot will die after such binding, and never have any sense in it again.

of the Fluxes of Sheep, and loofeness of the belly.

Por this disease the Shepherds take no other thing but the herb Tormentilla, or Set-soyl, where withall they stop all manner of laxes, but if they cannot get the same herb, then they take withan they more all manner of hazing increased their thirit, they give unto them black Wine. whereby they are cured.

of the milt of Sheep.

TN April and May, through the aboundance of thick groffe bloud, the Milt of Sheep is flopped and filled, then the Shepherds will take two of their fingers, and thrust them within the Noffrils of the Sheep, there rubbing them untill they make them bleed, and so draw from them as much bloud as they can.

of the sickness of the Spleen.

Prorasmuch as a Horse, a Man and a Sheep, are troubled with the same diseases, they are also be cured with the same remedies, and therefore Spleen-wort given unto Sheep, as to a Min and a Horse (as we have already expressed) is the best remedy for this Malady.

of the Fevers of Sheep.

Sometimes a shaking rage through an incensed and unnatural heat of the bloud in the Sheep begeteth in him a Fever, the best remedy whereof is to let him bloud, according to these Verses;

Quinetiam ima dolor babantum lapsus ad ossa, Cum furit, atq; artus depalcitur arida febris : Profuit incensos aftu avertere : & inter Ima ferire pedis falientem fanguine venam, Quam procul aut molli succedere sepius umbre

Videris, aut summas carpentem ignavius berbas. Extremamq; fequi, aut medio procumbere campo Pafcentem, o fera folam decedere noti. Continuo ferro cuipam compesce : priusquam Dira per incautum ferpat contagio vulgusi ;

In which Verses the Poet defineth the signes of this disease and the cure. The signes he saith are folitariness, and a careless feeding, or biting off the top of his meat, following always the hindmost of the flock, and lying down in the middle of the field, when others be a feeding, also lying alone in the night time, and therefore he wisheth tolet them bloud under the pastern or ankle bone of their foot, but by often experiment it hath been proved, that to let them bloud under theeyes or upon the eares, is as availeable as in the legs; but concerning the Fever we will say more in the discourse of the Lambs.

of the Pestilence or Rottenness of Sheep.

His fickness first of all cometh unto Sheep out of the earth, either by some earthquak, or I else by some other Pestilent humor corrupting the vitall spirit : for Seneca writeth, that after the City Pompeit in Campania was overthrown by an Earthquak in the Winter time, there followed a Pestilence which destroyed six hundred Sheep about that City in short time after, and this he faith did not happen through any natural fear in them, but rather through the corruption of water and air which lyeth in the upper face of the earth, and which by the trembling of the earth isforced out, poyloning first of all the Beatls because their heads are downward and feed 'upon the earth; and this also will poyson men if it were not suppressed and overcome by a multitude of good air which is above the earth. It were endlesse to describe all the evils that come by this disease, how some consume away by crying and mourning, filling both fields and hils with their lamentations, leaving nothing behind them, no not their skins or bowels for the ule of Man: For the cure whereof, First change the place of their feeding, so that if they were infested in the woods or in a cold place, drive them to the hils or to funny warm fields; and fo on the contrary, if in warm places and element air, then drive them to more turbulent and cold pastures: remove and change them often, but yet force them gently, weighing their fick and feeble effate, neither fuffering them to die through lazines and idlenes, nor yet to be oppressed through overmuch labour. When you have brought them to the place where you would have them, there divide them afunder, not permitting above two or three together, for the difeale is not fo powerful in a few as in a multitude and be well affured that this removing of the air and feeding is the best Physick. Some do prescribe three leaved graffe, the hardest roots of Reeds, fand of the Mountain, and such thanks the barbe for the second graffe, the hardest roots of Reeds, fand of the Mountain, Herbs for the remedy of this; but herein I can promise nothing certain, only the Shepherd ought of entimes to give this unto his Sheep when they are found. I will conclude therefore this discourse of the Pestilence with the description of Virgil;

Balatu pecorum, & crebris mugitibus amnes. Arentefq; fonant ripe cellefq; fupini James catervatim dat Bragem ; atq: aggerat ipfis In Stabulio , turpi di lapla cadavera tabo. Done bumo regere, ac foveis abscondere discunt. Nem neg; erat coriis ufut, nec vifcera quifquam Aut undie adolere potest, aut vincere flamma.

Neo tondere quidem morbo, illuvieq; perefe Vellera, nec telas possunt attingere putres. Verum etiam invilos fi que tentarat amillus Ardentes papule, atq; immunduo olentia fudor Membra sequebatur : nec longo deinde moranti Tempore, contactos artus facer ignis edebat.

It is reported by John Stowe, that in the third year of Edward the first, and in Anno 1275. there was a rich man of France, that brought a Sheep out of Spain (that was as great as a Calf of two vear old) into Northumberland, and that the same Sheep felt rotten, or to be infected with the Pellilence, which afterward intected almost all the Sheep of England: and before that time the Pestilence or rottennels was not known in England, but then it took fuch hold, and wrought fuch effects, as in never was clear fince, and that first Pestilence gave good occasion to be remembred, for it continued for twenty and fix years together. And thus much for this difease of the Pestilence caused in Engage land for the most part in moist and wet years.

Of Lice and Tikes.

TFeither Lice or Tikes do molest Sheep, take the root of a Maple tree, beat the same into powder, and feethe it in water, afterwards clip off the wool from the back of the Sheep, and powrethe faid water upon the back, untill it hath compassed the whole body : some use for this purpole the root of Mandragoras, and some the roots of Cypresse, and I finde by good Authors that all of them are equivalent to rid the Sheep from these annoyances: To conclude therefore the discourseof Sheeps diseases, it is good to plant near the Sheep-coats, and pastures of Sheep, the herb Aliffin, or wilde Gallow-graffe, for it is very wholesome for Goats, and Sheep; likewise the flowers of wormwood dryed and besten to powder given unto Sheep with Salt, doth asswage

all inward diseases and pains, and also purge them throughly.

The juice of Centory is very profitable for the inward diseases of Sheep, and likewise the sowers of Ivv. the Hoom tree hath four kinds of fruit; two proper, the Nut, and the Grain two imoroper, the Line, and Hiphear, this Hiphear is very profitable for Sheep, and it is nothing else but a confection made out of the barks of the Hoom tree : the word it felf is an Arcadian word, figuifying no other thing then viscom and fielis. Sheep also delight in the branches of Maiden-hair. and generally the Wool of Sheep burned to powder and given them to drink, is very profitable for all their inward difeases. And thus much shall suffice to have spoken of the several infirmities and skinesses of Sheep, which I desire the English Reader to take in good part, wondering very much sthe manifold wits, and stirring pens of these dayes, wherein I think our times may be compared to the most flourishing times that ever were fince the worlds beginning; yet none have adventured to apply their times and wits for the explication of the feveral licknesses of Sheep and Cattle.

I know there are many Noblemen, Knighte and Gentlemen of the Land, and those also which arevery learned, that are great masters of Sheep and Cattle, and I may fay of them as the Prophet David faith : Their Onen are ftrong to labour, and their Sheep bringeth forth thousands and ten thousands in their fields: Whereby they are greatly inriched, and yet not one of them have had so much commiscration, either cowards the poor Cattle, in whose garments they are warmed, or Charity to the World,

For the better direction to maintain the health of these creatures, as to publish any thing in writing for the benefit of Adams children, but such knowledge must rest in the breasts of filly Shepherds; and for the masters, either they know nothing, or else in strange visitation and mortality of their Cattle, they ascribe that to Witchcraft and the Devill, which is peculiar to the work of nature.

Horfes, Dogs, and almost every creature, have gotten favour in Gentlemens wiss, to have their natures described, but the filly Sheep better every way then they, and more necessary for life, could never attain fuch kindnesse, as once to get one page written or indited for the faregard of their natures. I do therefore by these presents from my foul and spirit, invite all Gentlemen and men of learning, non only to give their mindes to know the defects of this beaft, but also to invent the best remedies that nature can afford, for it is a token of highest mercy unto brute beasts to feed them when they are hunger, and to recover them when they are fick.

Cumida and Varre two great Romens and such as had attained to some of the greatest place of the Common-wealth, being men of excellent with and capacity, yet had their names been forgottenand they never remembred, if they had not written of ruftick and countrey matters, and it is no little honour unto them to have left that behind them in Print, or writing, which themfelves had observed from following the Blough. Therefore it stall be no diffrace for any man of what worth foever to beltow his wite upon the Sheep a for certainly it is no leffe worthy of his wit, then it is of his teach ; and how necessary it is for the incurishment of man; we all know to this day, and befides there is nothing that formsguifyeth our English Nation as the price of our Wool

Of the Sheep.

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They on Lines vent

in all the kingdoms of the World. But what account the antients made of Sheep, I will now in all the kingdoms of the vyorid. But what and Lords were Shepherds, and therefore you tell you; for their greatest men both Kings and Lords were Shepherds, and therefore you which succeed in their places shall bestow much lesse labour in writing of Sheep then they did in which succeed in their places man believe that their antient money, and it is reported of Man-keeping t with the picture of a Sheep they stamped their antient money, and it is reported of Mankeeping t with the picture of a sneep they maintee earth, in token of his blind thankfulness to God, drabulm, that having found a great treasure in the earth, in token of his blind thankfulness to God, drabulm, that naving found a great treature in the Carlot, another of Silver, and a third of Braffe, did dedicate three pictures of Sheep to June, one of Gold, another of Silver, and a third of Braffe, did dedicate three pictures or Sheep to Jano, one of the lawes to be Oxen and Sheep; and no Man and befides the antient Romans made the penalties of the lawes to be Oxen and Sheep; and no Man might name an Ox untill he had named a Sheep.

ight name an Ox untill he nad named a sneep.
Among the Troglodytes they had their Wives common, yet their Tyrants had lawes to keep their Among the Troglodytes they had their wives common, yet their Tyrants had lawes to keep their Among the Trogrammes they had their talgreat penalty for the Adultery of their wife, if the Adul-

terer payed them a Sheep.

rer payed them a sneep.

The Poets have a pretty fiction, that Endymion the Son of Mercury fell in love with the Moon, The Posts have a pietry liction, and that therefore he went and kept Sheep; afterward the Moon fellin love who delpifed him, and that therefore he went and kept Sheep; afterward the Moon fellin love who delpited nim, and that therefore he went and kept disciplination and the moon tellin love with his white Sheep, and defired some of them, promising to grant his request; if he would with his white Sheep, and defired some of them (as Proba writeth) divided his flock into two parts, gratifie her choice: whereupon the wife man (as Proba writeth) divided his flock into two parts, gratine ner choice. Whereupon the which had the courier Wool, and the blackeron the other fide which the white the whiter on the one side white white ones and granted him her love, whereupon Virhad the finer Wool, so the Moon chose the white ones and granted him her love, whereupon Virhad the finer Wool, so the Moon chose the white gil thus writeth;

Pan munere niveo lune captum te Luna fefellit.

It may appear also in what great regard Sheep were in antient time; for that their Priess made holy Water and facrifices for their fanctification, whereof I finde these relations in Gnalmade noisy vyater and later the solution of Sheep there was another manner of landifying dw, Virgil, and others. At the luftration of Sheep there was another manner of landifying then at other times, for the Shepherd rose betimes in the morning, and sprinkled his Sheep all then at other times, for the Suephers round about the fold, with Sulphur, Saville, Lawrell, over with Water, making a perfume round about the fold, with Sulphur, Saville, Lawrell, over with viace, maining holy verses, and making sacrifice to the God Part, for they did believe that by this lustration the health of their Sheep was procured, and all confuming diffales

It is reported that when Sheep of ftrange colours were fprinkled with this water in figurated great happiness to the Princes of the people, and they were gifts for the Emperory differenced by Virgil made these Verses; driven away.

Iffe sed in pratie aries jam sueve rubente and guid accompanies and in the second guidance and guid and second second second sed and second se all thereinward difficient. And the materials of the company

When men went to receive answers of the Oracles, they flept all higher the skine of theep. There was a Noble facrifice among the Pagans called Hecatombe, wherein were facrificed at one with the hundred Sheep at a hundred several Altars.

It is reported of King Tofias, that he facrificed at one time twelve hundred Osen and right and thirty hundred Sheep; fo great was the dignity of this Beaft, that God himself plated in the death thereof one part of his worfhip: and whereas it was lawful among the Heldlers to make their facrifices of Sheep, Goats; Swine, Oxen, Hens, and Geefe; they made refrontly that the Lamband the Kid was best of all, for that God was not pleased with the quantity, the with the quality of the facrifice. The antient Egyptians for the honor of Sheep did neither eat nor fatilite

quality of the lacrifice. The antient Egyptians for the honor of Sheep? did Heither eat how them, and therefore we read in holy Scripture; that the Ifnactive can abouits to the Egyptians, because they both killed, and sacrificed Sheep, as all Divines have declared. If the Egyptians, because they both killed, and sacrificed at the Altar, was easiled away by King There is a noble story of Clittue who when he sacrificed at the Altar, was easiled away by King Alexander, and therefore he lest his sacrifices and went to the King, but three of the sacrifices and went to the King, but three of the sacrifices and went to the King, but three of the sacrifices and went to the King, but three of the sacrifices and went to the King, but three of the sacrifices and sacrifices and very much wonder (and that not without cause) for he called together all the Williams and Sooth-savers to know what that prodict did foreshew whereas they generally adjusted and Sooth-fayers to know what that prodigy did foreshew, whereunto they generally allowed that it did foreshew some fearful events to Clims, for as some as the Sheep which by spontant were dead, that is, ready to die, did follow him that the presence of the king, in the there were avoid a violent death; and so afterwards it came to passe if or allowed with him, because (e.g., is find by bad sailed constant to the product of the king.) pleased with him, because (asit is faid) he had railed on him in his drankenness, after the structure commanded him to be flain, and thus we see how divine things may Be collected from the ratures of Sheep. These things are reported by Plurarch and Pausanias: a arrisen and a collection of the collection of the

Another note of the dignity of Sheep, may be collected from the culton of the limited the When they went to the wars they drove their Goats and their Slicep bufore them, to the month that before they joyned battle they might make facrificet when Gods where them, to the intermediate before they joyned battle they might make facrificet where Gods where were write by the lead the way for the Sheep, for they were drove for holds wind therefore they were write by the shift of the wolves for upon the Holds, and yet could not their ravening nature, they have their ravening nature, they have the Sheep, and delipoyed the Gods will find the first have they to be recorded because the God by God b thy to be recorded, because that God by such an example among the Heather Pagest, and and the frate his love unto the good in sparing the Sheep, and his harred unto the wicked in deal bridge to Goats, and therefore he reserved the Sheep to his own Altania.

milet. cs. a.c. the milet world the gout, granding and badd brown and committee the control of the good of the control of the hands onto though Hug caff in Hibila 10 Bun. and bettern Migrarum multo pecudium te famuine ducet. o Sell and Low modil L.

To Jupiter and to the Sun, they were wont to facrifice white Sheep or Lambs, but to kind and to the Earth, they sicrificed black Sheep or Lambs in token of deadholfe: Therefore Tibelless writeth; if the same of the same of

Interes higras pecudes probhitite Diti.

And Virgli faith;

Duo nigras pecudes, es pritha piacula funto.

clay 01 W. / :

When the Greoians sent their spies to the tents of the Trajans, to discover what order, strength, and discipline they observed. Nelor and the ancients of Greece vowed unto the Gods for every one of the Captains a several gift, that was, Oh melatinan, thelps by persons; that is, a black Sheep great with youngs the reason whereof is given by the Scholing they vowed (such is, and a Sheep great with young because of good fortune, for they sped well in Troy. In Apollogia there were certain Sheep that were dedicated to the Sun, and in the day time they fed neer the river in the best pasture, being lodged every night in a goodly spatious cave neer the City, over whom the greatest men both for wealth, strength, and wit were appointed every night to watch by turns for their better safegard, and the reason of this sustody, and the great account made of these Sheep, was for that the Oxide had commanded the Apollonian; to do so unto them, and make much of them. Afterwards Evenim a noble man among them keeping watch according to his turn, fell alless, so that these core of the said Sheep were killed by Wolves; which thing came in question among the Herodous. combon Magistrates to know the reason of that fact, and how it came to pass, whether hy negligators by some other violent incursion: Evenim being sho wayes able to defend it, was condemned to have a third world so that fact on the bounds of the light with this they on a more at a gare or By ablie other violent incurion: Evenim being no wayes able to defend it, was concerning to have both this eyes put out; that to be might be judged never more worthy to fee the light with those yes, which would not wake over their charge, but wink and fleep when they should have broopen. And to conclude, I will but add this one thing more, that whereas the Egyptians worshiped the Sheep for a god, God permitted the same unto the Jews to be eaten among common and put the speep for a god, Sou permitted the same unto the Jews to be eaten among common and valuar meats, and also to be burned at the Altar for sacrifice; and whereas the said Egyptians did not only ear but sacrifice swines flesh. God himself did forbid his people that they should never eat or tast of swines flesh as an abominable thing; by which he signifieth how contrary the precepts of men are to known laws, for that which he forbiddeth; they allow, and that which they allow, he so be dethy and therefore how far the people of God ought to be from superstition, and from the traditions of men, is most manifest by this comparison, for that was never sanctified that came not, into the Temple, and that was never lawful which was not approved by God: and those things which in his law have greatest appearance of cruelty, yet are they more just and equall then the most indifferent inventions of men, which seem to be stuffed out with mercy, and gilded over with

And these things most worthy Readers, I have thought good to express in this place for the digni-ty and honorable account which the greatest men of the world in former times have made of Sheep. and thereby I would incite and flir you up, if it were but one noble spirited karned many which is furnished with wit, means, and opportunity, to dive and pierce into the fecrets of English Sheep, and Shepherds, and to manifest unto the world, the best and most approved means and medines, for the propulfing and driving away of all manner of difeafes from those innocent profitable brafts, and for their confervation in all manner of health and welfare.

I am forry that our times are so far poysoned with Covetousness, that there is no regard of God, man, or beaft, but only for profit and commodity; for as for the fervice of God, we fee that the common devotion of men, and practife of their Keligion, is founded upon a meer hope that therefore God will better prosper them in worldly affairs, and if it were not for the reward in this world, the prosessor of Religion would not be half so many as now they are; and that is true in them which the Devil flanderoufly objected to Job, nartiely, that they do not ferue God for nothing, and they had rather with Diver have the Devils favour in rich garments and delicate fare, then with Lazarus with mifery and contempt, enjoy the favour of God, and to fet up their hopes for an other world. As for Men, we see that the Son loveth his Father but for patrimony, and that one man maketh much of another, for hope to receive benefit and recompence by them; and thereforeitis no marvell if the filly beafts have obtained fo little mercy, as to be loved, not because they are Gods creatures, but for that they are profitable and ferviceable for the necessities of men: for this cause you nourish them, and not like the Apollonians aforesaid for the Oracles sake, but



for their fleeces and their flesh. Therefore if you have any compassion, learn how to help their for their neeces and their nein. Interest is a general benefit, for he cannot be good which is miferies, and publish them to the world for the general benefit, for he cannot be good which is not merciful unto a beast, and that mercy for beafily die which groweth but in one heart of one mor-

There were a company of people in Expicalled Lycopolius, who worthipped a Wolf for a God, and therefore they alone among all the Egyptians did eat Sheep, because the Wolf did eat them; and therefore they stone among an the expression of those men that nourith Sheep for their profit only, then I even to I can make no petter reckoning of those mental than the condition of the Lycopolites, which worshipped a Wolf, for luch men have no other God but their belly, and therefore I trust these reasons shall persuade some one or other to write a larger discourse

first of their

Of their milk.

of our English Sheep.

Of the feveral winds in the next place we are to discourse of the publicles that comesh by Sheep was to the commodity of the next place we are to discourse of the publicles that commodity in the next place we are to discourse of the publicles that commodity is the next place we are to discourse of the self-of the public of the mility coming to man: his flesh, bloud, and milk is profitable for meat, his skin and wool both together and to man: his nein, bloud, and think is profitable for mulick, his hornsand hoofs for perfuming and dri-afunder for garments, his guts and intrails for mulick, his hornsand hoofs for perfuming and dri-ving away of Serpents; and the excrements of his belly and egetion or dung, for the amending ving away of octivenes, and for these occasions did the Egyptiam, worthing it for a God, for that they could fee no creature in the world, but had fome parts alto gether in profitable unto men, but in

this they found none at all.

First of all therefore to begin with their sless, although Physicians have their several conceits therefor, as Galen (who saith) that the sless of Phares is before then the sless of Oxen and Skeep; and Simon Zeibi, who being forced to contain the goodness of Mutton or Sheeps-sless in the beginning and middle of the Spring, yet writeth that it is full of supershiptings and evill juice, and autistic of the spring, yet writeth that it is full of supershipting of Sheeps said an unall slegging and middle of the Spring, yet writeth that it is full of supershipting men in the said over the said over the said through overmuch humidity, and it for none but for Countray showing men: of the said of the opinion of Plating, who writeth thus concerning Rams: Over significant days and the days care may prodoft nerven etiam velocenter abelia, that is The Parabetter and middle days care may prodoft nerven etiam velocenter abelia, that is The Parabetter and middle days care may prodoft nerven etiam velocenter abelia, that is The Parabetter and middle days care may prodoft nerven etiam velocenter abelia, that is The Parabetter and middle days care may prodoft nerven etiam velocenter abelia, that is The Parabetter and middle days are said to the said indeed I grant the opinion of Platina, who writeth thus concerning Rams: Over arisin dealby me aring as, non mode entire dust care not prodest, veryon etiam whementer obsits, that is, That Rams stein we ought never to touch, for it is not only, upprofitable, in the in much hurful, yet in England the stein of Rams is utually eaten, supper through the crast or fubrity of the Burtlers, or este through the crast or fubrity of the Burtlers, or este through the crast or fubrity of the Richert or on the first of Rams, which is done by this means; first there is a kindle of Venison made of the stein of Rams, which is done by this means; first there is the Ram, and beat him with stripes on all parts till the stein grow red, for such is then aute of the bloud. That it will gather to the sick affected places, and there shand to comfort them, so by this means after the Ram is killed, the stein looketh like Venison. But as in other discourse, the means after the Ram is killed, the stein looketh like Venison. But as in other discourse, the means of the stein of the ste namely, Hares and Conies, we have already shewed our harred of all gruel meats, to alfo I utterly distilke this, for it it be not sufficient to kill and eat, the heast, but first of all put is to Tyransical torments, I cannot rell what will suffice, except we will deal with beafts; as PILATE did with CHRIST, who was first of all whipped and crowned with thorns, and yet afterward did crucifle him.

But for the taking away of that Rammy humour and rank moutiness which is found in the Male-sheep, they use to geld them when they are young and suck their dams, or else within the compals of a year after their yeaning, whereby the flesh becometh to temperate, sweet, and layory, as any other flesh in the world; and if they passe a year, then do they use to knit them, and loin time their stones deprived of nourishment from the body by reason of knitting, do dry and confume away, or utterly fall off, whereby the whole flesh of the Beast is made very tasonable and wholesome. It is granted by all that when they are young that is to say, a year old, their sethis very wholefome, and fit for nourifhment of mans nature, but that they increase much phiem, who evill is allaied by eating Vinegar and drinking wine unto it. In many places they falt their Mattons when they are killed, and so eat them out of the pickle, or else roast them in the smooth like Bacon. Within the territory of Helvetia, there is a publick law whereby the Butchers are forbidden to buy any forain Sheep, after the feaft of St. James; that is, the five and twenty day of July, for although that after that time they grow fat, yet is their flesh then less, wholesome, and their fat more hurtfull, then that which is gotten in the Spring of the year.

It were needless for me to set down the division of a dead Sheep into his quarters, shoulden, legs, they have been and applicances for the division of a dead Sheep into his quarters, shoulden, legs, the state of them less than the division of a dead Sheep into his quarters, shoulden, legs, the state of them less than the state of the s

loins, rackes, heads, and purtinances, for that they are commonly known, and the relation of them can minister small learning to the Reader, but every part hath his use, even the bloud that is taken from him when his throat is cut, hath his peculiar use for the nourishment of man, and above all other things the fat of his loins commonly called his fewer wherein it excelleth all other beatts whatfoever, for their reins are covered all over with fat,

There is no less use of their milk not only for young, but for old persons, and as well for the rights beautifie their tables, as for the poor to serve their hungry appetites, and there be some peoples Africk that have no corn in all their Countrey, and therefore in stead of bread, their common fool is milk, the good of the process is milk, the goodness whereof is thus expressed by Fierra;

Quod praftat ? Capra, post ? Oves, inde boves.

Evermore the milk of an Ewe is best that is newest and thickest, and that which comets from a black Sheepis preserred before that which is milked from a white, and generally there is no bak

whereof we ear, but the milk thereof is good and nourifhable, therefore the milk of Sheep is preferred in the fecond place, and there is no caufe that it is put hardle fecond place but for the fatness thereof, otherwife it delenved the firth, for as the fatnele maketh it left plea fant to the palate and tomach of Man, yet is it more pretious for making of Cheefe i and we have thewed already that Tome places of in the Island Bytheas the milk of Sheep yeeldeth ho whay, and that they can make no Cheefe thereof, but by mingling shundance of warer wichit we they make abundance of Cheefe in the Check the stand of the summer summer of the summer into the leafing he method along milk them twice a day, but after, that the they copple with their flams, they milk them hus ones a day, the faults of Cheefes mixter of their milk ly cither because they are over dry, or hollow, and full shopes and his resident of the birdlime the last proceeded from the want of pressing, they second through overmuch sight, and the third by overmuch dry, in the Sun. And thus much shall suffice to have spoken of those third by overmuch is in the sun.

In the next place we comoto discourse of their Wool, and of the shearing or shoep, for although their flesh be pratious, yet it is not comparable in value to their fleeres, for that when they are onge dead, they yeeld no more profit, but while they live they are moth once of their a wear, for in Egyph they are those twice a year, and also in some parts of Spain! And it appeareth that nautient jung affere were great feafts at their Sheep-fhearings; as is apparent in the holy Scripture in many places, and especially by the history of Abidon who after he had offe by needing a gains his Brottler. Amon, his sound no opportunity to execute the same, until his Sheep-shearing feath at which time in the presence of all his brethren the Kings fons (even at dinner) when no man inspected harm, then did Abselon give a fign to his wicked servangs to take away his life, which they reformed according to their Matters malice. performed according to their Masters malice.

It appeareth by the words of Pliny, who writeth thus; Over non ubiq; tondentur, durat quibufdam in locis vellendi mos ; qui ettam nunc vellunt, ante triduo jejunas babent quo languide minus radices lane retinent; thatis, Sheep are not every where thorn, for yet unto this this in many places they do commonly observe the old cultom of pulling the wool of from the Sheeps back, and they which do now pull the wool and not shear it, do alwayes cause the sheep to fast three days before, that so being made weak the roots of the wool may not sink so fast, but come of

more eafly, And indeed I am confirmed in this opinion by the Latine word Velus, which fignifieth a fleece, which can be derived from no other Radix or Theam, nor admit any other manner or kinde of nomion, then a vellendo, that is, from pullinging

Cato alfo in his Book of Originals writeth thus, Palatini collis Rome altera pars Velleia appellata fit, a vellenda, lana ante Hetruscam tonsuram incolis monfiratam; that is to fav. There was one part of the hill Palatine at Rome, which was called Velleia, from the pulling of wool, for it was their custom there to pull their wood, before the inhabitants learned the Helpinton manner of Theating Sheep; by which testimony we see evidently the great torment that the good sheep were pur unto when they loft their fleeces, before the invention of flearing, for it is certain by the antient pictures and statues of Men, that there was no use of shearing either hair or wool, from Men

But the hair of Men grew rude, and in length like Womens, and Streep never loll their fleeces but by pulling off, and therefore Varve writeth, that four hundred and fifty years after the building of Rome there was no Barber or Sheep-shearer in all Italy, and that Public Ticinius Mena was the first that ever brought in that custom among the Romans, for which there was a monument erected in writing in the publick place at Ardea, which untill his time was there fincerely preferved.

Now concerning the times and feafons of the year for the shearing of Sheep, it is not only hard, but also an impossible thing to set down any general rule to hold in all places. The be stthat ever I read is that of Didyrum, nec frigido adimo, nec jam estivo tempore, sed medio vere Oves tondenda Int; That is, Sheep must neither be shorn in extreme cold weather, nor yet in the extreme heat

of Summer, but in the middle of the Spring.

In some hot Countries they shear their Sheep in April, in temperate Countries they shear them in May, but in the cold Countries in June and July, and generally the best time is betwixt the Yernal Equinocium, and the Summers follinger, that is, before the longest day, and after the days and nights be of equall length; there be some that thear their Sheep twice in a year, not for any necessity to disburden the beast of the steece, but for opinion that the often shearing causeth the finer wool to arife, even as the often moving of the graffe maketh it the fweeter. In the hot Columbia. Countries the fame day that they shear their Sheep, they also anoint them over with Oyl the lees of old wine, and the water wherein Hops are fod, and if they be near the Sea fide, three days after they drench them over head and ears in water but if they be not near the Sea fide, then they wast them with rain water fod with Salt : and hereby there cometh a double profit to the Sheep : First, for that it will kill in them all the cause of scabs for that year, so as they shall live safe from that in- Palladius. fection: and secondly the Sheep do thereby grow to bear the longer and the softer wool. Some Celsus. do shear them within doors, and some in the open sun abroad; and then they chase the hotcest

and the calmest days, and these are the things or the necessary observations, which I can learn out of the writings of the antients about the shearing of Sheep.

in England.

Now concerning the manner of our English Nation, and the cultoms observed by us about this bufinelle, although it be needlesse for me to expresse, yet I cannot contain my self from relating phinnens, aithough it de neculeur for me to capitaling. First therefore, the common time the fame, confidering that we differ from other Nations. First therefore, the common time whereat we shear Sheep is in June, and Lambs in July; and first of all we wash our Sheep clean in running sweet waters, afterward letting them dry for a day or two, for by such washing all the in running iweet waters, atterwated letting them tay you way or they to by atter wanning all the wool is made the better and cleaner it then after two days we flear them, taking heed to their fieth, wood is made the percer and cleaned states the fleares, but fit be, then doth the flearer put upon it that it be no manner or way cupped with the meason, but it to be, then doth the meason it liquid pitch, commonly called Tar, whereby it is easily cured and kept lafely from the flie. The quantity of wool upon our Sheep is more then in any other. Country of the world; for even the least try of wool upon our Sheep is more than in any other. Country of the upper most part of Kein; Hinfadhire, among us (such as are in hard grounds) as in Norfolky the upper most part of Kein; Hinfadhire, among us (mere, have better and weightier fleeces then the greatest in other Nations; and for this caule the forgin and Latin Authors do never make mention of any quantity of wool they their from their Sheep, but of the quality.

The quantity in the leaft is a pound, except the Sheep have loft his wool, in the middle fort of the quantity in the least is a pounds, as is vulgar in Buckingbam, Northampton, and Leichfer fibre: But the greatest of all in tome of those places, and also in Ramney marsh in Kent, four or five pounds: and it is the manner of the Shepherds and Sheep-masters to wet their Rams, and so to keep their and it is the manner of the snepherosand sneep-maners to were their ixams, and to keep their wool two or three, years together growing upon their backs, and I have credibly heard of a Sheep in Buckinghamphire in the flock of the L. P. that had shorn from it at one time, one and twenty pound of wool. After the shearing of our Sheep, we do not use either to anoint or wash them, as they do in other Nations, but turn them forth without their sleeces, leaving them like means they do in other Nations, but turn them forth without their sleeces, leaving them like means they do in other Nations, but turn them forth without their sleeces, leaving them like means they do in other Nations, but turn them forth without their sleeces. dowes new mowen, with expectation of another fleece the next year. The whole course of the handling of our Sheep is thus described by the flower of our English Gentlemenhusbands Master

Ibomas Tusser 3

Walh Sheep for the better where mater doth run, And let him go cleanly and dry in the Suns Then frear him and frare not, at two days an end, The fooner the better his corps will amend, Reward not thy Sheep when ye take off his coat With twitches, and flashes as broad as a great :

Let not such ungentleness happen to thine Left flie with ber gentles do make him to pine. Let Lambs go unclipped till June be half worm. The better the fleeces will grow to be floring, The Pre will discharge thee for pulling the rest. The lighter the Sheep is, then feedeth it beft.

And in another place of the husbandry of Sheep he writeth thus:

Good farme and well flored, good boufing and dry, Good corn and good dairy, good market and nigh, Good shepherd, good till-man, good Jack and good Gill, Makes busband and bufwife their coffers to fill: Let pafture be fored and fenced about, And tillage fet forward as needeth without.

Before you do open your purse to begin, With any thing doing for fancy within, No storing of passure with baggagely til, With ragged and aged as evill as it : Let carren and barren be fbifted away, For best is the best, what soever you pay.

And in another place speaking of the time of the year for gelding Rams, and selling of wool which he admonisheth should be after Michaelmas, he writeth thus :

> Now geld with the gelder, the Ram and the Bull, Sew ponds, amend dams, and fell Webster the wool.

But of the milking of Sheep he writeth thas:

Put Lamb fro Ewe, to milk a few, Be not too bold, to milke and fold, Five Ewes allow, to every Com, Sheep wrigling tail, bath made without fail.

And thus far Tuffer, besides whom I finde little discourse about the husbandry of Sheep in any

The value of English wool and the use thereof.

And for the conclusion or rather farther demonstration of this part, concerning the quality of our English wool, I can use no better testimony then that of worthy Mr. Gamden, in his Britamile, for writing of Buchinghamshire he useth these words, Hao tota fere campellris eft, solo item argillace, tenses to facundo, Pabulofis pratis innumeros ovium greges pascit, quarum mollia es tenussima vellera ab diankit est gentibus expetuntur; that is to say, The whole County of Buckingban is of a clammy, champain, fertile soil, seeding innumerable slocks of Sheep with his rich and well-growen pastures of medoures whose General County of Sheep with his rich and well-growen pastures of medoures whose General County of Sheep with his rich and well-growen pastures of medoures whose General County of Sheep with his rich and well-growen pastures of the sheet of th medowes, whose fost and fine fleeces of wool are defired of the people of affa; For we know that such is the trade of the state of the that such is the trade of Merchandise and transportation of English cloth, the rare fineast and smoothnesse thereof is admired in Asia; namely, in Palestine, and other Kingdoms of the

Turk, and therefore they have English houses of Merchants, both at Aleppo, unpoli, and other places. Again speaking of histories, or Lemster wool in Hersondhire, heinveiteth thus: Sed ei places. Again prenting that the street would respect to the street alius: Sed ei presipiahoft glyin est a lang in circum picinia agri (Lemiter ore vocant) est in their wool, which arriest falment diffint Englest, opposition to the seding in the fields and galtures adjoyning thereunto. (which wool they call Lemiter ore) and all Christendom yeeldeth praise and price unto it next after the Apultan and Taxentinian

Of the Sheep.

And indeed to fweet is the gain that cometh by Sheep, that in many parts of the Land there is a decay of tillage and people, for their maintenance, and therefore the faid Mr. Camden faith most worthily, even like himself, that is honest and unpartial in all his writings, for in the beginning of worthing the man in the state of the state o Towns is most plentitul, (to that for Christians now you have theep, and for a mulitude of good house-holders, you hall have, one. Shepheard swain and his Dog lying upon forty shillings a year, or little more) he written in the words of Histodam after the commendation of the Sheep and woo of that Countrey. Onlying spicia & quali possess, que the Histodam (the dines) tam mer fill sample exists all solebant, nume suffers the exaces as que indomine essential better the homines desponsent, plot agree, down in possess and suffers the desponsent which worlds L cannot better English then, in the words of an Epigrammaterian in our age, for to this effect according no my) remembrance he writeth; his time char fold a Reactifica. Commercial contact in a contact

Sheep have eat up our paftures, our medowes, and our downes, Our Mountaint; our Ment our Villages and Towns; 114 now I thought the solution provest did buijeft, That says a biting beaft.

Concerning the goodness of English Wool, and the difference of it from others, the reason is well given by Gesper and Gardan: Lana easum molles & crispa sunt, ideag, mune ut olim Milesia celebratur nec mirum cum nullum animal venenatum mittat Anglia . Si sina, luporum; metu. prom. uageim militat Anglia . Si sina, luporum; metu. prom. uageim militat anglia si in militat de lupi reperiminur. Rore cali sitim sedant greges, ab ommi alio notu arcentur quod aqua ibi oribus sini existales; that is to say. The wool of English Sheep is soft and curled, and therefore it is now commended as highly as ever was the Milesian wool in ancient time : and not without just cause, for they are neither annoid with the fear of any venemous Beattinor wet troubled with Wolves and therefore the ftrength of their nature and peaceable quiet wherein they live, doth breed in them thebetter wool; and besides they never drink, but quench their thirst with the dew of heaven. And thus much for the discourse of English wool.

I am never able sufficiently to describe the infinite commodities that come junto men by wool, The wool of both for gardens, for hangings, for coverings, for hats, and divers fuch other things, and there- other Counfore it shall not be umpleafant I truft unto the Reader, to be troubled a little with a farther di- tries. sourse hereof, if I blot some paper in describing the quality of the best wood in other Nations. Fift of all therefore we are to remember these two things, that the best wool is fost and surled, and

that the wool of the old Sheep is thicker and thinner then the wool of the younger, and the wool of the Ram followeth the same nature, of whom we will speak more in his story Only in this place our purpole is to expresse the examination of wool as we finde it related by Authors, according to their several Countries. Therefore as we have said already, out of Mr. Camdens report, the Tarentinien and Apulian must liave the first place, because the Sheep of those Countries live for the moth part within doors, and besides that; are covered with other skins. In Spainthey make greatest account of the black wool, and it appeareth by good History, both in our English Chronice and others, that the Sheep of Spain were of no reckoning till they were stored with the breed of England. There is a little Countrey called Pollenia neer the Alpes, of the wool whereof Martial maketh menti-

on, as also of the Canufine red, wool, and therefore Ovis Canufina was an Emblem for pretious wool, his Verses are these:

> Non tantum pullo lugentes vellere lanas. Roma magis fuscis, vestitur Gallia ruffis, Canufinajus noffro Syrus affere fudet.

We have spoken already of the wool of Istria and Liburnia, which if it were not for the spinning in Patugal, and the Websters art thereupon, it were no better for cloth then hair. Strabo writeth, that the wool of Mutina, whereby he meaneth all the Countrey that lyeth upon the Schiena, is very fost and gentle, and the best of Italy, but that of Ligaria and Millain, is good for no other use but for the garmen's of fervants.

About Padua their wool is of a mean price, yet they make of it most pretions works of Tapestry; and Carpets for tables, for that which was rough and thick in antient time was nied for this purpose and also to make garments, having the things thereof hanging by it like tage. Where is a City called Felinum, and the wool thereof by the Merchantes called Felinum, and the wool thereof by the Merchantes called Felinum, and the wool thereof by the Merchantes called Felinum, are the fire like, hard grately to make garments hereof neither woven nor fewed, but baked together at the fire like hats and caps, whereof Pliny writeth thing, Lana & per se coalla vestem fagiunt, & fi addatur geetum ettam ferro

og gordseski amakari.

ยางเราะที่ เกิดการกา**กทรี่สินที่**มีเราะที่กับ เราะที่ เกิดที่ เกิดที่ เมื่อ<mark>สินที่เป็นกรียก</mark> (1 เมื่อสินที่ 1

The History of Four-footed Beasts.

resistant, imo vero etiam tynibus novissimo sui purgamento quippe abenis coquetatum extratie indumente un veniant Gallorum un arbitroi invento, certe Gullicu hodie nominibus discermentar. Wood hich chis property, that if it be forced together it will make a garment of it self, and if Vinegar be but unto in it will bear of the blow of a sword dressed at the fire and purged to the last, for it being title offrom the brazen toffer whereon it was dressed, it served for clothing, being as he knought an invention of the Galle because it was known by French names, and from there we must be the begin ming of our felt-hats. The Betican wool is celebrated by Juvenal, when he speaketh how County fearing thipwrack, was about to caft him out into the water ; Lant all his borne lile to be Fredrick trip out usvo

in go the second of the second

Of the colours For the colour of Wool in that Countrey groweth mixed, not by any art, but naturally through of Wool. Their food, or their drink, or the operation of the air. The Lavolutian Wool is also celebrated, not only for the softnesse of it, but for the volum, for that it is as black as any Rayen, and yet there are somethere of other colours, and for this cause that Spanish Wool is commended, especially Tudits. is me there of other two written) for he faith the gloffe of the Wool was not only beautiful for the mu und comer cas offace written in out into fo thin a thread as was admirable; and therefore in purity of the blacks but also it will frin out into fo thin a thread as was admirable; and therefore in his time they fold a Ram of that Countrey for a talent. I may speak also of the Wooll of Paine, and Altinum, whereof Martial made this distiction;

Velleribus primis Appulia ; Purma Jecundis Nobilit, Alvinum tertid landat ova.

We may also read how for the ornament of wool, there have been divers colours invented by art, and the colours have given admented to the Wool, as Situatilis lana, wool of Sta-water-colour, some colour taken from an amanufit stone; some from brightness or cleaness, some from Saffron, forac from Roles, from Miteles, from Nuts, from Almonds, from Wax, from the Crow, as Color corantom, and from the purple fifth, as from the Colonian, or the Tytian, whereof Vinil writeth thus; . This is a solid grown and a group the

His quoqu non oura nobie leifere inenda, Lac. He quoq non our a nobis levifore tuende, Vellera mutentur Tyelor intolle rubores.

From hence cometh the chalke colour, the Lettice colour, the Loot-tree root, thered colour, the Prom hence comern the charke colour, the Lettice colour, the Loot-tree root, there colour, the Azurecolour; and the Star colour. There is an herb called Fullers-herb, which don foften Wool, and make it and to take colour, and whereas generally there are but two colours, black and white that are simple, the antients not knowing how to die Wool, did paint it on the outlides for the training garments with Homer were painted garments. The Physian garments were tolours wrought with needle-work, and there was one antiena King in Aira, which did first of all the work and there was one antiena King in Aira, which did first of all the works are the was size of the star of the st invent the weating of Wool and Gold together, whereupon came the name of Velia Analica, for a garment of cloth of gold.

The Babylonians and the Alexandrians loved divertity of colours in their garments allo; and therefore Metelles Scipie made a law of death against all such as should buy a Bebylenish garment, that was carpets by beds to eat upon for eight hundred Sesserces. The shearing of cloth or garments made of thorne cloth, did first of all begin in the dayes of St. Augustine, as Feuitella writes. The garments like poppies had the original before the time of Lucilius the Poet, as he maketh men-

tion in Tarqualia:

The lasting of There was a fashion in antient time among the Romans, that a distasse with Wood upon it, was carryed after Virgins when they were going to be marryed: the reason thereof was this (as Varie writeth) for that there was one Tanaquilia, or, Gaia Cecilia, whose Distaffe and Wool had endured in the Temple of Sangi many hundered years, and that Servinis Tullus made him a cloke of that Wool, which he never used but in the temple of Fortune, and that that garment afterwards continued 500 and 60 years, being neither confumed by moths, nor yet growing threadbare, to the great admiration of all which either faw it or heardit. And thus much I thought good to adde in this place concerning the diversity of Wool, diffinguished naturally according to level regions, or elfe artificially after fundry tinctures. Lifewife of the mixing and mingling of wooland Garmens, and diverficies of garments, and talkly of the latting and enduring of Wooland Garmens, and talkly of the latting and enduring of Wooland Garmens, and talkly of the latting and enduring of wooland garmens. for it ought to be no wonder anto a reasonable man, that a woollen garmene not eaten by moits, nor worn out he use should less man, that a woollen garmene not eaten by moits, nor worn out by use, should last many hundred years, for seeing it is not of any cold or earthly neture, but hot and dry, there is good cause why it should remain long without putrisation; and thus much in stead of many things for the Wool of Sheep.

As we have heard of the many things for the Wool of Sheep.

The use of

As we have heard of the manifold use of the Wool of Sheep, to may we fay very much of the Skins of Sheep for garments and other uses: and therefore when the Wool is detracted and put of four than the wool is detracted and put of four than the wool is detracted. led off from them, they are applyed to Buskins, Brent-places, Shooes, Gloves, Stomachers, and other uses, forthey are also dyed and changed by tincture into other colours, and also when the Wool

Wool is taken off from them, they dreffe them very smooth and stretch them very thin, whereof is made writing parchment, then as is commonly used see this day in Engand, and I have known it practifed at Tocetour, called once Tripontium in the Courty of Northampton: and if any nart of it will not thretch but romain flife and thick "thereof they make writing tables, whereon they write with a pencil of Iron or Braffe and afterward deface and rafe it out again with a founge or linnen cloth. Hereof also (I mean the skins of Sheep) cometh the coverings of Books. and lavary time they be hard, Rubborn; and Miffe, then the forten it with the Sheeds lewet

and the any time trey to the state of the state of the state of the original state of the state of the original state or the original state of the original state or original state original state or original state or original state or original state original state or original state or original state original state origina change any page of his rease state, as one the forested this easily the backupath and but them into white, tot tim take a linear cloth and wet hah boyling this of theep, and pate in o thot upon the place that he would have thanged, for wheat this to get the first of the buff, afterward for him were the laine cloth in cold Sheeps this, and the eight of the place two or three days together, and the will arise very after thus faith the;) and there are terrain files or moths which are very thartful to gardens. If a har hang up the pant of a sheep, and there where them a pallage or hole into it; they will all following the both the hand dette which the thirt of the very trice, which who did not be part of the place to the place of the color of the place to the place the place to the place to the place to the place the place to the place the place to the place the place to the place the place the place to the place the place to the place the place the place the place the place to the place the pla

The Swallows take off from the backs of Sheep flocks of Wool, wherewith a the provident Birds Ruelling.

domake their notis to lodge their young ones after they by hatched, we have the provident pires kneuter.

With the dung of Sheep they company and the tarth it being excellent and above all other of the dung of dung needflary for the senant and encrease of Corn, extent proposed and Hera dung which is there ter, and the sandy lands sheefs to be amended with Sheeps dung, also plants and trees if you mingle therewith afties. 331

mingle therewith aires.

Now we are to proceed to the gentle disposition of Sheep, and to express their initiary qualities the inward and moral ules; and first of all considering the innocency of this Bealt? This word qualities of General Contant Contan custom proceeded; which calded Additing the publishment to ride through Sheep and out the whole City crowned with Wool, except that to they might applied his tender and their moral esteministy; and therefore as some are crowned with gold in token of with Gold in the contant with contant acts, so Hermolans, vice (especially the wantonnels of the flesh) defer the to be crowned with Wool, the southers and the standard contant acts. and beatkline is thereof, not because such's crown was a fufficient punishment, for an opprobry and

tontinual badge of ignominy? even ar forgeters and perjoind perfors hill with papers on their hads, upon bare horse backs, and so forth. By the behaviour of Sheep at their Rusting of Ramming time the Shepheras obletve tempers, rins, and thange of weather. If they be very luftful and leap often upon their females, but if they bellow and backward, then is the poor makely man glad, for that thereby he conceiveth hope of s gentle Winter, and temperate weather. Alfoif in the end of Autumn they flamp upon the ground with their feet, it betokeneth hard weather, bild Winter, much Froit and Snow, about the time of the first rising of the Pleistes of feven Stars. Which thing is thus Poetically expressed by Avienus; Section of the control of the contro

Si dening terram Lunigere fodiant caput, aut tendantur in artion, Cam madidus per marmoru turbida conditi Pletadas occajus, cum brume in frigoracedit Frugifer Autumnus, ruet atbera concitta imber.

Concerning the simplicity of Sheep, I must say more, and also of their innocency, yet the simplicity thereof is luch and so much, that it may well be termed folly, or Animal ineptissum, for Arisote writeth thus of it. Repit in deferta fine chusa bythme obstante issum sepredium stabulo, occupations a nive, nispassor compulerit, abire non outs, sed perit desirens, nist mores a passor computer, it a enim, reliquar grex sequint; that is, Withous cause it wandereth into desert places, and in the winter-time when the air is filled with cold winds, and the earth hardened with houre froftes, then it forfaketh and goeth out of his warm coat or stable, and being in the cold Snow, thereit will tarry and perish, were it not lor the care of the Shepherd, for he taketh one of the Rams by the horns, and draweth him in adoors, then do all the residue follow after. They are also very obedient to the voice and call of the Shepherds, and to the barking and cry of their Dogs, and no leffe is their love one toward another, every way commendable, for one of them, picyeth and for toweth for the harm of another, and when the heat of Sun offendeth them, albert we writeth, that one of them interpoleth his body to shadow the other.

Their Danror Ewe loveth her Lamb, and knoweth it by finelling to the hinder parcs, and if at any time the Dam do not love or make reckoning of her young one, they give her the herb Pennywort or Water-wall to drink in water, and then as the Schollaft affirmeth, natural affection increafeth in her. Of the foolishness of Sheep, there was an Emblem to signific by a man riding upon a golden Pleece, one ruled by his fervant or wife;

Trunas

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duri Wi

Tranat aquas refidens pretiofo in vellere Phryxus, Lt flavam impavidus per mare jeandit ovem. Erquid id eft ? wir fenfu babett fed divite goza, and the specific and the second and the second quem regit arbitrium.

And therefore Arifiphanes reproving the folidity of the Albenians, calleth them Sheep: And Orl. And theretore aringphanes reproving the house offedium fluttorum, & irrationabilium corredit. The gen writing upon Levilieus, faith; Ovium immolatio affedium fluttorum, or irrationabilium corredit. The gen writing upon Liviness, latti; Josephing elfe but the correction of our foolish and unreasonable Sacrincing and simile the surely, is nothing the doct the Goat, of a Goat, that notified a Wolfs affections. We have the wed already in the flory of the Goat, of a Goat, that notified a Wolfs whelps, which in the and did defroy her, and the felf time is affectived alforto a Sheep, e.g. viii.

Love and hatred of Sheep. Ariftotle.

Calim.

whelps, which in the spand dentroy her, and the sad and live in flocks together, and forbis cause. They observe great love and contord with Goats and live in flocks together, and forbis cause it happeneth, that the Goats for ske it happeneth, that the Goats for ske it happenern, that must be be been the sheep very feldom s. and it is observed, that their fellows, and traggle abroad for food, but the Sheep very feldom s. and it is observed, that their retions, and stranger and afterwards any garments be made of the wooll of that Sheep, they eait a work and a success and allo produce itch in the bodies of filly and more speedily breed Lice and yermin then any other, and also produce itch in the bodies of them that wear them, whereof Cardan Biveth this reason; Hand miran; where debe on pellon, a Lupo them that wear them, whereof Caraan Biver thin, Jungliam ob contraviam and the many count a lugo dilaniata pravilum maiste, mam ob vehement on methods, for the countraviam and the many countraviam and the countraviam maister of the countraviam maintaviam maister of the countraviam maister o more enim ultimum fit supplicium, magu tamen assiciur corpus in uno quam sei munto wonder, that the wooll in mari sustinant quam coram possibus. It ought not (saith he) move any man to wonder, that the wooll of a Sheep torn asunder by a Wolf, should beget and breed itch for that affection arises from both from the vehemency of fear before it be dead through the sight and sense of the Wolf, and also by from the venemency of tear before it by the devouged by another, and although death be the rea(on of a contrary nature that is opposited and devouged by another, and although death be the last punishment, yet we see divers affections follow dead carkales after death, and as a man is more afraid of the Sea when he is in peril of death therein, then of the face of his enemy, fo is it in this cafe,

betwixt the Sheep and the Wolf.

The fame Cardan affirmeth, that Sheep are afraid of Wolfs even after death; for the wooll of a Sheeps skin will fall off in the presence of a Wolf, Unto this subscribeth Opplanus, or rather Albertus received it from Opplanus, and furthermore (it is said) that if the strings of a Sheeps and Wolfs guts be fastened to one and the same Instrument, they will never make good Harmony; and further more, if a Drum be made of a Sheeps skin, and another of the Wolfs skin; the Drum of the Sheeps skin will jar, and found unpleasantly in the presence of the Wolfs skin; but of the schings I have no certain grounds, only I say, there may be natural reason from the substance and matter, both of one and other, why this accident may chance without discord and hatted of each other, but from the difference and folidity of the matter, as for example; the guts of a Wolf are frong and hard, and will abide greater frain then the gure of a Sheep; if therefore the Multim will frain the one like the other, it must need fly afunder: likewife the skin will give a deeper and lowder found upon a Drum, by reason of the substance, then a Sheeps: and so some may goorantly afcribe that difference to an antipathy in nature, for as a Candle in the presence of a great Torch or Fire, giveth left light to the eye, to doth a drum made of a Sheeps ekin; lefs found to the fente of hearing in the presence of another made of a ftronger and harder beafts skin: and to conclude, as a twine thread will not hold firetching in the presence (I mean in comparison) of a silk thread, although it be of the same quantity, even so will not a Lute string made of a Sheeps gut, in comparison of another made out of a Wolf. But all the question is, how it; comet to pass, that one of the skins hanged up in the presence of the other should be consumed before other, that is, a Sheeps skin in the presence of the Wolfs, as a Gooses skin will loofe the feathers before the Hagles. The anfwer is easie, for the dryer that the body is, the less excremental humor it containeth: and so will laft the longer, and all wilde filvestrial beasts are dryer then the tame, modern, and domestical, as for example, the Wolf then the Sheep; the Lion then the Dog; the Pheafant then the Cock; the Eagle then the Goofe: and for these causes the skins of the one do waste before the other, not for fear or fecret opposition, but for want of better enduring substance.

The Poets do ascribe unto their Gods Laness pedes, feet made of Wooll, for that they come sortly

and fuddenly without noise to take vengeance upon malefactors; and therefore when they describe Saturn tyed up a whole year with bands of wooll, their meaning is, to thew how with patience he forbare his wrath and indignation. Bees are enemies to Sheep; and there are no cattel that do fo

much inrich men as Sheep and Bees.

There is a story in Suidas and Hefschius, of one Chrysamis, who was very rich in Sheepinthe Island of Cons, and there came every year an Eel, and stole away his best Sheep among all the socks, at last he met with it and flew it; afterward the ghost of the Eel appeared to him, in the night, warning him (for fear of other harm) to fee him buryed. Chryfamis neglected it, and therefore heandall his family perished. By which story I cannot guess any other meaning, but that some man sole away his Sheep, and for that he took upon him a private revenge, most inhumanely suffering him to lie unburyed, and fetting more by a beast then the life of a man, as a just punishment of God he posithed : and thus I conclude this natural and moral discourse of the Sheep with that siction of E/op, who writeth that on a time as the Shepheards were making merry in a Cottage, and eating a Sheep, the Wolfcame and looked in, faying unto them : Atqui ego fi tantum facerem, quantum cieretis tumulium ? If I flould est Sheep as you do, you would all rife in an uprore: which is fitted against them that make good laws, and observe none themselves.

Of the RAM. James ! 1,50



Aving thus made a general description of the Sheep, wherein we have spent no more time The several then was fit and convenient, we are now forced to the several species and kindes, and first names of of all, order and nature teacheth us to discourse of the male, which in our English language is called Rams. a Tup or Ram, derived I do not doubt from the French, Ran, although also they call him Belier; the Germans, Hoden wider, and Hammell; the Italians, Montone, and Ariete; the Spaniards, Carnere; the Helorian, Ramchen; the Grecians in ancient time Krios, Ariacha, Cerafte, and now in these days Kriore; the Heloren, Ail, or Eel; the Chaldeer plurally, Dikerin; the Arabian, Rabsa; and the Persians, Neramisch. Now concerning the Greek and Latine names, there is some difference among the learned shows the about their notation, etymology, or derivation; for although they all agree, that Aries of dun & marilus peurum, yet they cannot consent from what root, stem, or fountain, to setch the same. Isidenu bringeth Aries ab aris, that is, from the Altars, because the sacrificing of this beast was among all other Sheep permitted, and none but this except the Lambs. Others derive it of Aretes, which fig.

nifieth vertue, because that the strength and vigor of Sheep lyeth in this above all other, for there nineth vertue, because that the transfer in his minde or inwards part incredible courage and magnanimity, is in his horns incredible frength, in his minde or inwards part incredible courage and magnanimity. but the truest derivation is from the Greek word Marting Some Latines call him also Nefrens, and but the truelt derivation is from the Greek word active or gelded Sheep, for the stones were also cal-plurally Neftendes, for distinction from the Weather or gelded Sheep, for the stones were also cal-led Neftendes and Nebrandines, and the Epithets of this Beast are, horn-bearer, insolent, violent, led Nefrendes and Nebrundines, and the Epitnets of this Beat are, non-pearer, intolent, violent, fighting, fearful, writhen, swift, wooll-bearer, leaping, head-long, warriour, and in Greek, meek, gentle, and familiar, and is not known by the name Chilos, for that it leadeth the whole flock to the gentle, and familiar, and is not known by the name Chilos, for that it leadeth the whole flock to the pastures, and back again to the folds. And thus much may suffice for the name and demonstrative pattures, and back again to the folias, and thus the cheer parts of his ftory, not reitera. appellation or this Dean; how we will proceed the Sheep already described, but only touching his ting those things which it hath in common with the Sheep already described, but only touching his special and inseparable proper qualities.

The chief of Rams for breed.

recial and interparative proper quantity fit to be the father of the flock, and to generate and in-First of all for the election of Agus at call him Admissarius Aries, a stallion Ram. They were crease issue, and therefore Vario and others, call him Admissarius Aries, a stallion Ram. They were wont to make choise of such an one from an Bwe that had brought forth twins, for that it is conwont to make choice of factions of for first in the choise of a Ram, they look unto his breed and ceived, he will also multiply twins; for first in the choise of a Ram, they look unto his breed and flock from whence he is descended, and then to his form and outward parts: as in Horses, Oxen, Dogs, tock from whence he is descended, all creatures, there are races and stocks preferred one before another, so is it also in Sheep, and therefore require that he be Boil Jeminia peeus, a Ram of a good breed, and next allo in Sneep, and therefore require that he were look further then solour; but Columbia advifeth of the form and outward parts, although fome never look further then solour; but Columbia advifeth or the form and outward parts, and tongue be all of one colour, for if the mouth and tongue that his wooll, palate of his mouth, and tongue be all of one colour, for if the mouth and tongue be spotted, such also will be the issue and Lambs he begetteth, for we have shewed you already that the Lamb for the most part followeth the colour of the Rams mouth, such a Ram is the described by the Poet.

Palladius.

Illum autem quamuis arles fit candidus ipfe. Nigra subest ude tantum cut lingua palato, Rejice, ne maculis infuscet vellera pullis Nascentum.

Crescentius.

Golumella.

And therefore for as much as the young ones do commonly resemble the father, and bear some notes of his colour, let your Ram be all black, or all white, and in no tafe party-coloured; and for the stature and habit of his body let it be tall and straight; a large belly, hanging down and well cloathed with wooll; a tail very long and rough; a broad fore-head; large stones; crooked winding horns toward his fnowt, having his ears covered with wooll, a large breaft, broad fhoulders and buttocks; his fleece pressed close to his body, and the wooll not thin nor standing up. And for the horns, although in all Regions Rams have not horns, yet for windy and cold Countries the great horned Beafts are to be preferred, for that they are better able through that defence to bear of winde and weather, yet if the climate be temperate and warm, it is better to have a Ram without horns, because the horned Beast being not ignorant what weapons he beareth on his head, is apter to fight then the pold Sheep, and also more luxurious among the Ewes, for he will not endure arival or companion-husband, although his own frength and nature cannot cover them all : but the pold Ram on the other fide is not ignorant how naked and bare and unarmed is his head, and therefore like a true coward, fleepeth in a whole skin, being nothing fo harmful to his corrivals, nor to the female, but well indureth partnership in the work of generation.

Albertus. The refemblance betwix the Sun and the Ram.

Macrobius.

There is no Beaft in the world that fomuch participateth with the nature of the Sun as the Ram, for from the Autumnal Rquinodium unto the Vernal, as the Sun keepeth the right hard of the He misphere, so doth the Ram lie upon his right side; and in the Summer season as the Sun keepeth the other hand of the Hemisphere, so doth the Ram lie upon his other fide. And for this cause the Lybians which worshipped Ammon, that is the Sun, did picture him with a great pair of Rams horns. Also, although in the heavenly or celestial sphere or Zodiack there he nothing first or last, yet the Egypians have placed the Ram in the first place. For their Astronomers affirm, that they have found out by diligent calculation, that the same day which was the beginning of the world light on the face of the Farth them was the first place. of the Earth, then was the fign Aries in the midft of Heaven, and became the midft of Heavenias it were the crown or upper-most part of the World, therefore the Ram hath the first and uppermost place, because it is an Equino dial sign, making the days and nights of equal length, for twice in the the Ram in the year doth the Sun pass through that fign, the Ram sitting as it were judge and arbiter twice every year, betwixt the day and night. There be Poetical fictions how the Ram came into the Zodiack; for some say, that when Bacchw

Cælius. Zodiack.

led his Army through the Deserts of Lybia, wherein they were all ready to perish for water, there appeared to him a goodly Ram, who shewed him a most beautiful and plentiful fountain which re-Poetical ficti- lieved and preserved them all, afterward Bacobus in remembrance of that good turn erected a Temple ons & riddles. to Jupiter Ammonius, also in that place for so quenching their thirst; placed there his Image with Rams horns, and translated that Raminto the Zodiack among the Stars, that when the Sunfhood pass through that fign, all the creatures of the world should be freshigreen and lively, for the same cause that he had delivered him and his Hoast from perishing by thirst, and made him the Captainst all the residue of the signes, for that he was an able and wife Leader of Souldiers. Other against the tale fomewhat different, for they fay; At what time Bacchui ruled Egypt, there came to him one

Amount, a great rich man in a frive, giving to Brookin great thous of wealth and cattel to procure favour units him; and shar he might be reskoped an inventer of form things; for requital whereof favour units him; he land of there in Egypt, to keep his sheep and cattel, and afterward for that invention he was pictured with Rame horse on his head. for same interest the brought the first invention he was pictured with Rame horse on his head. for same in Heaven: These and such like first on here are about all the lignes of Heaven, but the trues observation and reason we have showed before 90% of the Fasting leating, and sherefore I will cease from any farther prosecution of these falls. They ought to be two was cold at least before you suffer them to joya in consulation with the Didymus. They ought to be two was cold at least before you suffer them to joya in consulation with the Didymus. Bues, and for two may more sagestly and perfectly fill the Ewes: and then also before copulation, and at the time that they are permitted in some Countries they give them Barly, and mix Onions with their mean, and specific them with the pleast salomous seals for all these are vertuous to the un

A Course Report Densie

ons with their mear, and freed them with the head Salomons fealifor all these are vertuous to fir up and incease their nature. And like wife one kinde of the Saryrim and falt water, as we have said in the

fifcourse storegoing. A distance of experimental state of the store of This Beath may continue in copylation, and be preferved for the generation of Lambs till he be eight year old; and it is their namy a the alder they be, to feek out for their fellows the elder Bwes or females, forfaking the younger by a kinde of natural wildom.

Now concerning the time of their admission to copulation, although we have touched it in the The best time former Treatile, yet we must add fomewhat more in this place. In some places they suffer them in of capulation, Anil, and fome in June, that for they may be palt danger before Winter, and he brought forth in the Autumn, when the grafa after harvest is tweet, but the best is in Ollober, for then the Winter will be over-passed before the Lamb come forth of his dams belly an Great is the rage of these Beasts at be over-paired negore the Lamb come touch of this dams bully indigract is the rage of their Bealts at their copulation, for they fight irefully till one of them have the ristory, and for this cause Ariejare among the Writers is a word-to express lingular violence;

Arietat in portat & discrebility popular violence;

And Silvie of Discription is to the control of the control of

And to Senece in his book of Anger, Magno imperatori antequam actes inter fe assistance, or exclusi: Their rage in And indeed great is the violence of Rames for it is reported that many times in Rhetis to try their Ramming violence, they hold betwiet the fighting of Rames a flick, or bat of Corn-tree! which in a bout or time, two they utterly diminish and bruile in piecess. I have a first a couple of Rames, and told them that may have one of them which may be not one of them.

that he must have one of them to his dinnet, and bad them agree betwirt themselves, to whose lot that death should happen, for one of them must die; the two Rams agreed together, that the Wolf thould fland in the middle of the close, and that they twain should part one into one corner, and the other into the other corner of the field; and fo comerunning to the Wolf, fend he that came last should lose his life to the Wolfs mercy; the Wolf agreed to this their device, and chose his standing, while the Rams consented with their horns, when they came upon him to make him sure enough from hurting any more Sheep: forth therefore went the Rams, each of them unto his quarter, one into the Baft, and the other into the West, the Wolf standing joyfully in the midst, laughing at the Rams, destruction; then began the two Rams to set forward with all their violence, one of them fo attending and observing the other is as that they might both meet together upon the Woolf, and so they did with vengeance to their enemy; for having him betwize their horns they crushed his ribs in pieces, and he fell down without stomach to Rams sloth. This invention, al- Martial and though it have another moral, yet it is material to be inferted into this place to thew the violence warlike invenof Rams; and from this came fo many warlike inventions called Arietes, whorewithal they push Rams down the walls of Cities, as the Readers may see in Vituvius, Valuante, and Americans, for they say that the warlish Ram was made of wood, and covered over with thele of Tortogles, to the intentit hould not be burned when it was fet to a wall, and it was also covered with the skins of fack-cloth by rows artificially contrived, within the same was a beam which was pointed with a crooked Iron, and therefore called a Ram, for rather because the front was so hard that it overthrew walls, when by the violent strength of men'te was forced upon them; and whereas it was shaped over with Tortoile fhels, it was for the true resemblance it bare therewith; for like as a Tortolfe doth sometime put forth his head, and again formetime pull'it in, fo alfo doth the Ram fometime put forth the ficle, and fometime pull it in, and hide it within the frame, fo that by this engine they did not over-turn the walls, but also they cansed the stones to die mon the enemies like thunder-bolts, striking them down on every side, and wounding with their fall or stroke like the blows of an armed man; and sgainft thele forces there were counter-forces deviled on the part of the belieged, for because the greatness thereof was such as it could not be moved without fingular note and oftentation; it gave the belieged time to oppole against it their instruments of war for their safeguard, such were called

Culcitre, Laqueis Lupi ferrum, madetike a pair of ronges whereby as foreins writeth? hiant time is cartle to pale; that when the wall way overthrown the enemies durit not entering this combines point ab oblight describe manie mentice impeded in iribem non andebath. And this mother for all hopes point ab oblight described manie mentical then get in and also their abstracts interiors by then force of Rams both their true and matteral then get, and also their abstracts what the first which is the best of the what is the first mixed. Now on the other fide the wife shepheards want not device; to restrain the wrach of their mixed. Now on the other fide the wife shepheards want not device; to restrain the baster was

Now on the other fide the wife the pheards want not device to retirain the Wrach or there impendous Beafts. Por Epicharmus the Syrabufan faith, if there be a hole bored in the battler vant of his two ked horn neer hister, it is very profitable to be followed, for feeling that he led Chiefly of the flock, and that he leadeth all the refidue, it is most necessary that his health and fafts burnt be principally regarded y and therefore the ancient Medicards were wont to applicate Captain of the flock from the prime and first appearance of his soften, and to give him they where of the took knowledge, and would feel and go before them at the appearance of the took knowledge, and would feel and go before them at the appearance of his form.

When he is angry he beateth the ground with his foot, and they were wone to hale a board of a foot broad, wherein were droven many that p halls with the politic towards he head to that of a foot broad, wherein were droven many many force he wounderh his fore head, no that when the Beaft did offer to fight, with his own force he wounderh his fore head, no that were when the Beaft did offer to fight, with his own force he wounderh his fore head, no that were were when the Beaft did offer to fight, with his own force he wounderh his fore head, no that were well as the same with the same wi when the Bealt did offer to ngnt, with insown in which the Ram, and then the Wolf will never her bon their wont also to hang a the introduction to the control of the same and eine ?, antheaketh, Bien arban ander, or po

mocks.

And concerning their horns which are the noblest parts of cheth body; motoregalded yet a must speak more; for there was wone to be every year almodate the matched fight between Moral uses of mult speak more; for there was wone and a murtherer in aprient time was wone to be put men, wilde Beafts, Bulls, and tame Rains; and a murtherer in aprient time was will be beaft out to be put to death by a Rain, for by art the Beaft was fo influtive di never to leave him till he had a fine out

21 84 955 a seriory. Plutarch.

Calius.

Rams horns.

Ælianus.

ints prains, all to ils reported of a Rams horns confectated at Delong Brought from the coaft of the red Sa. tille weighed twenty and fix pounds, being two cubits, and eight fingers in length. There was a Ramin the Hocks of Potoler, that had but one thorn; whereupon when Lampon the Poet had but one thorn; whereupon when Lampon the Poet had booked be faid : End duabas que in urbe vigerent fattonibus, fire ut altra obligated un un Periclem, apply fattonibus, fire ut altra obligated un urbe vigerent fattonibus, fire ut altra obligated west word Periclem, apply fattonism for the portentum resideret civitatis potentia; That who reas after west word word ranging factions in the City, it should bappen that Pericles, from whose possessions that monster came, should obscure the one, and take the whole government of the City to which the the hard the

Cardan.

It is reported by Rafis & Albertus, that if the horns of a Ram be buryed in the earth, they will turn in to the herb Spirage; for rottenness and putrefaction is the mother of many treatures and herbs. There was, as Aristotle reporteth in his Wonders, a childe born with a Rams head : and it is affirmed by Ovid, that Medea inclosed an old decepit Ram in a brazen vessel, with vertain kinde of medicines, and afterwards at the opening of the said vessel, she received a young Lamb, bredupon the Mannorphosis of his body)

Concerning Phrizus, whereof we have spoken in the former part of our discoulte of the Sheep, there is this story. He was the son of Atheman, and Nopheler: Afterward his mother beligded, he

The ftory of Thy yxus and

the Ram with

a golden Apollonius.

feared the treachery of his mother in law, and frep-dame Inus, and therefore with his fifter Hele, by the confent of their Father, he fwam over a narrow arm of the Sea upon the back of a Rain ? arrying a golden fleece, which before that time his Father had beftowed upon him. His filter Hill being retrified with the great roating of the water, fell off from the Rams back into the Sex, shift thereof came the name of Uselfort, of Helle the Virgin, and Pontus, the Sex, but he came lately to call to King Meus, where, by the voyce of a Ram, who spake like a man, be was continued to offer the came and the sex of the and dedicate him to Jupter, furnamed Phrywus, and also that golden fleete was hanged up and retried in the Temple of Colobs, until Jason by the help of Medea aforesaid did fetch it away, and the Ran was placed among the Stars in his true mape, and was called Portion, of Phrinus, who was the Pather Lothe West C West to Of this fabulous tale; there are many explications and conjectural tales among the learned, not

unprofitable to be rehearfed in this place. Callus and Palaphatis fay; char the Ram was a thin whole badge was a Ram, provided by Athaman for his fon to fall into Physia: and fomelay, this arter was the name of a man that was his fofter-father, by who fercounfel and charge he was delivered from his

Apollonius. Gyraldus. The fleece of Colchis.

Hermolaus.

Tzetzes.

are in informal to be all a saline . The contract of the Other fay, that there was a Book of parchment made of a Rams skin; containing the perfect way to make gold, called Alchimy, and thereby Phinas gor away Bur in Albens there was releved the Image of this Phriams, offering the Ram (upon which he was born over the Sea.) to the God Lability us : and whereas there are in Colobie certain Rivers out of which there is gold growing and offer times found, whereupon some of them have received their name, as Chrysorthod, and themen of that Countrey faid to be greatly inriched thereby, they gave occasion of all the Poetical Actions about the golden sleece. There are in some places of Africk certain Sheep, whose wools hat the colour of gold, and it may be, that from this occasion came the talk of golden sleects. It is said, that when Areus reigned in Peloponness, he vowed to Diana the best what soever should be brought that his said. forth in his flock, and it fortuned that there was yeared a golden Lamb, and therefore it made ing his vow, did not offer it, but shut it up in his cheft. Afterward when he gloryed and both ed of that matter, his brother Threftes greatly theyed him, and counterfeiting bye to his with Acropt , received from her the golden Lamb. Then being in possession thereof; he contradicted Arreus before the people, affirming that he that had the golden Lamb ought to be King, and to reign among them, and fo laid a wager of the whole Government or Kingdom thereof with Anni,

whereunto he yeelded, but Jupiter by Mercury discovered the fraud, and to Torefler took him to flight, and the Lamb was commanded to be offered to the Sun, and so I conclude this discourse with the verles of Marital care bearing horoschedung icis p.c. geteend unaccen-411.21 July 2 10

Mollia Phryxei (ecuifii colla mariti, Hoc meruit tunicam qui t ibi fape debit.

And feeing that I have entered into the discourse of these Poetical fables, or rather riddles, which Transmutation And seeing that I have entered into the discourse of these Poetical sables, or rather riddles, which Transmutative to be outwardly cloathed with impossibilities, I trust that the Reader will pive me leave a little on of Rams. To protected other Natrations, as that Applies transforming himself into a Ram, deceived and deflowed the Virgin Biddle, and the Ancients when they swore in jest and merginnent, were wone to swear by a Ram, or a Goole. When the Cyants waged war with the Gods (as the Poets write) took unso them several forms, and Jupiter the form of a Ram, whereof Ovid writteth, he was called Jupiter Ambolius.

It is a subject to the control of the several sound of the control of the

Therebe some that say that at what time Mercules desired very carnelly to so Jupiter, where unto Herodoims he was very unwilling; yet lie cut off a Rams head, and pulled off his thick woolly rough skin, and putitupon him, and fo in that likeness appeared to Hergeles, and for this gaple the thebanes to this

putit upon him, and so in that likeness appeared to Hercules, and for this gaple the Ibebanes to this day do not kill rams, but have them like lancified things, except one one one in a year, which they facrified Topiner, and say, that Tupiner was called Ammonian aries, because that his answers were my-Strabo. field, feered and crooked like a Rams horn.

Now concerning the facrificing of Rams, we know that Good himself in his Nord, permitted the Sacrificing of same to the people of the Tems and therefore it cannot be but marerial for us to adde something also Rams among to the discourse before recited in the story of the Sheep. The Sacrifice when they facrificed a Ram, the Genules, they roasted his intrails upon a foit or broath, and there were certain days of Sacrifice called Dies Annotes, wherein the principal Ram of every fock after compare or fighting was slain and facrificed for the safegard of the residue to Janua, and offices by the King:

Mamina lanigera conjuge debet Oyuani Jo

There was at Tanagrum a statue of Mercury, carrying a Ram (and therefore he is called the Kriophoros Humes, and by that name was worshipped of all the Tanagreans. Now there was a cunning workman of Calamis that made that statte, for they say, that when the City was grievously afflicted with a petilence, Mercury by carrying a Ramabous the walls delivered the fame; and therefore they did not only procure that statue for Mercury, but all ordained that every year one of their most beautiful young men should carry a Sheep on his shoulder round about the walls. In January they sacrificed Gyraldus. to supiter a Ram, and in February a Weather. Pliny writeth a strange Riddle, which is this; Cinnamountin Ethiopia gignitur, need, mettitur niss permiserit Deut, There is Cinamon growing in Ethiopia, and yet it is not reaped by men, except the God thereof gave permission or leave, whereby some underfland Jupiter, whom they called Sabin, and the Latinet, Alfabinus. Now Pliny faith, that if Pling. they had facificed forty and four Oxen, Buck-goats and Rams, with their intrails, they purchased leave to gather that Cinamon.

When the Romans Objected their Soli-Taurilia, they facrificed a Bull, a Gnat, a Ram and a Bord but unto Jupiter they, held it not lawful to offer a Ram.; Whiles offered to Neptune a Ram, a Bull and a Boar; and to conclude this discourse of the Rams sacrifices, I finde a story worthy the noting, recorded by Paulus Venetus, although it be altogether superstitious and full, of humane blindeness

There is a City of Tartary called Sachion, the Inhabitants whereof are Mabometans and Idolaters, asson of them have a son born, he presently commendeth him to one Idols tuition and protection or other; and that year together with his young son he nourished a Ram tamed in his own house; at the years end, he offered his Son and the Ram at the next seltival day, of that Idoll which he hath chosen; that is, he presenteth his childe and killeth his Ram, with great folemnity and ceremony in the presence of all his kindred, friends, neighbours, and acquaintence, and maketh earnest request to that Idoll to proted his son, and to guide and govern him all the time of his life, and therefore he hangeth up the flesh of that Ram in his presence, and afterward they take away again the same flesh, and carry it to another private place, wherewith the said Father and all the Kindred affembled do make a great and rich feaft, referving the bones for religions fake : And thus we fee how miserable men beguited with error, do not only make thew of falls Religion, but also play the hypocrites in that which is erroneous, thinking it an easie thing to deceive Al-

Concerning other things of Rams, they concur with that which is faid already of Sheep in ges neral, except their medicinal parts, which I will reserve to the due place: And herein adde one thing more of the horns of the Rhailan Rams, and in some places of Italy, namely, that after

Of the Steep west

they be five, fix, or feaven year old, they bring forth under their great borns two other little home. they be five, fix, or leaven year old, they and have but rough and courfe wooll. In other places, if at and that there trains are bear moe horns then two, it is prodigious and unnatural. And thus much of the Ram.

Of the WEATHER-SHEEP.

A Lthough this Beaft have all things in common with the Ram aforefaid, for he is a male fleep, and in nature different not from him, but only by the art of man. I might very well have confounded and conjoyned his story with the precedent: but feeing that all Nations do distinguish him from the Ram, because of one property or defect of him, for that he is not fit for generation, I will follow the stream, and not strive against my Authors, not swave from their method. Therefore in Latine it is call'd Vervex quafi verla natura, for that his natural feed is changed and turn'd in him, for his the same at is call a vervex quart verja natura, for that his hatter that the fine and gelded, being an Eunuch among Beafts. The frontes are taken away, and so he remainesth libbed and gelded, being an Eunuch among Beafts. The Grecians call him Krion Tomian, that is, a gelded Ram, for they have not one word to express him. The Grecians can film Arion Loman, that is, a gelfus rendeeth this reason thereof, Quia eum fequantur seni because the little Lambs love his company and follow him: and indeed by reason of his unappress to generation, the Ewes for sake his company, and the Rams cannot endure him, therefore instead of generation, the Ewes to take his company, and fome parts of Germany they call him Frifebling, and all the Hammel, which word feemeth to be derived from the Arabian word Lefan Albamel, a Ramstongue.

The Italians call him Castrone, Castrato, and Montone; the French. Monton; and the Illyrians, Beam.

Concerning the gelding of Rams or making of Weathers, I have not much more to say, then that which is already expressed in the general tractate of the Sheep, and for the manner I do refer the Reader, not only to that part, but also to the discourse of the Calf and Oxe, wherein I trust he shall finde satisfaction for this point, whether he will do it by a knife, by reed, by singer, or by hammer, for all those ways are in differently proponed. The best time for the gelding of Rams, ought to bein the wane or decrease of the Moon, at five months old, so as he may neither be troubled with extremity of cold or heat. And if it be not libbed at that age, but prolonged till two, three or four year old; we have shewed already the English manner for knitting of Rams.

Being thus libbed or knit, their horns grow not fo great as the other males ungelded, but their flesh, and lard, or sewet, is more acceptable then of any other Sheep what soever, except they be over old, for that it is neither fo moift as a Lambs, nor yet fo ranck as a Rams or Ewes, whence Bapilla Fins made these verses;

> Amiculus placeat, vel fi fine toftibus denut, Pinguior eft bado quin calet ella, vores. Hunc amo fi duri per pafcua monte anbelat. Maluero, fi auri vellere dives erit.

Platina also writeth thus of the flesh of Weathers, Vervecum caro satis salubris est & meller quan egnina, calida enim & humida babetur, ad temperamentum tendens, illa vero plus bumiditatit quam caliditati babet. That is to fay; The flesh of Weathers is wholesome enough, and better then the flesh of Lambs, because it is hot and moift, but that hath in it more moisture then heat and therefore this tendeth to a better temperament. Munster writeth, that the Inhabitants and people of Valuis take this fich of Weathers, and falt it, afterward dry it in the air where no smoke may come unto it; afterward they lay it up in straw, and so hold it much more delicate then that which is raised in the smoke.

As the fiesh of these Beasts groweth the better for their gelding, because they live more quitly and peaceably, for that their fore-heads grow weak and tender, and their horns small, so allo its reported that their tails grow exceeding large and fat. In some Regions, as in Arabia Falix, and other places, and because the report should not seem feigned by me, I will describe it in the Authors of the report own words, Paulus Venetus writeth thus of the Weathers of Scythia, and in the Region Cananda, fibject to the great Tartur. In Tartarie Regione Camandu artetes non minores afinis sunt, coude tan longe & late, ut triginta librarum pondus equent. In Camandu a Territory of Tariaria there are Rams like Affes in stature and quantity, whose tails are so long and broad, that they ballance in weight thirty pound. Varioman writeth ; In adibus regis Arabum fuife prapinguem vervecem, cujuscauda ades obesa fuit, ut libras quadraginta appenderet, & prope Reame urbem Arabia fallcis, vervecum genets theinulus, quorum caudam animadverti pondo effe librarum quadraginta quatuer, carent cornibus, adeoq; effe obef o pinquet ut wise incedere possunt. Circa Zeciam urbem Æthiopia verveces non vulli ponderosssima trabunt cauda, utpote pondo sedecim librarum. His caput & collum nigricant, cateris albi sunt. Sunt etiam verucci prosus albicantes, quorum cauda cubitalis est longitudinis modo elaborata vitis, palearia ut bubat a mento pendent, que bumum prope verrunt. That is to say, In the souse of the king of Arabia, there was a Weather very sat, whose tail weighed forty pound, and near unto Reamia, 2 City in Arabia talia color them. City in Arabia ralle, there are a breed or race of Weathers, whose tails for the molt part weighted fo part weighed four and forty pound. They want horns, and are fo fat that they can fracely go. Also about the City Zeela in Ethiopia, the Weathers draw long tails, weighing fixed pound. Whereof some have their heads and neck black, and all the other parts of their body body white, some or them again all white, having a tail but of a cubit long, like a curious and planted Vine, their creeks and hair hanging from their ohin to the ground. Thus far of the Arabien Weathers. Of the Indians he writeth thus in another place: Circa Tanafuri urbem India tama est pecudum copia ut duodeni verveces singulo aureo vaneunt. Conspiciuntur illic verveces alii, cornua haud absimilia danu babintes, nostrie longe majores ferocioresque. Canda vervecum in peregrinu regionibus tanta sunt. quantus nullus apud nos vervex. Contingis boo quia bumidissimum boc animal, & inter quadrupedia frigidissimum, cunqu cetera offe extendi nequeant, ne pinguedine immenfa., extenfis etiam offibus & nervil non parum, que humida natura velut pifces semper inoremente apta funt. That is, About the City Tarnasarin India, there is fuch great plenty of Cattel, that they fell twelve Weathers for a noble, and yet there are Weathers which have horns like to the horns of Deery being longer; greater, and fiercer then our Rams and their tails in forein and firange Countries are fatter then any Weathers among us; and the reason hereof is, because it is the moultest and coldest creature among all four-spoted Beatts: and because the bones cannot be enlarged to receive that moithure, and left that it should destroy the Beast by experance and abundance, therefore nature hath provided this remedy to fend it forth into the tail, whereby in flesh and fat it groweth exceedingly, 'the bones and nerves whereof are not's little extended, for they are also of a moilt nature like fishes, and therefore apt to encrease and grow 5 1 Bee

Thus much fay they of the tails of Weathers, now I know fuch is the folidity of divers Readers and people, that for these reports, they will presently give both these Authors and me the Whet Rone for rare untruths and fictions; I do not marvail, for fuch (I dare affure my felf) do not believe all the miracles of Christ, having short and shallow conceipts, measuring all things by their own eyes, and because they themselves are apt to lye for their profit; therefore they are not ashamed to lay like imputations upon honest men, vet I could shew unto them as great or greater wonders in our own Nation (if they were worthy to be confuted) for which other Nations account us as great liers (nay as these Infidel foots) do them, and yet they are common

The use of the several parts of this Beast, is no other then that which is already reported of the Sheep and Ram, and therefore I will not fland to repeatthat which is fo lately related, and for the remedies or medicinal vertues. I finde few that are special except those which are common between this and other of his kinde. It, feemeth by Plante, this de Weather Sheep is accounted the most foolish of all other, a coward and without courage, for speaking of a mad dotish fellow, he writeth thus; Ego ex hac hains verveceal volo erogitare, meo minora quod fiv fallum fille. That is I will demand of this blockish Weathers picture, (meaning his Booksh fervant) what is become of my younger fon.

a name for it, and it is probable, that feeingit is an unperfect Beaft, God forbade it into bis fanduary: when the Gentiles brought a Lamb at the side of a Weather to be siderificed, they called them Ambegni, and so also a Lamb and an Ox. Aiciatus maketh this pretty emblem of a Weather which with a Hedg-hog is the Arms of Millain, wherewithal I will conclude this discourse;

d success Bineici verven, Heduie dat Sycula Signum

Company of the Control of Francisco fo Culta Minerva fuit, nune eft ubi numine Teela Al populis patrie debita atifa mee est. ... 2011 Mututo reatrie virginite ante demumi 12 3. Quam Mediolanum saoram alvere puelle Lamiger buio signum sue est, animala; biformee uam Mediolanum facram dixere puella

Laniger huic signum fue est, animales, biformee

Actibus: bino feits, laninto that levi:1122222 fore mental not profession in this place. Andrew were there to the second the

The Lambis diversity, tearmed by the Histories; as is already showed in the 18 fory of the Sheep, (in some part), and now more particularly, Seb signifierh a Lamb, Kifeb and Rebet; a Lamb names. of a year old, also Gedi, according to the opinion of David Kimbi; in Greekly Interior; and Anna, and dans, and arthis day Agni; the Italians, Agna, Agno, Agnolos, the Spaniards, Cordero; the Frinch, Agnou, and Aguete; the German, Lamb, and Lamb, Agnou, and Aguete; the German, Lamb, and Lamb, and Aguete; the German, Lamb, and Lamb, and Lamb, the third year weitallite in English a Lamb, to the fecond year a Hog, Lamb, ago, or Tegis liebe, a semale, the third year Hoggerils and Theives: the Lainer calls it of agnus, of the Greek word, Agnos, cash un guide est hostia pura Brimmountoni apris, That is chaste, for that a Lamb is pure and clean; and sit for lacrificing.

And the common Epithers expressing the nature of this Bask are these rough, yearling weak, unripe, lucking tender, buttang, far, milk sater, merry, sporting, bleating, affable or gentle, fieldwanderer, horn-hearer, horn-fighter, unarmed, vulgar, wooll-skinned, wooll-bearer, wanton meek, delicate and feanful: and all their are the Epithets of a male Lamb, but of the female I finder these following; dumb, inow-white, near, young; fearful, blackstame, humble, and gender, and the Grechant, Hed) now, because of the sweet smell that is found in them when they are young and suck

their dams with most and strive and some stripe and and temperature is reduced in the control of are falled out of their dams belly, they presently leap and supspout their dams y and also learn to of the meek know them by whom they are nour the diagraphy leap and supspout their dams y and also learn to of the meek know them by whom they are nour the diagraphy leap and supspout their dams y and also learn to of the meek know them by whom they are nour the diagraphy leap and supspout their dams and the learn to of the meek know them by whom they are nour the diagraphy and the learn to of the meek know them by whom they are nour the diagraphy and the learn to of the meek know them by whom they are nour the diagraphy and the learn to of the meek know them by whom they are nour the diagraphy and the learn to of the meek know them by whom they are nour the diagraphy and also learn to of the meek know them by whom they are nour the diagraphy and also learn to of the meek know them by whom they are nour the diagraphy and also learn to of the meek know them by whom they are not of the meek know them by whom they are not of the meek know them by whom they are not of the meek know them by whom they are not of the meek know them by whom they are not of the meek know the meek know

disposition of

Didymus.

Varro.

Pliny.

Democritut.

Praterea teneri tremplie in voaibme badi, Corniferas norunt matres, agniq; petulci.

S. Ambrofe writeth thus of the inclination of a Lamb to his mother, and the love of her milk. At. D. Amoroje WELLELL CHIE Cocem parentis, cum a maire quandog; aberrat, frequenter eam baletu exc. nut simpliquimes ovium recegnojent votem professionat ad eam : nam quamois citi & porti desiderio te tat, multifq; licet versetur in millibus quium, sessionat ad eam : nam quamois citi & porti desiderio te tat, mutsiya, ticte verjesur ote autora, licet humore lattie gravida exundent, feliufq; materni latti fontes re. netur stanjourrit tamen auera north, mer nand erreth many times from his mothers fides, having quirit. The Lamb is a most fimple Beast, and erreth many times from his mothers fides, having quirit. Ine Lamb is a most simple bean, and the him out but by bleating; for in the midst of a no other means to provoke his mother to seek him out but by bleating; for in the midst of a no other means to provoke his independent, and so hatteneth to her when it hearth her; thousand Sheep it different the voyce of his parent, and so hatteneth to her when it hearth her; thousand once it directions poor Beaft, that although there be many other Ewes which give fuck, for such is the nature of this pool tasks of their mothers fountains, and the Eweknoweth her yet they pass by all their udders to tasks of their mothers fountains, and the Eweknoweth her young one by smelling to the backer part: the Lamb all the while it sucketh waggeth and playeth with the tail. When the Lamb is newly faln, in some Countries they put them up close into a stable for a day, or two, or three, till they grow strong, and are well filled with Milk, and know their Dams, and so long as the Rams feed with the females they keep in the Lambes, that so they may be clear day and night from all violence of the Rams, for at night they lodge single and alone by their dams sides. The like regard is to be had if they do not suck their mothers, they must snoint their lips with butter or Hogs-greafe and milk, and for two months after their yearing it is not good to rob them of any milk, but suffer them to suck all that their Dams can breed, for so their Lambs will grow more strong, and also their wooll more fine. And when they are to be weared, they must first of all be brought out of love of their mothers when they are their separation they languish, and sofe all natural by, whereby they are milk, lest after their separation they languish, and sofe all natural by, whereby they are never likely to come to good: afterward let them be herded or drove to field, but after their yearing it is profitable when they are a week old to give them Salt, and fo the fecond time after they he fifteen days old. It is never good to nourish the firstling or first Lamb of an Ewe, for that commonly they are weaker and more tender then any other, but the best to be nourished They are also the best and strongest which are bred in the Spring time, and much fatter, and more

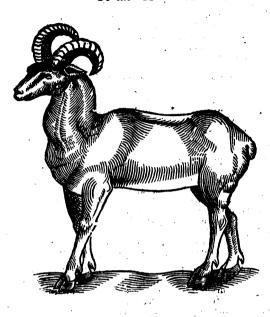
able then those which are yeared in the Autumn. And yet there are some that affirm, that they which are bred in the Winter are fatter then those which are bred in the Summer, for if strength of nature beable to live out the Winter an the first yearing, much more will they beable to dure when they are elder: in the first sucking of a Lamb, the beestings must be milked out, for they are apt to fall into many diseases, such as are already mentioned in the discourse of the Sheep generally to preserve them in-health, they give them Ivy when they are vered with an Ague, and separate them from the Bwes, lest by sucking they infect their mothers, then might they be milked alone, and their milk mixed with rain water, and fo given to the fick Lamb, and if they will not take it willingly, then infuse icinto her throat with a horn, and if they be troubled with Scabs, take Hylop and Salt, of each an equall quantity; and if the mouth be broken out and bliftered, then rub the afflicted place therewith, afterward wash them with Vinegar, and then anoint them with liquid Pitch and Hogs grease; there must be also a care had to keep them from

Concerning the use of their several parts, we have already shewed in the story of Sheep, and therefore we need not prosecute it in this place. Their skins are fitter to clothe men, then theskins of their dams, and therefore the Hebrews fay that they are fittest for the garments of young men, for they encrease their strength and natural vigor. The Skinners make great account of these lamb skins, and use them for the linings of many garments, such as are killed they call the skins of stages ter-lambs. The best are brought out of train and Apulta, and all those parts which are beyond Row; Narben, and Spain, yeeld plentiful ftore of black Lambs, and their skins are fold by Merchants: and white skins are plentiful in England.

Their fiesh is nourishable and convenient for food, but yet inferiour to Weather Motton for that it containeth more moisture then heat. To conclude this discourse of the Lamb, the grates bonour thereof is, for that it pleafed God to call his bleffed Son our Saviour by the name of a Lamb in the Old Testament, a Lamb for Satrifice, and in the New Testament, stiled by Total Lamb of God that taketh away the first of the world. There is a proverb in Greek, Anthe is is alocative off, A Lamb hath spoken this unto you, and it was a proverbial speech to express a divine Parallelian of Santa March 1906 and the waste proverbial speech to express a superscript of Santa March 1906 and the waste proverbial speech to express a superscript of Santa March 1906 and the waste proverbial speech to express a superscript of Santa March 1906 and the waste proverbial speech to express a superscript of Santa March 1906 and divine Revelation of fome business, that mencannot attain unto by ordinary and common mean, because either it is conceased, or else it concernets things to come. For it is reported by suita, that once in Egypt there was a Lamb that spake with a mans woice, upon the Crown of his head was a regal Servent having the concerned the concerned that the concerned that the concerned the concerned that the regal Serpent having Wings, which was four subled long, and this Lamb spake of divers sums

The like is faid of another Lamb that spake with a mans voice, at what time Romalin and Roman were born, and from the some manufacture with a mane voice, at what time Komum and your were born, and from the some conclude with the verse of Valentus: Asperanus purious control and leaves. There is in Asperanus purious control and leaves. There is in Asperanus purious control and leaves. There is in Asperanus purious of a little Lamb, the people of the and it is reported by Sigismumdus, in his description of Assessors, that it is generated out of the earth earth like a reptile creature, without feed, with dam without copulation, thus liveth a little while and never stirreth far from the place it is bred in, I meanit is not able to move it self. but eateth up all the graffe and green things that it can reach, and when it can finde no more, then it dyeth.

Of the : MUSMON.



Have thought good to referve this Beast to this place, for that it is a kinde of Sheep, and there-Ifore of natural right and linage to this story, for it is not unlike a Sheep, except in the wool which may rather feem to be the hair of a Goat; and this is the same which the antients did call Puny. Umbrica eves, Umbrian Sheep, for that howfoever it differeth from Sheep, yet in simplicity and other inward gifts it cometh nearer to the Sheep. Strabo calleth it Mulmo, yet the Latins call it Mulimon. This beaft by Cato is called an Asse, and sometimes a Ram, and sometimes a Musmon. The picture which here we have expressed, is taken from the fight of the Beast at Caen in Normandy, and was afterwards figured by Theodorm Beza. Munster in his description of Sardinia remembreth this beaft but he faith that it is speckled, whereat I do not much wonder, seeing that he consessed that he hath all that he wrote thereof, by the Narration of others.

Some say it is a Horse or a Mule, of which race there are two kinds in Spain, called by the Latins, Afinicones, for they are very small; but I do not wonder thereat, seeing that those little Horses or Mules are called Musimones, because they are brought out of those Countries where the true Musimones (which we may interpret wilde Sheep, or wilde Goats) are bred and nourished. There are of thele Mulmons in Sardinia, Spain, and Corfica, and they are said to be gotten betwixt a Ram and a Goat, as the Cinirus betwixt a Buck-goat and an Bwe. The form of this Beaft is much like a Ram, faving that his breft is more rough and hairy his horns do grow from his head like vulgar Rams, but bend backward only to his ears : they are exceeding swift of foot, so as in their celerity they are comparable to the swiftest Beast. The people of those Countries wherein they are bred, do we their skins for breaftplates. Pliny maketh mention of a Beast which he called Ophion, and he faith he found the remembrance of it in the Grecian books, but he thinketh that in his time there was none of them to be found in the world : herein he speaketh like a man that did not know G O D, for it is not to be thought, that he which created fo many kinds of beafts at the beginning, and conferred of every kinde two, male and female at the generall deluge, would not afterward permit them to be destroyed till the worlds end, nor then neither: for seeing it is apparent by holy. Scriptures, that after the world ended, allocreatures and beafts shall remain upon the earth, as the monuments of the first fix days works of Almighty God, for the farther manifestation of his glory, wildom, and goodness, it is an unreasonable thing to imagine that any of them shall perish in

general in this world. The la dinians call the fe beatts, Mufflo, and Brim Mufflo, which may eafily be derived from Ophion, therefore I cannot but consent unto them, that the antient Ophion is the Mine mon, being in quantity betwire a Hage and a Sheep, or Goat, in hair refembling a Hart, and this mon, being in quantity seeman and this Bealt at this day is not found but in Sardinia. It frequenteth the steepest mountains, and therefore. Beatt at this day is not found but in substitution field thereof is very good for meat, and for that liveth on green graffe and fuch other hearbs. The flesh thereof is very good for meat, and for that liveth on green grane and nutti other near b. The near Boethim in his description of the Hebridian Islands cause the inhabitants seek after it to take it. Hellor Boethim in his description of the Hebridian Islands faith, that there is a Beast not much unlike to Slicep, but his hair betwixt a Goats and a Sheeps. being very wilde and never found or taken but by hunting, and diligent inquisition. The name of the Island is Hielbe, and the reason of that name is from his breed of Sheep called Himb in the Vulgar tongue, yet those Sheep agree with the Musmon in all things but their tails, for he saith, that they have long tails reaching down to the ground, and this name cometh from the German word they have long tans reaching down to the godine in general. Now followeth the conclusion of Herd a flock, and thereof frir cometh for all Sheep in general. Now followeth the conclusion of their flory with their medicinal virtues.

The medicines of the Sheep in general.

Galen.

Pliny.

The bodies of such as are beaten, and have upon them the appearance of the stripes, being put into the warm skins of Sheep when they are newly puld off from their backs, eateth away the outward pain and appearance, if it continue on a day and a night. If you feethe toge. ther a good feason the skin of the feet, and of the fnowt of an Ox or a Sheep till they be made like glew, and then taken forth of the pot and dryed in the windy air, is by Silvius commended a.

gunit the burftness of the belly.

The bloud of Sheep drunk, is profitable against the falling sickness: Also Hippocrates prefcribeth this medicine following, for a remedy or purgation to the belly, first make a persume of Barly Reeped in oyl upon some coles, and then seethe some Mutton or Sheeps fielh very much and with decoction of Barley set it abroad all day and night, and afterward seetheit again and eat or sup it up warm, and then the next day with Hony, Frankincense, and Parsely, all beaten and mingled together, make a Suppository, and with wool put it up under the party, and it shall ease the diffres. The same flesh burned and mixed in water by washing, cureth all the maladies or diseases arising in the secrets, and the broth of Mutton, Goose, or Veal, will help against the posson by biting if it be not drawn out by supping glasse nor by horse-leach. The sewet of a Sheep melted at the fire, and with a linnen cloth anointed upon a burned place, doth greatly ease the pain thereof.

The Liver with the fewet and Nitre causeth the scars of the flesh to become of the same colour that it was before the wound, it being mixed with toafted Salt, fcattereth the bunches in the fielh, and with the dust of womens hair, cureth fellons in fingers, or any part of the bodies. The fewet of Sheep or Goats, being mingled with the juyce of Rhenish wine grape, and shining horse sites, doth without all scruple or doubt, ease the pain of the milt, if it be anointed thereupon. The fat of

Sheep doth very easily expell the roughnels of the nails.

The fewet of Sheep or any other finall beaft, being mixed with the herb called Melander, and pounded with Alum, afterward baked together, and wrought into the manner of a Seat-cloth, doth very much ease those which are burned by fire in any parts of their body, being well applyed thereto. The sewet of a Sheep being also applyed to those which have kibes in the heels, or chilblanes in their feet, will prefently heal them. The lewet of a Sheep mixed with womens hair which is burnt to powder, doth very effectually in their feet, will presently heal them.

cure those which have their joynts or articles loofe, being anointed thereupon.

The fat of Goats or Sheep moistned with warm water, and boiled together, being apointed upon the eyes, doth speedily cure all pains, spots, or blemishes in the same whatsoever. The far of a Sheep boyled and drunk with harp wine, is an excellent remedy against the cough. The same medicine is alfo effectually used for the expelling of horses coughes. The sewet of a Sheep being boyled with tharp wine, doth very speedily cure the obstruction of the small guts, bloudy flux, and any cough of what continuance foever.

Marcellus.

The fame being in like manner drunk while it is hot, is accounted for an excellent remedy against the Colick passion. The sewet of a Sheep, or of a Male goat, being mingled with the sime or dung of a Female-goat, and Saffron, dorh very effectually cure those which are troubled with the Gowt or swelling of the joynts, being anointed upon the place so grieved. It is also reported that the outward fewer of Sheep (between the flosh and the skin) between the hinder legs, is very wholetom for the curing of fundry pains and diseases.

Dio corides.

Sheeps lewet or the fat of any other small beast being gathered from the reins, mixed with falt, and the duft of a pumice ftone, being applyed unto the yard of any man, doth feedling cure all pains, aches, or swellings therein. The fat of Sheep which is gathered from the caul or cell, being minged with the aforeigid medicines do heal all other pains in the privy members of man or woman whitfoever. The fame fewer doth flay the great excess of bleeding in the nofe, being anointed

Sheeps fewer being mixed with Goofe greate and certain other medicines, being taken in drink, doth help abortments in women. The liver of a Sheen is accounted an excellent remedy against the shedding of the hair on the eye lids, being rubbed thereupon. The same being also baked or boyled, is accounted very profitable for Sheeps eyes, if it be well rubbed thereon. The marrow of Sheep is very good to anoint all aches and fwellings what loever.

The horns of Sheep or of Goats pounded to powder, mingled with parched Barley which hath Hippocrates. been well shaled, and altogether mixed with Oyl, being taken in a certain periume, doth help Women of their feconds, and restoreth to them their menstruall fluxes. Sheeps hornes burned and heaten in wine untill they be tempered like a pill, the right foot being anointed with the right horn. and the left foot with the left, will mitigate the forrow of those which are very fore pained and troubled with the gowt.

Rheumatick, or watry eyes, being anointed with the brains of Sheep are very speedily and Rasis. effectually cured. The brains of the same beast is exceeding profitable for the breeding of young hildrens teeth, being anointed upon the gums. The lungs or lights of small beasts, but especially of a Ram, do restore the true skin and colour of the slesh, in those whose bodies are full of chops

The lungs or lights of the same beast concocted upon the uppermost skin of any man, and Pling. applyed very hot thereunto, do diminish the black or blew places therein, which have been re-

ceived by the occasion of any stripes or blows.

The lungs of Sheep being new taken out of their bellies, and applied while they are hot unto bea- Marcellus. ten or bruifed places, doth quite abolish the fignes thereof, and in short space procure remedy. The lungs of Sheep or small Cattle being roasted and taken by any man before he drinketh, will resist all kind of drunkenness.

The lungs of Sheep taken out of their bellies, and bound about the heads of those which are phrensie while they are hot, will very speedily ease them of their trouble. The lungs of Sheep being hot and bound to the head, is accounted very profitable for those which are troubled with the pestiferous disease called the Drowsie evill. 11 b

The lungs of Sheep being boiled with Hemp-seed, so that the flesh be eaten, and the water wherein it is fod be drunk, doth very effectually oure those which are grieved with excoriations in their bellies, and the bloody flux. The lungs of Sheep being applyed while they are hot, doth heal the Gowr.

The liver of white Sheep well boiled, made moift with water, throughly beaten and applyed Hippoerales. unto the eye-lids, doth purge Rheumatick eyes, and cause them to be of a more clear and ample fight. If a woman bearing young, shall be puffed up with winde, give her the liver of a Sheep or Goat beaten into small powder while it is hot, being pure and without mixture for four dayes togaher to eat, and let her drink only wine, and this will very speedily cure her.

The gall of a Sheep mingled with hony, healeth the Ulcers of the ears, and procureth eafie Pling. baring. The gall of a Sheep mingled with sweet wine, if it be rempered in the manner of a glyster, andafterwards rubbed upon the ear-laps, the ulcers being quite purged, will procure a speedy cure indremedy. The gall of the same beast distilled with a womans milk, doth also most certainly heal their cares which are broken within, and full of mattery corruption.

The gall of a Sheep being mixed with common oyl, or oyl made of Almonds, doth also halthe pains of the ears, being powred therein to. Cankers, or the corrosion of the sless, being anointed with the gall of a Sheep, is very speedily and manifestly cured. The Dandrasse or sturges of the head being anointed with the gall of a Sheep mixed with fullers-earth which is hardned together while the head burneth, are very effectually abolished, and driven quite

The gall of little cattle, but especially of a Lamb, being mixed with hony is verily commended or the curing of the Falling evill. The mile of a Sheep new taken out by magicall precepts is accounted very good for the curing of the pain in the milt, he faying which may be healed that he maketh a remedy for the milt. After these things the Magicians command that the grieved Pling. party be included in his Dortor or Bed-chamber, and that the doors be fealed up, and that a verfe be spoken thrice nine times. The milt of a Sheep being parched and beaten in wine, and afterward taken in drink, doth relist all the obstructions or stopping of the small guts. The same being used wthe like manner is very medicinable for the wringing of the guts.

The dust of the uppermost of a Sheeps thigh, doth very commonly heal the loofeness of the Marcellus. joints; but more effectually if it be mixed with wax. The same medicine is made by the dust of Sheeps jawes, a Harts horn, and wax mollified or affwaged by oil of Roses. The upper parts of the thighs of Slieep detocted with Hemp-feed, do refresh those which are troubled with the bloudy flux, the water whereof being taken to drink. For the curing of a Horse waxing hot with weariness and longitude of the way; mingle Goats or Sheeps fewer with Coriander, and old dill, the Coriander being new gathered, and diligently pounded in the juice of Barley, and to give it throughly strained for three dayes together.

The buckle-bone of a Sheep being burned and beaten into small dust, is very much used for the miking of the teeth white, and bealing all other pains or aches therein.

The bladder of a Goat or Sheep being burned and given in a potion to drink, made of Vinegar and mingled with water, doth very much avail and help those which cannot hold their water in the installation was a superior water in the superior was a ter in their fleep. The skins which cometh from the Sheep at the time of their young, doth very, Galen. much help very many enormities in women, as we have before rehearfed in the medicines arifing

The

Marcellus.

Pliny.

Pliny.

Margellus.

Furneriu.

Pliny.

Crescentien.

The milk of Sheep being hot, is of force against all poysons, except in those which shall drink The milk of Sheep being not, is of following and Libbards bane. Oatmeal alfo doth cure a long linging a venemous fly called a Wag-leg, and Libbards bane. Intil all the water be balled. a venemous my caneu a vvag-1eg, and the cups of water, until all the water be boyled away; but difease, a pinte of it being sodden in three cups of water, until all the water be boyled away; but disease, a pinte or it being jouden in entered for Sheeps milk or Goats, and also Hony every day to-afterwards you must put thereunto a pinte of Sheeps milk or Goats, and also Hony every day to-

gether.
Some men do command to take one dram of Swallows dung in three cups full of Goats milk or Some men do command to take one dram of Swallows dung in three cups full of Goats milk or Sheeps milk being taken Slieeps milk before the coming of the quartern Ague. Goats milk, or Sheeps milk being taken Sheeps milk before the coming of the quarters and in the mouth, is very effectual against the when it is newly milked from them, and gargarized in the mouth, is very effectual against the when it is newly miked from them, and gainst the spains and swellings of the Almonds. Take a pinte of Sheeps milk, and a handful of fifted Aniseeds, pains and twenings or the Almonds. Take a price and let it be drunk, and it is very good to and let them lettine together, and which to Goats milk and Sheeps milk, and so being drunk, is very loosen the belly. Medicines being made of Goats milk and Sheeps milk, and so being drunk, is very

good for the mortness of breath.

A hot burning gravel from being decocted in Sheeps milk, and so given to one that hath the A not out only graves atom to the Bloudy flix, is very profitable to him. Goats milk or Sheeps milk given alone luke-warm, or fod-Bloudy nix, is very profitable to those that are brought very weak with the passions of the den with Butter, is very promised to wash ones face with Sheeps milk, and Goats milk, is very good stone, and fretting of the guts. To wash ones face with Sheeps milk, and Goats milk, is very good tone, and fretting or the guts. To wall ones fall that is, the last milk that they give that day, is very good to loofen the belly, and to purge choler. The hairs of the head of a Dog burned into ashes; or the gut of the privy place sodden in Oyl, is a very good and soveraign remedy for the aines; or the gut of the privy place loaden welling of flesh over them, being anointed with Butlooseness of the flesh about the nails, and for swelling of flesh over them, being anointed with Butlooseness of the flesh about the nails, and for swelling of flesh over them, ter made of Sheeps milk and Hony. An Oyl fodden in Hony, and Butter made of Sheeps milk, and ter made of Sheeps milk and rootly. All Oyl Cheefe made of Sheeps milk, is very Hony melted therein, is very profitable to cure ulcers. Old Cheefe made of Sheeps milk, is very good to frengthen those which have been troubled and made weak with the Bloudy fix. Again, old Cheese made of Sheeps milk, taken in meat, or scraped upon it, and being drunk with Wine, doth

case the passion of the Stone.

There was a certain Physician being skilful in making medicines, dwelling in Afia by Hellespont, which did use the dung of a Sheep washed and made clean in Vinegar, for to take away Warts and knots rifing on the flesh like Warts, and kernels, and hard swellings in the flesh. Also he did bring Ulcers to cicatrifing with that medicine which were blafted or scalded round about, but he did mingle it with an emplaister made of Wax, Rosin, and Pitch.

Dioscorides, Pliny.

Vegetim.

Pliny.

Marcellus.

The dung of Sheep also doth cure pushes rising in the night, and burnings or scaldings with fire, being smeared over with Vinegar without the commixture of any other things. The dung of Sheep being mixed with Hony, doth take away small bumps rising in the flesh, and also doth diminish proud flesh : and also it doth cure a disease called an emmot, as Rasis and Albertus say. The dung that is new come from the Sheep being first worked in thy hands, and applyed after the manner of an emplaister, doth eat away any great warts growing in any part of thy body. The dung of a Sheep being applyed to thy feet, doth consume or waste away the hard flesh that groweth thereon.

Sheeps dung doth also cure all kinde of swellings that are ready to go into Carbuncles. It is also good being fodden in Oyl and applyed after the manner of an emplaister, for all new wounds made

with a fword, as Galen faith :

Aut fi conclusum fervavit tibia vulnus, Sterens ovis placide junges, adipefq, vetuftos, Pandere que poterunt bulcus, patuloq; mederi.

The dung of Sheep and Oxen being burned to powder, and smeared with Vinegar, is very good against the bitings and venemousness of Spiders; And again it is very effectual being new come from them, and fodden in Wine against the stingings of Serpents. Sheeps dung being mixed with Hosy,

and applyed to Horses whose hoofs are broken, is very effectual. The dung of Oxen and Sheep being burned to powder, and intermixed therewith, is very effe-Qual against Cankers, and also the bones of the Lambs thighes, being burned into ashes, is very profitable to be applyed to those ulcers which cannot be brought to cicatrise. Also Sheeps dong being made hot in a Gally pot, and kneaded with thy hands, and afterwards applied, doth presently cease the swellings of wounds, and doth purge and cure Fistulas, and also diseases in the

The Oyl of Cypress and Hony, is very effectual against Alopecia, that is, the falling of of the hair An emplaiter made of Sheeps dung, and the fat of a Goofe and a Hen is very effectual against hair rifing in the root of the ear, as Rafis and Albertus fay. Sheeps dung being applyed hoe, if very effective land are the first the first

ctual against the swellings of womens paps or dugs. Sheeps dung being put into the decoction of Wood-bine, or Hony and water, and so dung very profitable against the Yellow-jaunders. If the Spleen be outwardly anointed with Sheeps don't and Vinegar, it doth leffen the rifing of it. The dung of Oxen and Sheep which is very moift, doll ease all manner of Gouts The thin or outmost skin which is taken from the privy part of Sheep, is very profitable against the disease called the flowers in Women. The dung also hath the sum operation. The dung also hath the flowers in Women. operation. The Urine of Sheep is very profitable against the Hydropsie being mixed with Hony.

But Raft faith otherwise. But Resis saith otherwise, which is, that the dung being drunk with Hony is available against the Dronsie. Dropfie.

Obsentus. Rafis.

Pliny.

Albertus.

Totake the weight of a penny of Ox dung and Sheeps dung, and a grain of Myrrh, and two onness and a half of Wine, doth stay or relist the coming of the Kings evill. The filth which is Pinn. rakenout of the ears of these beatls is said to be very effectual against the flowers. It doth make a barren woman to conceive with child alto, as Serenu faith in thefe Verles :

> Pendentem (pumam molli deducet ab ore. Aut ovie in figbulis; fractes cum ruminat berbas, Ala, illam memini mifto potare falerno.

The sweat of a Horse being made warm and mixed with Vinegar, is very convenient against Sylvaticus. the Falling fickness, and is used against venemous bitings. And also the sweat of Sheep is very much profitable unto it. If the boof or anche-bone of an Ox chance to be cut with a Plough Columbia there, Pitch and fat with Sulphur is very good, but you must roul round about the wound

Unwashed Wool doth very much prosit those that are frenzie being applyed with a sume that floppeth humors from coming down from the head. Unwashed Wool being bound upon the forehead, is very good for the waterish humor that floweth out of the eyes. Unwashed Wool being heated in Vinegar, and proffed into the ear, and afterwards the top of the ear being stopped with that Wool, will by little and little ease the pains in the pars. Unwashed Wool dipped in Oyl of Roses and put into the Noûrils doth flay bleeding at the Nofe. Unwashed Wool being plucked from the privy parts of Sheep and moistned in Oyl of Roses, is very good to stop the fluxes of bloud in any part of mans body.

Unwashed Wool being tyed on the outside of the knuckles or joynes, doth stop the bloud or Marcellus. humors from running to and fro. It is also said to be very good being dipped in Hony (and so rubbed upon the teeth or gums) for to make one breath or gaspe easier. Unwashed Wool being smeard over with Hony, and rubbed upon the teeth, doth make them look white prefently after. Unwashed Wool with a little salt put to it and tyed close in a linnen cloth, and so scorched and heaten to powder, is very good to keep the teath from pain, being rubbed upon

Unwashed Wool being mixed with Miter, Brimstone, Oyl, Vinegar, and with Tar, being ap- Gales. plyed twice a day, doth eate all pains of the knuckles and anokles. Sheeps dung and other things with unwalked Wool is very effectuall against the stone in the bladder, as it is spoken above in thecure and remedies of Sheeps dung. Unwasht Wool doth cure all the diseases in the privy parts of memor women being applyed thereunto. The black Wool of Sheep, is very profitable for all swellings in the stones or cods of men. The gall of Buls put upon unwashed Wool, is very profitable for the slowers of women. Unwashed Wool being applyed unto those parts that are dead, doth very much good unto them.

White fleeces of Wool being either applyed alone, or with Brimstone, is very good for hidden pains and griefs. Fleeces of Wool given in a fume with Brimthone, is very good for the remedy of the Kings evill. Wool being dyed of a purple colour, and fo applyed, is very good against the pains of the ears. There are moreover very many remedies madeingainst diseases by unshorn Wool. belides the expelling of cold, being taken in Oyl, Wine, or Vinegar, for as much as the same being applyed to the members , which are out of joynt, or to any pains in the iNerves, doth very speedily and tenderly heal the same.

Sheeps Wool being mixed with Herbgrace and Sheeps greate, is wery much applyed unto those which are bruiled, or have hard swellings in any parts of their body. Unwashed Wool being often put into the fores which are bitten by mad Dogs, doth perfectly cure them in feven

Sheeps wool in cold water doth bring remedy unto those whose skin is loose about the Nailes. Pling. The same being steeped in hot Oyl may be well applyed unto most or running sores: but mingled with Hony is very medicinable for old forse or fellere; and fleeped in Wine, Oyl, Vinegar, or cold water, doth heal any new wound which feemeth to bring the wounded party in danger of death. Dioforides doth alforaffirm that Sheepe wool being unwashed is course ble for all kinds of

wounds whatloever.

The fame is very much applyed unto these whose bones are builted or beoken; if it be mixed with Serenus.
The fame is very much applyed unto these subsections in summable. The Carthedian she brains of a wanton Dog, and bound hard upon the grieved place in a lime model. The Carthedian she bear and on lette unwashed Wool of Lambs of she ago of four years, for the curing of the Temple place of the description of of an Ox take hard Pitch and Bason greafs mingled with Brimstone, and nowled in unwashed Wool, and mark the wounded place with all these together with a fery hot iron, and it will bring

preferchel and remedy.

Unwashed Wool being taken in some certain perfume doth cure those which are Beanticob,
linwashed Wool being taken in some certain perfume doth cure those which are Beanticob,
linwashed Wool being taken in some certain perfume doth cure those which are Beanticob,
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Unwashed







Unwashed wool boyled in Vinegar and applyed unto the cares, doth expell all filth or moifure therein, and the iffue thereof being afterwards ftopped with the same kind of wool, is very fpeedily cured. Sheeps wool is also very good and effectual for the curing the pains of the ears which are but new coming upon them. Unwashed wooll being mixed with Oyl of Roses and put into the Nostrils of any man, the ears being stopped close with the same kind of wool, will stay the issuing of the bloud at the Nose, how fluent soever it be.

The History of Four-footed Beasts.

The same being also steeped in Oyl and put in the Nose, doth restrain the bleeding thereof. Wool being plucked or wrested from the back of Sheep, and kept unwashed, doth cohibite the aboundance of bloud, being steeped in pure liquid Oyl of Roses. The same being taken from the back of a Ram doth flay over much bleeding at the Nose, the joynts of the fingers being bound back of a Ram doth tay over much bleward wool freeped in Hony and rubbed upon the teeth as hard as possible can be suffered. Unwashed wool freeped in Hony and rubbed upon the teeth or gums, doth make the breath of any man more fweet and delightful then it hath been accultomed. or guns, doth make the faid manner, doth procure a very great whiteness and clearness in the

etil. Unwashed Wool being parched and bound, in a linnen cloth, a third part or portion of sak being afterwards added thereunto, and all beaten together in small dust or powder, and rubbed upon ing afterwards added thereunto, and all beater together. Unwashed Wool being dipped in Nitre, the teeth-will keep them from any pain or grief therein. Unwashed Wool being dipped in Nitre, Brimitone, Oyl, Vinegar and liquid Pitch, being all boyled together, doth asswards all pains in the hanches or loins whatsoever, being twice a day as hot as possibly may be suffered applyed thereunto. nanches or joins what joever, oring twice a day as and other things, is very much applied against Sheeps dung mingled with unwashed wool and certain other things, is very much applied against that troublefom and painful difeate called the stone or gravel.

Unwashed wool in cold water, doth cure diseases in the privy parts of any man or woman what. unwained wool in cold water, doctreamed in the party paths of any filed what foever. The wool of black Sheep is commonly reported to be very commodious and helpful for those whose Cods or stones are much swelled. The gall of an Ox being mixed with in washed wool doth help the purgation or mentrual fluxes of women; but Olympies the Thebane, affirmeth, that doth neip the purgation or memtrual makes of wonten; but offmers the abream, animeta, that Hylopand Nitre ought to be mixed with this wool for the helping of the same. Unwashed wool for the helping of the same. being applyed unto the secret parts of women, doth cause a dead childe to come forth. The fame doth also stay the issues of women. The pure or clear sleeters of Sheep either applyed by themselves, or mingled with Brimstone, do cure all hidden or secret griefs what soever and thing commendeth them above all other medicines whatfoever. Fleeces of wool mingled with quickflyer, are very profitable to be taken for the same diseases in certain persumes. The root of a Mallow heing digged up before the rifing of the Sun, and wrapped in undyed wool, doth cure the Webs or mattry impostumes of those Sheep which have lately brought forth young. Sheeps wool being dyed in purple colour, doth very much profit the ears a but some do steep it in Vinegar and Nure, to make the operation more effectuals to describe and

The dust of wool being burnt, doth bring forth the matter or corruption lying hid under fab. restrain the swellings in the flesh, and bringeth all Ulcers to a scar. Wool being burnt hath tharp force, and likewise hor together with the ilenderness of the parts, it doth therefore very petally clense and purge the fores in the flesh, which are moist and too much full of matter. It is also put in drying medicines. It is burned as if there were many other things in it, filling a new por, which may be covered with a cover which is bored through with many holes like unto a live. The powder of unwashed Wool is anothered upon divers fores and is very curable for them as brapowder of unwained wood is anointed upon divers fores and is very curable for them is ordered, new wounded, and fores half burnt, and it is used for the curing of the distant in the eyes, as also in the easing of the Fisulaes and corrupt mattery fores in the easing of the Fisulaes and corrupt mattery fores in the easing of the Fisulaes and corrupt mattery fores in the easing of the powder of unwashed wood is clensing, and it doth very effectually purge the easing or cheek-bals. It doth also clense and cure for the most part all diseases, as Serenia sath in these Verses;

1 parid The hairs which grow about the fecret hole of Sheep being Burned, bearen and drink in fuelt wine, doth help the shortness of the breath, and ease the pursiness of the stomath. The wood of a wine, doth neip the mortners of the preath, and take the puriners of the nomath. The thirdestand burnt and afterwards dipped in Vinegar, little theep being pulled from betwire his thirdestand burnt and afterwards dipped in Vinegar, doth very speedily ourse those which are troubled with the head ach Being bound about the temples. The dust of Sheeps sleetes is very medicinable for the coring of all diseases in the genical parties for the dust of Sheeps sheeps wood, doth head all passions in Catelo. The Greciant Plaiser (called force). The dust of Sheeps wood, doth head all passions in Catelo. The Greciant Plaiser (called force). The Enneapharmacum): conditted of nine feveral things, and among the rest of unwalked wool. The filth which sticketh to the Sheeps wool and groweth thereunto, from which the thing which the first which the chief made, hath the force of digestion like unto Butter, and allow the short of concoction.

of waters doub his it or new ite ...

In a certain medicine of Andropathon, for the enting of the diffeale of the fifther parts, we washed wool is added to the restriction to the action for which faith for which she wool dots and come greate in the same quantity. Some do also for which she wool we the marrow of a young all, and applying the action of the same action. and apply in the aforesaid mariner; but this and affect wool is termed of the Correlant, Author and therefore being by divers Authors set down diversly concerning the making and virtue there-

of I have thought good to let down the trueltand excellentel way to make the fame (as Dieleof, I have thought good to the trust and excenence way to make the lame (as Diefcorides) whom in this is suppose best to follow, reporteth; First to take new shorn wool which is
very soft, and not trummed with sope-weed, and wash it with not water, then to presse all the filth forth of the fante, and calt it into a Cauldron which hath a broad lip, and afterwards to pour the water in, and to fire it up and down with a certain infrument with fuch great force as it may foam again, of with a wooden rod fill greatly to than and trouble it, to that the flithy froath or found agant) with Sea water, and the far may mate largely be gathered to getther afterwards to fortinkle it over with Sea water, and the far may more largely be garneted together, are wards to aprimate to ver with oca water, and the rat semanthy whileh did livim upon the root be gathered together in an earthen veffel, to powr the water into the Cauldron: then must the froath be powred again into the Sea water; and lastly taken out against this is so often the be done, that the fat being consumed, there will not any froath be Renout agains arms is so oriented be done, that the rat being confumed, there will not any froath be jet remainling the Aefpus their Being gathered together, is to be mollifyed with mens hands, and if there be any fifth therein, it must out of hand be taken away, and all the water by little and little excluded, and being fresh poured ins less to be mingled with ones hands, until the Aefpus being touched with the tongue of any one, may lightly bind it, but not savour either harp or eartly, and the fat may feem very white, and then let it be held in an earthful will but let there be great the about a savour and the latter be great the savour and the savour all the savour and and the late may be done in the Hellin. But there are fome which he another manner of way to make the fame, which is this, to cleanfe the fleeces, and wash away all filth, and prefie it forth of the fame, and boyl them in water over a foft fire in a brazen vellel, then to wash the fat which swimmeth on the top being gathered together with water, and being strained in another placter which may have forme fine water in it'to lide or overcast it with a limien cloth, and lay it forth in the fun until it be very white and thick enough.

Some allo do use another way, as this, to wash the fat being strained with cold water, and to rub it with their hands; not much otherwise then women do a sear-cloth, for by that means it is made

There is yet another kinde of way to make Arffred, described by Aeim in these words, Take (such he) the greatic Wool which groweth in the Moulder pits of Sheep, and wash them in hot water, being thick and foft, and fqueeze all the filth forth of the fame, the walking whereof you water, being wellel of a large mouth or brim, caffing afterwards hot water in the fame, then take the water in a cup, or in fome other fuch like inftrument, and pour it in and out, holding it up very high until there could a froath upon it then forlinkle ic over with Sea water, if you shall get any, (if not, with one other cold water, and fuffer it to frand fill; when it shall wax cold take that which shall show of the rop away with a sadde, and cast it into any other vestel, afterwards having put a little cold water in it, filt it up and down with your hands; then having poured out that water, put new consider in it, and repeat again the fame thing all together; which we have now taught, until the Adjuste made white and far, containing no impure or filthy thing in it at all, then dry it in the fun, being hid for fome certain days in an earthen veiled and keep it. But all these things are to be done when the Sun is very hot; for by that means it will be more effectual and whiter, and not

There are moreover some which gather it after this manner. They put new shorn wool which is very fikely and greasse in a vessel which hath hot water in it, and burn the water that it may fomewhat wax hot, afterwards they cool it, and that which fwimmeth above in the manner of fac. they found toff with their hands, and put it away in a veffel of Tin, and so do fill the veffet it suffer in water, and put it in the Sun covered with a thin linner cloth, and then we mill significant it again, and put up the Aeffpan, for it hath firength mollifying and releating with some tharpness, but it is counterfeited with war, sewet, and Rozen, and it is straight ways perceived, and forestiment as the true seffors referveth the stent of the unwashed wool, and being rubbed with any ones hands is made like unto Cerufe, or White lead.

Eventhe filth and sweat of freep, cleaving to their wool, hath great and manifold use in the world, and above all other that is most commended which is bred upon the Athenian or Greaten Sheep, which is made many ways, and especially this way; First they take off the wool from those places where it groweth, with all the fewet or filth there gathered together, and to put them in a brazen vessel over a gentle fire where they boyl out the sweat, and so take of that which swimmeth at the top, and put it into an earthen velfel feething again the first matter, which fat is washed together in cold water, fo dryed in a linnen cloth is scorched in the Sun until it become white and transparent, and so it is out in a box of Tin. It may be proved by this, If it swell like the ayour of sweat, and being rubbed in a wet hand do not melt, but wax white like White lead, this is most profitable against all inflamation of the eyes, and knots in cheeks, or hardness of skin

Of this Achipm or unwashed Wool the Grecians make great account, and for the variety of dreffing or preparing it, they call it diverily, formetime the call it Oespon Pharmateon, sometime Oesware the Hypotheside, or Keroten, sometime Oespon Hugon, and such like. Of it they make Haisters to allwage the Hypothesidial inflamations and ventosity in the sides. Some tile despon for Oespon; but ignoranty, and without reason, it is better to let it alone, but in the collection hereof it must be taken from the found and not from the feabby Sheep But when we cannot come by the true Oeffpm, then in freed therease and not from the feabby Sheep But when we cannot come by the true Oeffpm, then in freed thereof we may take that which the Apothecaries and Ointment-makers do ordain; namely, Meishi une. 4. Gardament une. 2. Hijopi berb. une. 2. with the unwashed Wool taken from the hands or flanks of a Sheep. Myreplus wied this Oefspus against all Gowts and aches in the legs or

Serenw.

Pliny.

Galen.

Marcellus.

articles, and hardness of the splean, Galen callethit Justane, and prescribeth the use of it in this fort; Make (faith be) a Plaister of Ochpin or Justane in this fort, Take Wax, fresh grease, Sommens, fort; Make (faith be) a Plaister of Octops of Justana in this fort, Lake year, tresh greafe, Sammage, old Oyl, one ounce of each, of Eenny-greek six ounces, then see the or boyl your oyl with the Justana, and Fenny-greek very carefully, until it equal, the oyl, and be well incorporated together and then again let it to the fire, with the prescription aforesaid; and also be teacheth how to make this Justana, for (sith he) take unwashed Wool, and lay, it deep in, sair water until it be very soft, that is by the space of six days, and the seventh day take it and the water together, that seethe well, taking of the sat which, artical at the top; and put it up as is aforesaid; thee

Dioscorides.

Marcellus.

things faith Galen.

The use of this by reason it is very hot, is to display Ulcers and tymors in wounds, especially in the secrets and seat, being mixed with Melilot and Butter, and it; hath the same, vertue against the secrets and seat, being mixed with Barly meal and rust of irons, equally mixed together, is running forcs. The same also with Barly meal and rust of irons, equally mixed together, is running fores. The same and with Daily 1958 and the from 1959, equally allowed together, is profitable against all swelling tumors, Carbuncles, Tetters, Serpigoes, and such like, it eatest a way all proud flesh in the brims of Ulcers, reducing the same to a natural habit and equality, also filling up the fore and healing it, and the same vertue is by Disporter attributed to Wool burgt, also in bruises upon the head when the skin is not broken, a Poultes, made, hereof, is faid by Galegio also in bruises upon the head when the skin is not proken, a Pouters, made, hereoft, is said by Gologio have excellent force and vertue. The same mingled with Roses, and the oar of brasse (called Nil) have excellent force and vertue. The same mingled with Roses, and the oar of brasse (called Nil) have excellent force and being received with Myyrth steeped in two cups of wine, it encreases by procureth sleep, and also is very profitable against the Falling-Siokness. And being mixed with Corfick Hony, it taketh away the spots in the face, because it is most sharp and subtile, whereum force add Butter; but if they be whealed and filled with matter, then prick and open them with a some add Butter; but if they be whealed and filled with matter, then prick and open them with a needle and rub them over with a dogs gall or a Galfs gall mingled with the faid Oelppus, also being in necdic and rub them over with oyl, it cureth the Megring, and furthermoxe it is used against all forencisof the eyes, and feabs in their corners, or upon the eye-lids, being fod in a new shell: and the same vertue is attributed to the smoke or foot thereof, if the eye-brows or eye-lids be anointed therewith, mixed with Myrrh and warmed, it is thought that it will reflore the hair that is wanting and fallenoff; but Marcellus prescribeth it in this manner, You muit rake Ochpus or sweat of Sheep from under the wool of their shoulders, and adding unto it a like quantity of Myrrh, beat them together in a morter, and with a warm cloth anoint the bare places.

er, and with a warm close the eyes, then you must anoint them first with Goose grease, and the bloud of a Mallard, and afterward with the fweat, of a Sheep, and the fame cureth all Hiers in the mouth, ears, and genitals, with Goose-greafe. This is also mixed with a Sear-cloth, and laid against the Phthisis (as Actim writeth) with a moist cloth against the Plurisse, also a Plaister made hereof with Goose grease, Butter, Allum, and the brain of a Goose, is very profitable against the pains in the reins, and all other infirmities, of the back, and for the fame, cause it is applyed to women, for it provoketh their monthly courfes, and also causeth an easie deliverance in childen hirth, it health the Ulcers in the fecret and privy parts of men and women, and all inflamation in the feat, especially the ulcers in the lecter and privy parts of men and women, and an innamation in the leaf, epecially being mixed with butter, Goofe greafe, and Melilot: and some add thereunto the oar of Brasle and Roses. If there be a Carbuncle in the privy parts, take this Oespew with Hony and the frost of lead, also white lead, womens milk, and this Sheeps sewet, cureth the Gowt, at the least marvailously, asswered the pain thereof, and some Physicians for this evil take Grease, Goosegrese, and the fat of Buls, added to Ocigem, also unwashed wool with the gall of a Bull laid to a womans and the fat of Buls, added to Uelymu, also unwashed woos with the gall of a Bull laid to a womans secrets, helpeth her monthly purgation, and Olimpias added thereunto Nitre. The dung which cleavest to Sheeps tails made into small bals, and so dryed, afterward beat into powder and rubbed upon the teeth, although they be loose, falling out, or overgrown with fieth, yet Play saith, they will be recovered by that fricassing. If he which is sick of a Dropsie drink this sweet or Oesprus in wine with Myrrh of the quantity of a Hasel nut, Goose grease, and Mirtle oyl, it will give him great eafe, and the same virtue is ascribed to the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is and hat been the same virtue is a series of the sweet of an Ewes udder, which is a series of the sweet of an Ewes udder, which is a sweet of a series of the sweet of the s

faid of all the former Oefpw.

The medicines of the Ram.

the Even as the skins of other Sheeps newly plucked from their backs and applyed warm, do take away the ach, (welling, and pains of ftripes and blowes from bodies, fo also have the skins of Rams, the same property. Arnoldus commendeth a plaister made of a Rams skin for burtining and falling down of the guts, and this is found ready prepared in many Apothecaries thops, and the happy fuccess thereof is much commended by Absim. If a man take the stones of afighting cock, and anoint them with Goofe greafe, and so wear them in a piece of a Rams skin, it is certain that it will cohibite and reftrain the rage of venereal luft, and a woman wearing about her the right loce of a dunghil cock in a Rams skin, thall not fuffer abortment. The washed seece of a Ram we in cold Oyl, putryfieth the inflamation of the fecrets; and likewise the black wool of a Ram wet in water, and then in oyl, and to put to the fick places, keepeth the fundament from al ling, and also asswageth the pain. Also the wool of a fighting Ram taken from betwint his horps, and perfumed into a smoke, easeth the pain, and some take the powder thereof in Vinegar for that Malady. They say that Law and Sale cure the bitings of mad Dogs, and also Textian and Quireless. tan Agues, with the menstruous purgation taken in a piece of Rams wool, and included in a bracelet of filver. Also they write that a woman shall have an easie travail if she wear in the wool of a Rim.

feed of wilde Cucumber about her foins, not knowing thereot, fo as it be prefently after the delivery cast out of doors. Also Marce's faith, that if one take the wool from a Rams fore-head, and burn in the cover of a new pot, and afterward beat it to powder in a morter, and so put it into Vinegar, and therewichal the forehead being anointed it eafeth the head ach. Allo the dust of Rams gar, and the the date of the pain in the yard. The matter of the Liver fod, hath the fame operation; and Vextes writeth, that if the wool be taken from the head, ribs, and cods, and alfo worn by him that hath a Tertian Ague, it perfectly cureth him, and if a mans fingers ends and toes be tyed with the unwashed wool of a Ram, it will stanch the bleeding at any part, especially the Noie. Allo if you burn the greafie wool of a very fat Ram, and in water wash the same, it will help all evils in the yard of man, if it be rubbed therewithal,

The broath of the rump of a Ram is commended against blisters. The flesh of a Ram being burnt and anointed upon the body of any leaprous person, or any whose body is troubled with Ring-Avicentis. worms or itches, is very effectual to cure them. The same force hath it against the bites of Scorpions, and ftingings of Serpents, and Algerarat: it also being taken in wine, is good for the bitings of ons, and the description of a Sheep or Weather hath the fame in it, ma dogs, and curech the fuffocation of the womb, and all other difeafes incident unto the fecret parts, and also helpeth places in the body being burnt by fire. The fat of a Ram being mingled with red Arfenick and anointed upon any scall or scab, the same being afterward pared or scraped, doth perfectly heal it. It doth also being mixed with Allum, help those which are troubled with Kibes or

Chilipanes in their facts.

The fewer of a Ram mingled with the powder of a pumice stone and salt, of each a like quantity, Sexum. is said to heal fellons and instamations in the body. The Lungs of small Cattle, but especially of a Ram doth reflore chaps or scars in the body to their right colour. The same vertue hath the fac of a Run being mingled with Nitre. The gall of a Ram mingled with his own fewer, is very good Marcellus.

and profitable for those to use who are troubled with the Gowt or swelling in the joynts. The horn of a Ram being burned, and the dust of the same mixed with oyl, and so pounded together, being often anointed upon a shaven head, doth cause the hair to frise and curl. A comb being made of often anointed upon a mayen nead, norm came and are to trine and curr. A comb being made of the left horn of a Ram, and combed upon the head, doth take away all pain upon the left part thereof if likewife there be pain in the right fide of the head, the right horn of a Ram doth cure it. For this curing of the loffe of ones with pringing from the imperfection of the brain, take the lead of a Ram never given to venery, being chopped off at one blow, the horns being only taken away, and feethe it whole with the skin and the wool in water, then having opened it, take out the brain and the wool in water, then having opened it, take out the brains and add. unto them these kinds of spices, Cinamon, Ginger, Mace, and Cloves, of each brains and a unto them these kinds of spices, Unamon, Uninger, Mace, and Cloves, of each one half in ounce: these, being beaten to powder, mingle them with the brains in an earthen platter diligently tempering of them by a burning cole, not very big, for sear of burning, which might easily be done, but there must great care be had that it be not too much dryed, but that it might be so boyled that it be no more dryed then a Cals brains being prepared for

It shall be sufficiently, boyled when you shall well mingle them at the fire, then keep it hid, and for three days give it dayly to the fick person fasting, so that he may abstain from meat and drink two hours, after. It may be taken in bread, or in an Bgge, or in what foever the fick party hath a defreunto; but there must be regard that he be not in a clear place, and that he use this forty days

there are those which are holpen in a short space, some in fix or eight weeks by this Medicine Marcellus. being received. But it is convenient that it be required for three moneths, and then it will have the more power therein. The Lungs of a Ram while they are not applyed unto wounds wherein the fesh doth too much increase, doth both represend make it equal. The Lungs of small Carele, but

pain, nowith flanding the expecting ach or pricking thereof. One drop of the liquor which is boyled out of a Rams lungs put upon the ingalt nails upon the hand, doth quite expel them. The like operation nath it to expel them, and in the privy members of man or woman; as also expel Warts in any place of the liquor which is the privy members of man or woman; as also expel Warts

or than unroasted, doth heal all pains in the privy members of man or woman; as allo experiwants in any place of the body. The juyce of the Lungs of a Ram while they are roasted upon a Gridiron Seximon place of the Lungs of a Ram while they are roasted upon a Gridiron Seximon place of the hair or privy parts of any man.

The inquor which distilleth from the Lungs of, a Ram being boyled, doth heal Tertian Agues, and the distalleth from the Lungs of a Lamb or Ram being burned; and the dust thereof pringled with Oyl, or being applyed raw, do heat the foreness of Kibes, and are accounted very profitable to be bound upon Ulcers. The Lungs of a Ram being pulled forth and bound hot unto the head of any one that is frenzie, will presently help him. Against the pession bound hot unto the head of any one that is frenzie, will prefently help him. Against the pestilent disacofsheep, take the Belly of a Ram and boylit in wine; then being mixed with water; give le to the Sheep to drink, and it will bring present remedy.

The

Pliny.

(needily and effectually healed.

Marcellus.

Pliny.

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The gall of a Ram is very good for the healing of those which are troubled with any pains in The gall of a Ram is very good for the healing or those which are troubled with any pains in the ears, coming by the casualty of cold. The gall of a Ram mingled with his own sewer, doth ease those which are toubled with the Gowt. The gall of a Weather mingled with the wool and placed upon the navel of young children, doth make them loose in their bellies. The story of an old Ram being beaten in half a penny weight of water, or in three quarters of a pint of Asses of an old Ram being beaten in half a penny weight of water, or in three quarters of a pint of Asses milk, are reported to be very profitable for those which are troubled with the falling sickness. The gar and rathioned in the flesh. The same being applied in the like manner, cureth St. daibnite fire, and heafeth burned places.

Sext W.

e, and nearest which groweth between the thighs of a Ram being mingled with Murch The nich or tweat which groweth between the thighs of a Rain being iningled with Myrth and the Herb called Hart-wort, and drunk of each an equal part, is accounted a very excellent remedy for those which are troubled with the Kings evil. But Pliny commendeth the fifth of Rams ears mingled with Myrth, to be a more effectual and speedy remedy against the laid difeafe.

The medicines of the Lamb.

Actius.

The best remedy for bitings of Serpents is this, presently after the wound to apply some little The best remedy for bitings of Serpents is this, presently after the wound to apply some little creatures to the same, being cut in shall pieces, and laid hot unto it, as Cocks. Goats, Lamb, and young Pigs; for they expel the point and much ease the pains thereoff. An ounce of Lumbs bloud being fresh before that it doth congeal mixed with Vinegar, and drunk for three dayes together, is an excellent remedy against the vomiting or spitting of bloud. The likesore in that the bloud of a Kid. The bloud of a Lamb in ingled with wine; doth heal those which are it hath the bloud of a Kid. The bloud of a Lamb in ingled with wine; doth heal those which are it not the Follieg six of a said those which have the foll evil. For the conception of a Woman, take the yard and gall of a Buck, a Kid, and a Hare, with the bloud and sewer of a Lamb, and the marrow of a Hair, and mix them all together with Slard and Oyl of Roses, and after her purgation; set them be laid under her, and this without all doubt will make her an after her purgation; set them be laid under her, and this without all doubt will make her an after her purgation; set them be laid under her, and this without all doubt will make her an

Pliny.

The skins of Serpentes being une included with water in a bath, and mingled with line and lambs fewer, doth heal the disease called St. Missing five. The marrow of a Limb melted by the fire, with the Oyl of Nuts and white sugar, distinct upon a clean dish or platter, and to drink, doth dissolve the stone in the bladder, and is very prostable for any that plates, and is given dissolve the stone in the bladder, and is very prostable for any that plates being dawbed or anoing all pains or griefes of the yard, bladder or reins. The skin of a Lamb being dawbed or anoing ted with liquid pitch, and applyed hot unto the belly of any one that is troubled with executa-ons of the bowels or of the Bloudy flux, will very speedily cure him, if he have any lense or stelling of cold in him.

Hippocrates.

If a Virgins mentrual fluxes come not forth at the due time, and her belly is moved, it is convenient eo apply Lambs skins being hor unto her belly, and they will in thort large sule them to come forth. A garment made of Lambs skins is accounted very good for the corroborating and to come forth. A garment made of Lambs skins is accounted very good for the corrobbiating and firengthning of young men. The skins of Lambs are more hot then Kids skins, and are more hot then Kids in the right for the relations. The little bone which is in the right for officer applied thereunto. The duft of Lambs bones is very much and rightly used for Ulters with have no chops, or stars in them. The dust of small Carties dung being mingled with Nice, but especially of Lambs, hath in them great force to held Carties dung being mingled with Nice, but especially of Lambs, hath in them great force to held Carties dung being duffor Lambs bones, is very much commended for the healing and making of green wounds sound and ford, which thing by the Saracins is much verified in regard that at all times they go to war, they never forget to use of the same along with them. the same along with them.

Marcellus. Pluny.

The Lungs of Lambedo very effectivally cure those whose feet are wring or public by their shoo-soles. The Lungs of Lambson Rums being burned, and the dill thereof mingled with Oylis very positivally for the curing of kibes or ulcers, being applyed the rediffer. It hath the time struct

Marcellus.

being raw and bound upon the fore? The function of a Lamb is of very great force against all other evil medicines. The function of a Lamb is of very great force against all thids of policy in found to a Kid, a Lamb, and a hind-calfare conveniently taken against all thids of policy in the mine of a Hare, a Kid, or a Lamb taken in wing to the weight of a draw's very effectual against the force of a Harb draw in wing to the weight of a draw's very effectual against the force of the bittes or strokes of all Sea-sishes. The funnet of a Lamb draw in was a left of the draw in was a left of the draw in was a left of the draw of the bittes of a Shrew. The rumet of a Lamb draw in was a left of the default shall happen by so young children who are voked with thick and concern the bittes. A Lambs runnet his being raw and bound upon the fore 10 curded milk, it will be foon remedyed by a Lambe winder given in Vinegar. A Lambs runner has or powred into water; doth speedity to little bleeding of the note, when nothing elle en lay it The gall of small Cattle, but especially of a hastilb being mixed with thony; are thought to be very medicinable for the curing of the Falling fickness.

The places which are infected by Cankers, being anointed over with the gall of a Lamb are very

There is all of by the Magitians delivered unserting another over with the gall of a Lamb are very

There is all of by the Magitians delivered unserting freedy means for the caring of the milt, which
is this, to take a Lamb new borth, and inflaminy to suck him in pieces with ones hands, and when Marcellus,
the milt is pulled out to put it hot upon the milt of the party to grieved, and hind it on fast with
fast heading against and continually to fay, I make a remedy for the milt; then in the last day the
fame being fast from his body to put it to the Wall of the bed wherein the difficult party is wont
to lie, it being fairft daubed with durt, that it might the better slick, and re ign the durt with seven
and wently marks, saying at every mark, I make a remedy far the milt; there is the diseased party, although he be very weak and fall of danger. But this is the
opinion of the Magittans, which I better the down that they should rather see their folly then believe,
knowing them to be meer soperies. For making the wool to grow flower, the gelders of Cattle
and the story was highly to hairs being pulled away, as also against poison. The dung of Lambs before they Pliny,
have all plaister, doth heal and ease all kinds of pain in the chaps or jawes. And thus much for
the meanings of the Sheep.

de la company de compared to the compared to the control of the cont which the interest districted the district of the control of the c

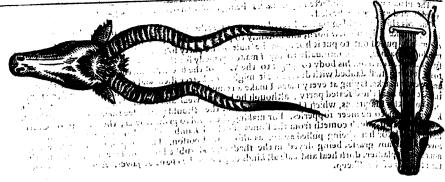
There is in Crete neer the Mountain Ide; a kinde of Sheep called by the Shepherds Strepficers, Bellonius. which is not different from the vulgar sheep, except only in the horse, for they bend not like other, but dand straight and upright like the Othern, and besides are circled about with certain round specialists. This liveth in flocks, and we have here besides the figure of the besides are circled about with certain round specialists. beaff, expressed a double form of their horns, and fore part of their head, the figure of a Harpe being fastned to one of them as it was presently drawn. The description whereof was taken by Doctor

Co of England, in these words following.

The horns of this Strepsiceros are so lively expressed by Plien, and so fittly fitted to bear Harps, that they feem not to aske any further narration of words. I will therefore only add this, they are hollow within, and long, about two Roman feet and three palms if you measure them, as they are Artigot, but if you take their fantling and length as they crook a little, then are they about three loot long, they are in breadth where they joyn to the head, three Roman fingers and a half, and their whole compais in that place is about two Reman paims and a haif. In the top they are fmooth and black, but at the root they are more dusky and rugged, growing leffer and leffer to a therp point. They with the dryed face did weigh feven pounds and three ounces, and the face which remains the face of the face which the dryed face did weigh feven pounds and three to the face which the dryed face did weigh feven pounds and three ounces, and the face which remaineth is joyned to the horne, and likewise the hair of the mook and face. It is said that this Beaft is a great a synthesis and the said that this beaft

is as great as a Hart, having a red hair like a Hart. But whether his nostrils were for also I could not conjecture, by reason that the age and long tife of the piece had defaced the note which was dryed up, and also the hair was worn away, to as it was bald, but by that which was most apparent unto it, I rather inclined that it resembled a Hart, from

Pliny.



The History of Eour-footed Beafts.

hence it was that the drawer made the notirils lefts then might answer the proportion of the face, and that which is seen betwitt the horns it is a piece of the neck, by which relation I cannot believe that the Cretian or Idean Sheep is a Strepficeros, because the horns thereof do not bendat all, although it answereth not the name, but the true horns of the Strepfceros do as I have faid resemble the angient fashion of harps, among our fore-fathers, especially the handle being taken away, and the face of the beaft placed in itead thereof.

Unto this I may add another horn, which is to be feen in the Caftle of the L. William Wembere Count of Cimbria, being black, hollow, and of the length of ones arme; and as thick as a great fuffe, and it was faid, that the beaft beareth two of them, which are to be feen among the rare monuments of Ferdinandus the Emperor.



"He name of this Beaft is by the Grecians called Sciuros, and it was given them from the fathion and proportion of their tail, which covereth almost the whole body, for that which is lously said of the Seiapedes to have feet that cover their whole body, is more truly wished of squirrels tail, for in the day time being out of hernelt, the hideth her felf there under both from

The first Author that ever wrote of this Beast was Oppianus, who lived in the days of Ameliana Cefar, and the Latins have no proper or native name for it, but borrow from the Graduit although fome of the latter writers call it Pirolus, and Spinras, Tthink they would fay Sciurus; for fo it is will garly termed in Latin: fome also call it Sculuru a currendo, because of his nimble running upon boughs. But all the Nations of the world derive their feveral denominations from the Greciant, to the English Squirrel from Science is not far fetched; the French words Escurieu; and Escurieu whom the Grant bound is not far fetched; whom the Germans borrow their words Eychorn, or Eichen, or Eich horn, or Eich beimlin, that a Westell of the tree and De Full of the tree, and Das Eychorn.

The stellans call it Schirivolo, and the Vinetians (as Masfarim tellifieth) Schiriati ; the Spaniards Harda, and Elguilo, and some do interpret Coma dreia for a Squirrel; the Ilyrians, Weweeka, and some of the Polonians, Wije Wijerka, and so they turn the Mouse Varius, as we have said else where in that flory, and some of the Germans call it Werck, and Veeb, and Fech.

Now Albertus and Agricola lay, that there is no difference betwixt the Mouse Varius and the Squirrel, but only in the Region which altereth the colour, and therefore we have expressed the fame figure thereof, remitting the Reader to that which is faid in that History, for this (fay they) in Germany is red after it be a year old, but before that time it is blackish, that is till it be a year old: In Polonia it is of a red-ash colour, or branded grysell, in Russia of an ordinary ash colour, and for the quantity, food, and manner, or natural inclination, it hath the same in all parts with the moufe Varius.

Varinus and Helychius say, that the Grecians call this beast also Campsiouros, and Hippouros, and some call the Cappadocian Mouse Neeris a Squirrel; the Jewes at this day call a Squirrel Coach, for it is apnatent that in antient time till they came into these parts of the world into Grecia and Europe, they never knew or faw this beaft. And this shall suffice to have faid of the name.

A Squirrel is greater in compass then a Weasel, but a Weasel is longer then a Squirrel, the back parts and all the body is red, except the belly which is white. In Helvetia they are black and branded, and they are hunted in the Autumn at the fall of the leaf, when the trees grow naked, for they run and leap from bough to bough in a most admirable and agile manner, and when the leaves are on, they cannot be so well discerned. They are of three colours, in the first age black, in the second of a rusty Iron colour, and last of all when they be stricken in age, they are full of white hoar hairs. Their teeth are like the teeth of Mice, having the two under teeth very long and fharp, their tail is always as big as their body, and it lyeth continually upon their back, when they fleed or fit still; It feemeth to be given them for a covering as we have faid already. The maw-gut differeth from all other, for it is Cocoum, that is, as I take it without a paffage out of it into any other part then the other guts, or like a mans bladder; and it is as great as their ventricle, which in diffection hath been found full stuft with excrements. The genital is like a bone, as Vefalius writeth.

They use their foreseet in stead of hands, for they sit upon their buttocks, and move their meat to their mouth with them, in this point resembling every little vulgar Mouse, yet being put to the mouth, they hold it in their teeth. They will eat Nuts and Almonds very greedily, and also Apples, Buckmasts, Acorns, and sometimes herbs, especially Lettice, and all other sweet fruits. Their feet are cloven like Mice, and their hinder parts very fleshy to sit upon. In the summer time they build them nells, (which in our Countrey are called Drayes) in the tops of the trees, very artificially of flickes and moffe, and fuch other things as woods do afford them.

The mouth of their nest is variable, sometimes at the sides, and sometimes at the top. but most commonly it is thut against the winde, and therefore I think that the maketh many passages, stopping and opening them as the winde turneth. In Summer time they gather together aboundance of fruits and Nuts for winter, even so much as their little Dray will hold and contain, which they carry in their mouths, and they lodge many times two together, a maje and female (as I suppose.) They fleep a great part of the Winter like the Alpine Mouse, and very foundly, for I have seen when no noile of hunters could awake them with al their cries, beating their news on the outlide, and thooting boltsand arrowes thorough it, until it were pulled afunder, wherein many times they are found killed before they be awaked.

They are of incredible agility and motion, never standing still, as it appeareth by them which are tamed. When they leap from tree to tree, they use their tail in stead of wings, which is most apparent, because many times they leap a great distance and are supported without finking to mane appearance.

And again I have seen them leap from the top of very high trees down to the ground in such an ordinary pace as Birds flie from trees to light on the earth, and receive no harm at all : for when they are hunted, men must go to it with multitude, for many men cannot take one with bowes and bolts with Dogs, and except they ftart and rouze them in little and small stender woods, such as a man may shake with his hands; they are seldom taken.

Bowes are requisite to remove them when they rest in the twists of trees, for they will not be much terrified with all the hollowing, except now and then they be struck by one means or other. Well do they know what harbour a high Oak is unto them, and how secure they can lodge therein from Men and Dogs, therefore seeing it were too troublesome to climb every tree, they must supply that business or labor with bowes and bolts, that when the Squirrel resteth, presently she may feel the blow of a cunning Archer, he need not fear doing her much harm, except he hit her on the head, for by reason of a strong back-bone and seshy parts, she will abide as great a stroak as a Dog; yea, Thave feen one removed from a bough with a fhot to the ground.

If they be driven to the ground from the trees to creep into hedges, it is a token of their wearines, for such is the stately minde of this little Beast, that while her limbs and strength lasteth, the tarryeth and faveth her felf in the tops of sall trees, then being descended, she falleth into the mouth of every Cur, and this is the use of Dogs in their hunting.

The admirable wit of this Beaft appeareth in her fwimmig or passing over the Waters, for when hunger or some convenient prey of meat constraineth her to passe over a river, the seeketh out some rinde or small bark of a Tree which she setteth upon the water , and then goeth into it,

and holding up her tail like a fail, letteth the winde drive her spithe other fide, and this is wit. and holding up her tan ince and, retection of Scandinavia, where this is ordinary among Squirels. by reason of many rivers, that otherwise they cannot passe over; also they carry meat in their mouth to prevent famine what soever befall them, and as Peacocks cover themselves with their taile in hot Summer from the rage of the Sun, as under a shadow, with the same disposition doth the Squirrel cover her body against heat and cold,

They grow exceeding tame and familiar to men if they be accustomed and taken when they are young, for they run up to mens shoulders, and they will oftentimes fit upon their hands, creepinto their pockets for Nuts, go out of doors, and return home again; but if they be taken alive, being old, when once they get loofe, they will never return home again, and therefore fuch may well he

called Semifere rather then Cicures.

They are very harmful, and will eat all minner of woollen garments, and if it were not for that discommodity, they were sweet-sportful beasts, and are very pleasant playfellowes in a house.

It is faid, that if once they tast of Garlick, they will never after, bite any thing, and this is preferi. bed by Cardan to tame them, their skins are exceeding warm, and well regarded by skinners, for their heat is very agreeable to the bodies of men, and therefore they are mixed also with the thins of Foxes. Their flesh is sweet, but not very wholesome, except the Squirrel were a black one. Itis tender and comparable to the flesh of Kids or Conies, and their tails are profitable to make

The medicines are the same for the most part which are before expressed in the Dormouse, saving that I may add that of Archigenes, who writeth, that the fat of a Squirrel warmed on a rubbing cloth, and so instilled into the ears, doth wonderfully cure the pains in the ears. And so I conclude this history of the Squirrel with the Epithets that Martial maketh of a Peacock, a Phoenix, and a Squirrel, in a comparison of a beautiful Virgin Eration.

> Cui comparatus indecens erat pavo, Inamabilis sciurus & frequens Phanix.

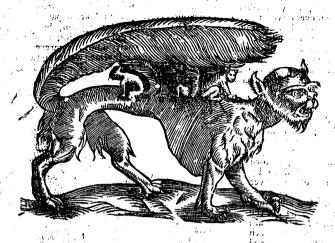
Of the Getulian Squirrel, described and figured by Doctor Cay.



"His Getulian or Barbarian Squirrel, is of mixt colour, as it were betwixt black and red, and from I the shoulders all alone to the tail by the sides, there are white and russet strakes or lines, which in a decent and seemly order stand in ranks or orders; and there be some of these Squirrels which have fuch lines of white and black, with correspondent lines in the tail, yet they cannot be feen except the tail be firetched out at length, by reason there is not much hair upon it. The belly feem eth to be like a blew colour upon s white ground. It is a little leffe, then the vulgar Squirrel, and hath nor any ears extant or flanding up as that, but close pressed to the skin round, and arising the in length by the upper face of the skin. The head is like the head of a Frog, and in other things is it is seen. things it is very like the vulgar Squirrel, for both the outward hape, the manner, and behaviour, the mean and means of life agree in both, and the elfo covereth her body like other Squirrels. This picture and description was taken by him fromtone of them alive, which a Marchant of Break brought out of Barbary.

They are very pleasant and tame, and is is very likely that it is a kinde of Egyptian or African Mouse, whereof there are three sorts described by Herosotus, the first called Bipeder, the second Zegeries, and the third, Echines, of which we have already spoken in the story of divers kinds of Mice, and therefore I will here end the discourse of this Beast. Of a Wilde Beaft in the New found World called SU.

idayo



There is a Region in the New-found World, called Gigantes, and the Inhabitants thereof are called Pantagones; now because their Country is cold, being far in the South, they clothe themselves with the skins of a Beast called in their own tongue dus for by reasonthat this Beast heeh for the most part neer the waters, therefore they call it by the name of Su, which fignifieth water. The true Image thereof as it was taken by Thereins, I have here inserted, for it is of a very water. The true image thereor as it was taken by Theveius, I have here inferted, for it is of a very deformed shape, and monstrous presence, a great raymer and untimable wisde Beast, When the Huntersthat desire hones in set upon her, she sheeth very swift, earlying her young ones upon her back, and covering them with her broad tail: now for some upon boy or Man dareth to approach net unto her, (because such what thereof, that in the pursuit she kinetical shae cometh near the lunters dig several pits or great holes in the earth, which they cover with bought, sicks, and earth, so weakly that if the Beast chance at any that to come upon it; she and her young ones sall down into the air sale are taken.

and carring to wearing unter title Dean chance at any trace to contempority, the and her young once fall down into the pit and are taken.

This cruek untaged in impatient, violent, ravetangs and bloudy beaft; perceiving that her natural fittength cannot deliver her from the wit and policy of men her hunters; (for being inclosed the can never get out again,) the Hunters being an hand to watch live downfall; and work her overthrow, first of all to save her young ones from saking and taming, the destroyeth them all with her own teeth; for there was never any of them saken alive; and when the feeth the Hunters come about own teeth; for there was never any of them taken alive; and when the jeeth the Hunters come about her, the toareth, cryeth, howleth, brayeth, and uttereth such a fearfull, noy forme; and terrible class mor, that the men which watch to kill her, are not given the just a first and the jest being the mated, because the service no resistance, they are proach, and with their darts and theart would her to death, and it is take off her skip, and they are the earth. And this is all that I findle tecorded of the most swage Beast.

| The proof the SUBUS, Example Warts Support

This Beach is called by Opplanus Soubes, and thereof the Latines called By Bollme in his interpretation of Opplanus, docto make it one heaft wanted Strepfiered, but because he expressed by his colour or least of living, cannot agree with the Strepfierer, for he saith only it is the same Beast which

But we know by the description of Opplants, that this Beast is of a red gold-colour, having two brong armed horns on the head, and liveth sometimes in the Sea, and Water, sometime on the land, of all kindes of Sheepi this is the world and nost harmful, ravening after life and blond; for it goeffs to the water, and the win summeth: when the silly simple sinkes see this glosious little in the wall and shundance, especially Shrimps, Lobbers, Mackarel, and Tenches, who follow him with singular delight on either side, both the right and the left, pressing who shall come nearest, to tourn and have

have the fullest fight of him; to they accompany him in ranks for love of his fo strange proportion. But this unkinde and ravening Beaft, despising their amity, society, and sellowship, maketh but a bait of his golden outside and colour, to draw unto him his convenient prey, and beguile the innocent fishes, for he snatcheth at the nearest, and devoureth them, tarrying no longer in the water cent mines, for the matthet at the hearts, and the feling their fellows devoured before there then his belly is filled, and yet these simple foolish fishes feeing their fellows devoured before their faces have not the power or wit to avoid this devourers fociety, but fill accompany him, and weary him out of the waters till he can eat no more, never hating him, or leaving him, but as men which delight to be hanged in filken halters, or flabbed with filver and golden bodkins, fo do the fifther by this golden-coloured-devouring-monfter. But fuch impious cruelty is not left unrevenged in nature. for as the gathereth the fifthes together to destroy them, so the Fifthermen watching that concourse, do entrap both it and them, rendering the same measure to the ravener, that it had done to his innocent companions. And thus much shall suffice for the Subm or Water-sheep.

of the SWINE in general.

The feveral names.

DEing to discourse of this beaft, although the kindes of, it be not many as is in others, yet because there are some things peculiar to the Bore, and therefore he deserveth a special story by himself, I will first of all deliver the common properties in a general Narration, and afterward descend to the special. For the names of this beaft, there are many in all languages, and fuch as belong to the feveral fex and age of every one. For as in Engwe call a young Swine a Pig. a Meaning Pig, a Sheat, a Yealk, and so forth; likewife a Hog, a Sow, a Barrow, a Libd-hog, a Libd-fow, a Splayed Sow, a Gelt Sow, a Bass, for the elder Swine, so in other Nations they observe fuch like titles. The Hebrews call a Bore Chasir, and a Sow Chase-rab, the Chaldees, Deut. 4. for Chafir translate Chafira; the Arabians, Kanifer ; the Perfians, Maran-buk ; the Septuagints, Hus; and S. Hierom, Sus; the Arabians alfoule Hagir, and Adambil, for a Hog, Achira, and Scrofa. The Grecians do also use Sus,

or Zus, Choires, and Suggres. The wilde Hog is called Kapron, from hence I conjecture is derived the Latine word Apex; the Italians do vulgarly call it Porce ; and the Florentines peculiarly Ciacco; and

also the Italians call a Sow with

Pig Scrofa, and Troiate, or Porco fattrice. The reason why that

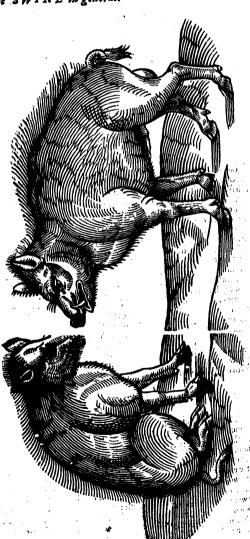
they call a Sow that is great with

Pig Trojata, or Trojaria is for the similitude with the Trojan Horse,

because as that in the belly thereof did include many armed men, so doth a Sow in her belly many young Pigs, which afterward come to the table and dishes of men. A Barrow hog is called Majalis in Latine, and the Italians, Perco castrato, and Lo Majale. The French call a Swine Porceau, a Sow

Sylvaticus.

Erythraus.



Traje Coche, a Bore Verrai, a. Rig Cachon Egyreics, and about Lyon, Cajun. The harrow Hog they call per-chafter. The Spaniards call Swine Puerce subje Germans, Sagapt Sur, Sur, of win, Schwin, a Sow they call Mri and Loop, a Bore Acher, which feemech to be desired from Act, a Barrow Hog Barrow a spayed Sow Gulla, a Pig & etc. and Schwife, and a fict of grant from the Moreous they call a Hog Hours, and thereoff they call a Dolphin Merhanch. The Morious call Swine Swine, and fire the Latins, Swine swine, and free common and most suffer searing of Swines is It there be any other, they are either devised or new made, or site derived from some of thele.

f thele. Concerning the Latine word we, Indorus decineth it from sub- because their heads tread under- The crims ... foot grass and grain, and indeed for this cause the Egyptians kept their Swine in the hills all the gy of the year long, till their feed time; for when their corn was fowen they drove tham over their new Greek and plowed lands, to tread in the grain, that the Fowls and Birds might not rootile or lettipe it forth again, and for this cause also they spared Swine from Sacrificing. But in mine opinion it is better derived from Hu, the Grack word . For the Catines Porcusin thought to be forel a licom Porcellus becance his look te stand their ched torth and to be readerly winding with the well to the third third ing up the white. That is, because it consects and wallowers, in the mire. Parenta or Parenta for a sow that hash had but one fancow, and sempla for a sow that hash had but one fancow, and sempla for a sow that hash had many. The Greening Living derived from Thein, which Dignifieth to kill to facrifice, for great, was the use observations this basil among the flyuing, as we half hew sates well in The anciens Greature did alforearm Swine, Sing, and when the Swine-herse did sall the Bautaranteir means, shey, cryed Sig, Sig. as in our Countries and when the Swine-herse did sall the Bautaranteir means, shey, cryed Sig, Sig. as in our Countries and when the Swine-herse did sall the Bautaranteir means, shey, cryed Sig, Sig. as in our Countries and when the Swine-herse did sall the Bautaranteir means. trey their feeders cry Trg. Tiel Chiros. Of Rheit feeding and purfing their young ones. And indeed A history of from Swine we finde that many men have allose greved names, as soin Suarius, and Tremelius Sciot the family of fa, whereupon lyeth this history, as he writted higher Ligings Nature, was Description and Tremelius Sciot. iet Quellor in his ablence for Mesed in the Light Light Light Mese, bestor, in great their was left Quellor in his ablence for Mesed in the Light Laborator in the commentation of the most to be made, and a fight to be offered when his Uncless thorough the Koman Souldiers to arms, told them, Sectionier before difficultiment, Souldiers to arms, told them, Sectionier before difficultiment, Souldiers to arms, told them, as a Sow doth her bigs higher her before them, as a Sow doth her bigs higher her her before a sould be performed accordingly, and so obtained a great pictory, for which her bigs higher her before, and so was always exernore, afterward called Society.

Marobins reliet the occasion of the name of the family of Sams formewhat otherwife, ver per-uing to this difference. A remellint, faith he was with his family and children, dwelling in a certain village, and his ferrants feeing a firay Saw some among them, the owner whereof they did not know, prefently they liew her, and brought her home. The neighbour that did owe the Sow called for witnesses, of the fact or cheft, and same with them to Kremellius, demanding his Sprees or Sow again. Tremellius having understood by one, of his fervants the deet, light it up in his Wives bed, and covering it over with the clothes, caused her to lie upon the Sows garkase, and therefore told his neighbour he though come in and take the Sarofs, and to had brough him where his wite lay, and sweet he had no other Sow of his the the the death of the poor man was deand twore he had no other Sow of his but that, thewing bimithe bed; and for the poor man was decived by a diffembling oath, for which cause (he saith) the name of Soiosa was given to that familly. There was one Pope Sergius, whose christen and first name was Of percha Hogs face, and Names of therefore he being elected Pope, changed his name into Serging, which culton of alteration of men taken names, as that was the beginning, fo it hath continued ever fince that time among all his fucces, fors. Likewife we read of Porcellus a Grammarian, of Porcellius, a Poet of Naples, who made a Chronicle of the Saine. tors. Likewile we read of Percellus a Grammarian, of Porcellius, a Poet of Naples, who made a Chronicle of the affairs of Frederick Duke of Meding, Porcellus, Suillus, Verres the Pressor of Sicilia, Syadia, Hyar, Hyagnie, Gryllus, Porciles, and many fuch other give sufficient settimony of the original of their names to be drawn from Swines, and not only meno, but people and places; as Hydre, Sudies, Christia, three names of the Portin Greece: Hydra, City of Locies, Hydremena, a City of Medine, Hydrampolis, a Lity of Received the Hydra, Whereby to all posterity it appeareth, Alex. ab Alex that they were Swineherds at the beginnings. Exist Hydrapor impent regina per, agros Hydre, Hydra City of Basita, and Plin callethathe tall people of Ethiop, which were eight cubits in height Subsec, and the like I might side of many places. Cities People Hountains. Plants cubits in height Sybote, and the like I might adde of many places, Cities, People, Fountains, Plants, Engins, and deviles, plentiful in many Authors to but I will not trouble the Reader any longer with that, which may be but thought to be unisceffary. Only, cannot contain my felf from the fiction of a Swines name and Testament, or last Will, for the mirth and wit thereof, as it is remembered in Caliu, and before in S. F. rom, and lastly by Alexander Brafficanus, and Geo. Fabritius, I, will express book in Latine and English in this place.

M. Grumius Corocotta Porcellus tessanicumm seal, quod quonium manu mea, propria scribere, nip polui, scri- A sistion of a bendum distate. Matinis consi direit, veni buc everson semi. Soliverson fugitive porcelle, ego podse tibt visum ad. Hogs will and que, unium peto, roganti concesse. Maginus coquue, divit, transi pure adsermibile equipina cultrum un bunc porcellum cruentum seciam. Torcellus comprehendiur à samula duclu du die. 16. Cal. Lucernina, ubi abundant some. Clibanato of speria consultant. O ut vidit se motiturum este, home specium petiti, coquam regait, ut testamentum sacere sosset. Inclamant ad se suce parentes, ut de choquia diquid dimiteret en, qui ait, Patri no Verino Laidine, do, lego, dati glandis modies, 30, on matri, mos. Veturrina Sorife do, lego.

Of the Spine.

lege, dari Lacontee filigints modios 40. & foroft mie Duirine, in cujus votum intercesse non potut, do, leg, der hoidel modios 30. & Tomes visceribus ubba, donabe succidius sette ; rivateribus capitinas, surdia antenia causidis modios 30. & Tomes visceribus ubba, den estatui se succidius en publicas en pu 201 W Lucanion! Spinavn Tergillus figurolt, Nupriallous fig.

Celfanus fen. Batdio fign. Officials fign. Cymetus fign.

In English without offence I may translate it thus "I. M. Grunter Hog-son little Pig Have made this my last Will and Testament, which because I could not write with my own hand, I have tailed no be endited by other, "Magirm the Cook faid unto me, come hither thou underminer of house, be endited by other, "Magirm the Cook faid unto me, come hither thou underminer of house, my last Will and Testament, which because I could not write with my own hand. Thave called to be endited by other "Magirm the Cook said unto me, come hither thou underminer of house thou protein up of land, searful; sugitive little Pig, I must this day take away thy fife. To whom the look and this answer; If I have done any harm, if I have offended, if I have trod in picter my libellow made this answer; If I have done any harm, if I have offended, if I have trod in picter my vessel of worth under my feet, then I intreat thee good M. Gook pardon me, and grant me my vessel is not in the I may let this little Pig bleed: presently I the little Pig was taken by the servants, and by them that I may let this little Pig bleed: presently I the little Pig was taken by the servants, and by them led the Kit day of the Calends of Torch-light into the Pigus at their I must die, I entreated the Cook and Pepper-spice were Confuls, and when I saw no remedy but that I must die, I entreated the Cook and Pepper-spice were Confuls, and when I saw no remedy but that I must die, I entreated the Cook and Pepper-spice were Confuls, and when I saw no remedy but that I must die, I entreated the Cook and Pepper-spice were Confuls, and when I saw no remedy but that I miss die, I entreated the Cook and Pepper-spice were Confuls, and when I saw no remedy but that I miss die, I entreated the Cook and Pepper-spice were Confuls, and when I saw no remedy but that I miss die, I my architect and Priends but and made my Will in manner following; I of all my meat and provision less the shaders, my brains to write the manner following; I bequeath my bristles to the Coblers and Shoomy bowels I bestow them in manner following; I bequeath my bristles to the Coblers and Shoomy bowels I bestow them in manner following; I bequeath my bristles to the Coblers and Shoomy bowels I bestow them in manner following; I bequeath my bristles to the Coblers and Shoomy that to the Tripe-makers, my miss to the Tripe-makers, my miss to the Tripe-makers, my miss to the T with the best season of Nutmers, Pepper, and Hony, that so my name and memory may semanter evermore. And you my Masters and Kindred which have been present at the making of my Will, I pray you caufe your marks to be pur thereunto:
Witnesses

Wood-hogs mark, Brifile-backs which, Town-boars mark,
Mountain-bogs mark, Bacon-bogs mark,
Mar B-bogs mark Mar fo-bogs mark

I have expressed this discourse for no other purpose but to shew the Reader what proper signal names have been or may be given to Swine, and so not to hold him any longer in this discours, I will proceed from the names to the natures of this Beaft. And first of all to begin with the com-The epithets of mon and vulgar epithets, which are as fo many fhort definitions as they are words as that of these, mon and variet process. A sure areas to many more and a series and process and many more areas of the late, a dirt-lover, clover-footed, beaftly, clamorous, Acron eater, rough, horrible, featful, flugglish, filthy, unclean, impatient, loud, glad of food, miry, far, wet, follower, moil, greedy, tender, and milk-fucker, according to the Poets fayings;

Latte mero puftum pigra mibi mairis alumnum, Ponat: & Ætole de sue dives edat.

do not breed.

Swine are in the most Countries of the world. Yet Ariffotte and Elian report, that there are none wherein Swine in India, and Arabia Scein: and moreover there is in the people of those countries such a detestation of them that they cannot endure to eat their flesh, which is not wrought in them by any instinct or opinion of Religion (as it is in the Jown) but rather by a natural inclination of the place and Region wherein they live, for it is said also, that if Swine be brought thither from my other place, they die within short space.

place and region wherein they lives for it is islutated; that it swine be brought thinds other place, they die within thort space.

Pliny affirment, that there are Boars among some of the Indians which have horne, and the live Pliny affirmed of the Estippings. The Swine of Stelly are accounted the best of all other for food in Brigainst they are lean, but in Burgand, or the neather Griman, they are fierte, strong, and very in Those which are carried into Hispanisia, are faid to grow to the stature of Mules, Now concerning the several parts of Swine, it is most certain that inwardly they do more resemble.

a mans body then an Ape, for as all writers do affirm, that outwardly the proportion of Ares come nearest to men, according to the Poets verle ?

Simia quam smilis curfifima bestia nobis.

So on the other fide a Swines Anatomy doth more lively express the inward members and feat of life, and therefore our predecessors did first of all diffect a Swine, and then a Man, for the Swine was an example or Introduction to the other stand in Swine they chuse a lean Hogy because that all the wessels and instrumental parts do better and more clearly appear to the sight then in a fat Hop. There is not according to Arifinles, much marrow in their bones, and their skin is all over rough and hairy. The anatomy and yet the hair not forthick as an Okes, yet moth longer and thiffer, franding up upon the ridge of and feveral the back; the colour of Swine is uncertain, and varieth not only after the divertity of the Count parts. trey, but in every Countrey it is divers in it felf, some are white, some branded, some sanded some red, some black, some byed, some none of these, and some all of these il yet in Garnety for the molt part red, and in France and Italy black. il

oft part red, and in France and Italy black. A party of the party of t fat and in the wane of the Moon it is less then any other brafts. Their eyes are hollow, and stand very deep in their heads, and therefore cannot by Art of man be taken out withduc danger of death and if one of them be at any time perished, it is a hazzard but the Swine dyeth. in 1911 11 11 11 11

Their eye-brows move more downward toward their nofes, and are again drawn up toward their temples, and their fore heavis very narrow, by which in specient time they judged or deemed a foolpr foolish unwife disposition, as by standing up of the lips about the thing teeth, betokeneth a contumelious and clamorous rayler, and thick lips, and a round mouth flanding forth the differlition of a Hog. ar annoid a

The flowe is long and Brong, and yet broad to raft up the earth for food, having on the tip wifeling griffle round, and more piked, at the top betwirt the mobile, switerewithal it first entereth the earth by digging. Upon oheir under thap there are teeth which grow out of their head, and the Boars have some which the demales have not il For even as the Elephant hath two teeth growing downward, to hath the Boantwo growing upward. The male as we have faid, hath more than the female, and neigher of boohido lofe or thange raem by any confect nature. As the Horfe hath his mane, fo hath a Swine certain briftles on his neck (called therefore by the Grecians Lopbia) this neck is broad and shick, and in fit tyeth the linength be the beatt, and therefore it is observed by the Phyfingnomers, that a man with furth a recklistan angry fool. 200 2000 . **ประก**อ **หม**ับ (อ. ไม่) แคนคิด

The collop next to the neck called vulgarly Callajum, ought to be broad and fiffer It is faid of fore Hans, that they have their gall in obeir edrs, and indeed in the ears of Swine there is found a corrthickness thereof, comparable to the humor of the Spleen, in The wentrible so large to reteive much ment and to concoct it perfectly, we call it walkerly the Block and there is to but lew mooth observed and in the liver pares which are very great; there is a certain third thing white like a flore. The temales have swelve unders or large under the belty but never less then real litthey want of twelve; and the Boars have their stones on their feat behinds them joyiled expecter, which being taken off, are called by the Latines; Polimentalism of the day of the control of the c

But in the female there is a great mirack of one ture, for displace, of conception is only open to Anfolic. the udders, or downward, but when her luft cometh onder, by often tibking and first in the turneth it about to meet with the Boars instrument in generation. And this bag is called Apria, which hangeth in the female inwird, anthe Rones of a her Boar doroutwardly : . : of ! sairt and . one ! of

In some places there are Swine which are not cloven-footed, but whole hobited like a thorse, were this is very feldom or accidental, for the most part all are cloven-footed, Arifford afficing the tracethere are Swine whole hoofed in Illyria, Peonia a and Macedonia; and Albertui faith, that he high begin informed of some firch feening England, and alfo in Flanders. A. game, 2 to all all in a consequence of the life of 2 to all and the life of the control of the life of the life

The Anches are doubtful pay the were in proportion betwittithe Anches from whole and of a closen hoof. Now by this that hath been faid and shall be added, we much make up the destription of a perhet Swide, for che better kadwieggepf the Render, which may bethis, of a finaleht and imali flead. The best form is cultinve large members endept the head and feet, and of the uniform entone, most pasted or variable, hot old, but of a good race or breed.

There is do not be the for the choice of their Swine do make this objection; they shill simen by or outward. ther face, by the race, and hytche Region 3-by rife face 3 when the Boar's and Sow man of i good marks of the and beautiful aspects; by the race, liftiley brings front many and fafety necessiting Pigs; by the race, liftiley brings front many and fafety necessiting Pigs; by the race, liftiley brings from the day are not bred where they be of difficulty liftile the children of the same and the same and the same of the same and the same of the same observed in the male, because that fin all beste they are oftenoimes more like the sie clien the damp therefore it is better in Swine to have a theken roundis and well-feet bg, when adong littled ones hour beit fome appreciae Hoge with tempilege. The bureocke oughbrobe fiethy tille betty tage and prominent, and the fromts from and turning upward, yet the Soucie bert, that hat hit let largett fide, with the other members be correspondent.

and more more temperate Climate, any trait beie never fo (mail will ferve the duty, especially if it be blatk And thus much shall ferve in this place for their leveral parts and monthers : Plate descript proceed on to their nourifhment and copulation.

Albertation Actions.

Pet Marlyr.

The food of

Swine.

It is most certain that Swine are of a hot temperament, and for that cause it cometh to pus that they do not loofe their Winter hair, for by reason of the fat neer to their skin, there is abundance of heat which keepeth falt the roots of the hair. Their food therefore and nouabundance of neat which keepeth take the for that which is fo strong in the nouriture of the hair mult needs be of correspondent power in other parts. Some have thought that Swine care not for grafs or herbs, but only roots, and therefore hath a peculiar fnout to attain them, but I finde by experience, that they will eat grass above the earth, as well as roots beneath, and they love to feed in herds together. They love above measure Acorns, and yet being given to them alone they are huttful, and bring no less damage to them then to Sheep, (though not fo often) especally to Sows that be with Pig. The best time for gathering of Acorns is in N.vember. and it is a work for women and children. The Woods of Italy are so full of Acorns, that they nourish abundance of Swine, and that therewith are fed the greatest part of the Reman

The History of Four-footed Beasts.

Nigidius.

Pliny.

People.

They delight also in Buck-mast, and that meat maketh the Swines flesh light, easie of digestion, and apt for the stomach: In some Countries Haws have the same vertue to fat Hogs, that is in Acorns, for they make them waighty, straight, neat, and sweet. The next unto this Holm-bernes do fat Hogs, faving that they procure loofeness, except they be eaten by little and little. Thereisa tree which hath such bitter fruit (called Halipbloom) whereof no beast will taste, bereof Hogs will tast, but in extream famin and hunger, when they are without all other food

The fruit or Apples of Palm-trees (especially such as grow in salt grounds near the Sea sides, as in Cyrene of Africa, and Judea, and not in Egypt, Cyprus, Syria, Helvetia, and Affria) do fatten and iced Hogs: And indeed there is scarte any food whereof they do not eat, as also no place wherein they pick not out some living, both in Mountains and Fens, and plain fields, but best of all near waters.

wherein by the banks fides they gather many fweet and nourifhable morfels.

Places of their

There are no better abiding places for Hogs then are the Woods, wherein abound either Oake. Beeches, Cork-trees, Holm, wilde Olives, Tamarisk, Hasels, Apples, or Crab-trees, white Thorn the Greek Carobs, Pine-trees, Corn-trees, Lote-trees, Prune-trees, Shrubs, Haws, or wilde Pears or Medlers, and fuch like; for these fruits grow ripe successively one after the other, for there is no time of the year wherein some of them are not to be gathered foft and nourishable, whereby the herds of Swine may be maintained.

But if at any time this food cease, and not to be found, then must there be someother are vision out of the earth, such as is corn, or grains, and turn your Hogs to moilt places, where they may pick up worms, and fuck up fat fenny water, which thing is above all other things grateful to this beaft; for which cause it pleased the holy Ghost in Scripture, to compare the pleasure that beastly men take in Binning, to the wallowing of Swine in the mire. The De (faith S. Peter) is returned to bis wanit, and the Som that was walked to wallow in the mire. For this cause also you must suffer them to dig in the water, and to eat, Canes and wilde Bulrushes, likewise the roots and tops of Water-creffes; and you must provide to lay up for them in water Acous. and not spare corn to give it them by hand, as Beans, Peafe, Fitches, Barly, and such like. And Columella (from whom I have taken these instructions) addeth moreover, that in the Spring time before your Hogs go abroad to bite at the sweet and fresh growing herbs, lest they provoke them to loofenein, you must give them some fodden drink, wash or swill, by vertue whereof that mischief must be avoided, for if it be not, such learness will follow, that it will overthrow and kill

Ælianus.

Varto.

In some Countries they also give them the scapes or refuse Grapes of Vintage, and moreover the fruits of yew tree, which is poyfort to Dogs. Ariftomachus the Athenian by many and fundry praifes advanceth three-leaved-grafs, and among other, for that as when it is green it is commodious for Sheep, fo being dryed it is wholesome to Swine. They love green corn, yet it is reported, that if Swine eat of it in the Ille of Salamine, their teeth by the law of the Countrey are beaten out of their mouths. It is wholefome to give them crude or raw Barly, especially to a Bore when he is to couple with a Sow, but unto a Sow with Pig fod.

There is in Baparia a kinde of Scallion which beareth a red purple-flower, like to the flower of the Lilly of the Vallies, which is greatly fought after and devoured by Swine. They also feek after wilde Vines, and the herb called Hogs-bread, and the root of wilde rapes, which beareth leaves like unto Violets, but sharper, and a white root without milk : By some it is called Buchspick, because it groweth in Woods among Beeches. They sat also flesh, and abstain not from fat Bacon, and herein they differ from most of the ravening creatures, for Dogs will not take of Dogs flesh, and Bears of Bears, yet will Hogs eat of Swines fleth, yea many times the dam eateth her young ones : And it is found that Swine have not abstain'd from the flesh of men and children, for who they have been flain by theeves, before they could be found, the greatest part of their body wastom in pieces and eaten by wilde Swine : And indeed as we fee fome Hens eat up the Egs that they themfelves have laid, fo shall we observe some Sows to devour the fruits of their own wombs, whereat we ought not to marvel as at a monftrous prodigious thing, but rather acknowledge a nutural vons

sity, constrained in them through famine and impatience.

If they also eat Snails and Salamanders, especially, the Boars of the Mountains in Cilicia, and stathough there be in Salamanders a very deadly poylon, yet doth it not hurt them at all, but aftercity, constrained in them through famine and impatience.

afterward when men or beafts tait of fuch a Swines flesh, the operation of the poylon worketh upon them mortally: neither is this any marvel, for fo it is when a Frog eateth of a Toad: and whereas them moterly all his bloud congealeth in his body and he dyech, but if a Hog eat thereof, he not only not dyeth, but thriveth and groweth fat thereby. Ariffulle reporteth one great wonder of a place about Thracia (as he faith) wherein for the compass of twenty paces there groweth Barly, whereof men eat fafely, but Oxen and Sheep, and other creatures avoid it as mortal poylon, and Swine will not vouchfafe to tast of mens excrements that have eaten thereof, but avoid them carefully.

At Swine delight in meat, so also they delight more in drink, and especially in the Summer time, and therefore they which keep fucking Sowes, must regard to give them their bellyful of drink twice a day, and generally we must not lead them to the waters as we do Goats, and Sheep, but when the heat of Summer is about the rifing of the Dog-star, we must keep them all together by water sides that fo they may at their own pleafure, both drink and lie down to wallow in the mire, and if the coalts be fo dry that this cannot be obtained or permitted, then must they have water set in troughes and veffels, whereof they may tast at their own pleasure, for otherwise through want of water they

The miery water doth most quickly make them fat, and they will drink Wine or Beer unto drun- Co'umella. kenness, and in those Countries where Grapes grow, if the Swine come into the Vintage, they grow drunk with eating of Grapes. Also if the Lees of Wine be mingled with their meat, they grow fit above measure and senseles in their fat, whereby it hath been seen that a Mouse hath eaten into the fides of a fat Hog without the refistance of the beast: and the like is reported by Pliny of the fon of L. Apronius who had been a Conful. for his body grew fo far that it was taken from him, his body remaining immoveable. And in the Spring time Swine of their own accord grow fo fat, that many times they cannot fland on their legs their bodies be fo heavy, nor go any whit, fo that if they are to be removed, they are not to be droven but to be carryed in a Carr.

Varroand Crescentiensis, do report admirable things of the fatnels of Swine. For first Varro faith, that The great fathe received knowledge from a credible honest man in Portugal, of a Swine that there was killed, the nels of Swine, offall whereof with two ribs was fent to Volumnius a Senator, which weighed twenty and three pounds, and the fat betwixt the skin and the bone, was a foot and three fingers thick. Unto this headdeth the ftory of the Arcadian Sow, who fuffered a Moufe to eat into her fat, and breed young onestherein, after she made a nest : which thing he likwise affirmeth of a Cow. And Grescentiensie reporteth of an other Lustianian Swine, which after the death, weighed five hundred seventy and five pounds, and the Lard of that Hog was one foot and three fingers broad. And the like may be said of a Hog at Bafil, nourished by a certain Oyleman, in whose Lard or fat, after his death were found many passages of mice to and fro, which they had gnawed into his body without the sense of the beaft. Hogs grow fat in short time. In antient days (as Pliny writeth) they put them up to fatting. The meat and threefcore days, and first of all they made them fast three days together, after fix days they may best manner to knibly be perceived to grow fat. There is not any beaft that can better or more cafily be accusto- fatten Hogs. med to all kinds of food, and therefore doth very quickly grow fat, the quantity and stature of their body confidered; for whereas an Ox or Cow, or Hart, and fuch like Beatls aske long time, yet a Swine which eateth of all forts of meat, doth very quickly even in a moneth or two, or three at the most, prove worthy the knife and also his Masters table, although in some places they put them up to fatting a whole year together, and how much they profit & gather in their feeding, it is very easie

for them to observe that dayly keep and attend them, and have the charge and overseeing of theth, And there must be had great care of their drink. In Thracia, after they put up a Hog to fatting, they give him drink the first day, and then let him fast from drink two days, and so give him drink by that proportion till the seventh day, afterward they observe no more diet for their Swine; but give them their fil of meat and drink till the flaughter day. In other Countries they diet them in this fort; After Beans and Peafe they give them drink aboundantly, because they are solid and hard; but after Oats and fuch like, as meal, they give them no drink, left the meal fwim up and down in their belly, and so be ejected into the excrements without any great profit. There is nothing whereon it liveth, but thereby it will grow fat except grazing, and therefore all manner of grain, Millet feed, Figs. Acorns, Nuts, Pears, Apples, Cucumbers, Roots, and fuch things cause them to rife in flesh gratefully, and so much the sooner if they be permitted to root now and then in the mire.

They must not be used to one simple, or unmingled, or uncompounded meat, but with divers compounds,, for they rejoyce in variety and change like other beafts, for by this mutation of food, they are not only kept from inflamation and windiness, but part of it alway goeth into flesh, and

Someuse to make their sty wherein they are inclosed to be very dark and close, for their more Elianus. speedy satting, and the reason is good, because the beast is more apt to be quiet. You shall have Bakers that will fat their Hogs with Bran; and in Elfatia a Countrey of Germany, they fat them with Bean meal, for thereby they grow fat very speedily, and some with Barly-meal wet with flat milk. And in the Alpes they fat them with Whay, whereby their fat and flesh groweth more white and weet then if they were fatted with Acorns, yet Whay is very dangerous: for fuch is the ravening intemperancy of this beaft, to swill in whatsoever is pleasant to his tast, that many times in drinking of Whay their bellies grow extended above measure, even to death, except that they be dieted by a wie keeper, and driven up and down not suffered to rest till it flow forth again backward.

Barly

Albertus. Ælianus.

hir :

2 (1)

Albertus.

Ofthe copu-

Barly is very nourishable to them, whether it be sod or raw, and especially for Sowes with Ag, Barly is very nourishable to them, whether it is touch as the farrowing causeth an easie and safe pigging for it preserveth the young ones till delivery, and at the farrowing causeth an easie and safe pigging for it preserveth the young ones till delivery, and at the farrowing Related Bran. Brewers with Ale for it preserveth the young ones the universe, and as the Meal and Bran, Brewers with Ale, or Barly And to conclude this part, Millers and Bakers fat with Meal and Bran, Brewers with Ale, or Barly

Seeped in Ale, Oylomen with the refuse of Nuts and Grapes.

seped in Ale, Oyl-men with the refuse of Nuts and Orlands. When a Sow is very fat the hath alway Some again there be that grow fat with the roots of Fern. When a Sow is very fat the hath alway Some again there be that Blow lat with make any good tidy Pigs, and yet as all other beafts grow but little milk, and therefore is not apt to make any good tidy Pigs, and yet as all other beafts grow but little milk, and therefore is not age. All fwine in hot Regions by reason of a viscous humor, lean when they give suck, so also doth Swine. All swine in hot Regions by reason of a viscous humor. grow more fat then in the cold regions. In that part of Frifia neer Germany, they fat Oxen and Swine with the same meat, for there you shall have in one stable an Ox and a Hog tyed behind him at his tail, for the Ox being tyed to the rack eateth Barly in the straw and chasse, which he swallow. at his tail, for the Ox being tyed to the foftest thereof is digested in his belly, and the other cometh eth down without chewing, and so the foftest thereof is digested in his belly, and the other cometh forth whole in his dung, which the Hog licketh up and is therewithal fatned. And it is to be remembred, that Swine gelded or fplaied, do fooner fatten then any other.

to conclude, they love the dung of men, and the reason thereof is, because the seat of their lust is in their Liver which is very broad and infatiable, and there is nothing that hath a duller fenfeofinel. ling then this Beaft, and therefore it is not offended with any carrion or flinking smell, but with

fweet and pleasant ointments, as we shall shew asterwards.

Concerning their generation or copulation, it is to be noted, that a Boar or male Swine will not remain of validity and good for breed past three year old, by the opinion of all the antient, for breed of Swine. fuch as he engendereth after that age, are but weak and not profitable to be kept and nourished. At eight moneths old he beginneth to leap the female, and it is good to keep him close from other of his kinde for two moneths before, and to feed him with Barly raw, but the Sow with Barly other of making for two montes of the Sowes; if once he hear the voice of his female defiring the fodden One Boar is sufficient for ten Sowes; if once he hear the voice of his female defiring the Boar, he will not eat untill he be admitted, and so he will continue pining, and indeed he will suffer the female to have all that can be, and groweth lean to fatten her; for which cause Homer like a wife hushandman prescribeth, that the male and female Swine be kept asunder till the time of their copulation. They continue long in the act of Copulation, and the reason thereof is, because his luft is not hot, nor yet proceeding from heat, yet is his feed very plentiful. They in the time of their copulation are angry, and outragious, fighting with one another very irefully, and for that purpose they use to harden their ribs by rubbing them voluntarily upon trees. They choose for the most part the morning for copulation; but if he be fat and young, he can endure it in every part of the year and day, but when he is lean, and weak, or old, he is not able to fatisfie his females luft, for which cause she many times finketh underneath him, and yet he filleth her while she lyeth down

on the ground, both of them on their buttocks together.

They engender oftentimes in one year, the reason whereof is to be ascribed to their meator some extraordinary heat, which is a familiar thing to all that live familiarly among men, and yet the wilde Swine couple and bring forth but once in the year, because they are seldom filled with mear, endure much pain to get and much cold, for Venus in men and beafts, is a companion of fatiety, and there fore they only bring forth in the fpring time, and warm weather, and it is observed that in what night foever a wilde Hog or fow farroweth, there will be no storm or rain. There be many cause why the tame domestical! Hogs bring forth and ingender more often then wilde; first because they are fed with eale; secondly because they live together, without fear, and by society are more often provoked to luft; on the other fide the wilde Swine come feldom together, and arcoften hungry, for which cause they are more dull and lesse venereous, yea many times they have but one stone, for which cause they are called by Aristotle and the antient Grecians Chlumes and Manuschu.

But concerning the Sow, the beginneth to fuffer the Boar at eight moneths of age, although ac-Sows Boaring. cording to the diversity of Regions and air, they differ in this time of their copulation, for some begin at four moneths, and other again tary till they be a year old: and this is no marvel, for even the male which engendereth before he be a year old, begetteth but weak, tender, and unprofitable the male which engendereth before he be a year old, begetteth but weak, tender, and unprofitable pigs. The best time of their admission is from the Calends of February unto the Vernal Equinodial, for fo it hapneth that they bring forth the young in the Summer time, for four months the goeth with young, and it is good that the Pigs be farrowed before harvest, which you purpose to keep all the year for store. After that you perceive that the Sows have conceived, then separate them from the Boars, lest by the raging lust of their provoking, they be troubled and endangered to abortment. There be some that say, a Sow may bear young till she be seven year old, but swill not fire about that whereof every poor Swineherd may give sull satisfaction. At a year old a Sow may do well, if the be covered by the Boar in the moneth of February. But if they begin not to bear till they be twenty moneths old, or two years, they will not only bring forth the stronger, but also bear they be twenty moneths old, or two years, they will not only bring forth the stronger, but also bear they be twenty moneths old, or two years, they will not only bring forth the stronger, but also bear till the stronger. the longer time even to the seventh year, and at that time it is good to let them go to rivers, fens, or miery places, for even as a Manis delighted in washing or bathing, so doth Swine in filthy wallowing in the mire; therein is their rest, joy, and repose. Albertus reporteth that in some places of Germany a Sow hath been found to bear young eight years; and in other till they were fifteen years old; but after fifteen year it was never feen that a Sow brought forth young Pigs. If the Sow be fat, fler always the lesse prone to conceive with young, whether she be young or old. When first of all they begin to feek the Boar, they leap upon other Swine, and in process cast forth a certain purgation alless which is the source of led Aprya, which is the same in a Sow which Hippomanes is in a Mare, then they also leave their brid-fellows, which kinde of behavior or action, the Lasins call by a peculiar Verb Subare, and that is applyed to Harlots and wanton Women, by Horace;

amq; subando. Tenta cubilia tellaq, rumpit.

We in English call it Boaring, because the never resteth to shew her defire till she come to a Boar. and therefore when an old Woman lusteth after a man, being past lust by all natural possibility, she is cald Asses Subans. And the Beast is so delighted with this pleasure of carnal Copulation, that many times the falleth afteep in that action, and if the male be young or dull, then will the female leap upon him and provoke him ; yea in her rage she setteth many times upon men and women. Pling especially if that they do wear any white Garments, or if their Aprya and privy place be wetted and moiftned with Vinegar. They have their proper voices and cries for this time of their Boaring. which the Boar or male understandeth presently.

the Swine.

They are filled at one Copulation, and yet for their better safegard, and to preserve them from abortment, it is good to suffer the Boar to cover her twice or thrice; and moreover, if she conceive notat the first, then may she safely be permitted three or four times together, and it is observed that except her ears hang down flagging, and careleffely, the is not filled but rejecteth the feed, but if her ers fall downward, and fo hang all the time that the Boar is upon her, then is it a most certain token

that the is filled, and hath conceived with young.

After four moneths (as we have faid) the Sow farroweth her Pigs, that is to fay, in the fifth moneth, as it were in the seventeenth week : For so is this beaft enabled by nature to bear twice in the year, and yet to fuck her young ones two moneths together. And there is no cloven-footed bealt that beareth many at a time except the Sow, except in her age, for then the beginneth to lose her Apria or purgation, and so many times miscarryeth, and manny times bear but one. Yet this is marvailous that as she beareth many, so the engendereth them perfect without blindness, lamenesse, or any such other distresse, although as we have said before, that in some places you shall see Swine whole hoofed like a Horse, yet most commonly and naturally their feet are cloven, and therefore is the wonder accounted the greater of their manifold multiplidation; and the reason thereof may arise from the multitude and great quantity of their food, for the humor cannot be so well avoided and dispersed in so little a body as Swine have, as in Mares and Cowes, and therefore that hu-Niphus. mour turneth, to multiply nature and natural kinde; and so it cometh to pass, that by overmuch humour turned into a natural feed, it breedeth much young, and for little humor it bringeth forth a fewPigs and those also are not only perfect, but also the is sufficiently furnished with milk to nourish them, till they be able to feed themselves. For as a far ground or foil is to the plants that groweth Aristotle.

onit, even so is a fruitful Sow to the Pigs, which she hath brought forth.

Their ordinary number which they bring forth and can nourish is twelve, or fixteen at the most, The number and very rare it is to fee fixteen brought up by one Sow. Howbeit it hath been feen that a Sow hath which a Sow brought forth twenty, but far more often feven, eight or ten. There is a ftory in Foftw of a Sow that beareth. brought forth thirty at a time, his words be thefe; The Sow of Anes Lavinu did bring forth thirty white Pigs at one time, wherefore the Lavinians were much troubled about the fignification of fuch a monstrous farrow, at last they received answer that their City should be thirty years in building, and being so they called it Alba, in remembrance of the thirty white Pigs. And Pliny affirmeth, that the images of those Pigs and the Sow their dam, were to be seen in his days in publick places, and the body of the Dam or Sow preserved in Salt by the Priests of Alba, to be shewed to all such as desired

to be certified of the truth of that flory.

But to return to the number of young Pigs which are ordinary and without miracle bred in their dams belly, which I finde to be fo many as the Sow hath dugs for, so many the may well nourish and give suck unto, and not more, and it seemeth a special work of God which hath made this tame beast fo fruitful, for the better recompence to man for her meat and custody. By the first farrow it may be gathered how fruitful the will be, but the second and third do most commonly exceed the first, and the last in old age is inferior in number to the first.

Juvenal hath a comparison betwixt a white Sow and an Heiser, Scropba facundior alba, more fruitful then a white Sow; but belike the white Sowes do bring more then any other colour. Now the reason of the Poets speech was, because that there was an Heiser in the days of Ptol my the Jounger, which at one time brought forth fix Calves; whereupon came the proverb of Regia Vac-Cestor a fruitful Cow, for Helenw telleth this to Aeneus. Upon the Sow and thirty Pigs there is this answer of the Oracle to the Lavinians concerning Alba;

> Cum tibi follicito secreti ad fluminis undam. Littoreis ingens inventa sub ilicibus sus Trigima capitum fætus enina jacebit, Alba solo recubans, albi circum ubera nati, Is locus urbis erit, requies ea certa laborum.

And Juvenal faich thus of it; Conspicitur sublimis aper, cui candida nomen, Scropba dedit latis Phrygibus mirabile samen, Et nunquam vifis triginta clara mamillis.

When

When the young one cometh forth of the dams belly wounded or imperfect, by reason of any harm therein received, (it is called Metacherum) and many times Swine engender Monsters, which harm therein received, it is talked at then in the greatest, because of the multitude of cels apcometh to pass order in the fitte beats whereof, fometimes there are two heads to one body, pointed for the receipt of the feed, by reason whereof, sometimes there are two heads to one body. fometimes two bodies and one head, fometime three legs, fometime two before and none behinder fuch were the Pigs without ears, which were farrowed at that time that Dion fins the Tyrant were to war against Dion, for all their parts was perfect but their ears, as it were to teach how inconfide. to war against Dion, for an time part want undertook that voyage; such are commonly found to be rately against all good countries, then of an unipeakable imalness like Dwarfs; which cannot live having no mouth nor ears, called by the Latines Aporcelli. If a Sow great with Pig do eat abundantly of Acorns, it causeth her to cast her farrow and to suffer abortment; and if the growlet, then is The less fruitful in Milk.

The History of Four-footed Beasts.

Now for the choice of a Pig to keep for store, it must be chosen from a lusty and strong dam bred in the Winter time, (as some say) for such as are bredin the heat of Summer are of less value. because they prove tender, small, and overmoist; and yet also if they be bred in the cold Winterthey are small, by reason of extreme cold, and their dams for lake them through want of milk: and more over because they through hunger pinch and bite their dugs, so as they are very unprofitable to over because they through nunger pinth and bit then days, how they are fit to be killed and eaten be nourished and preserved in the Winter time, rather they are fit to be killed and eaten

But this isto be observed for reconciliation of both opinions, namely, that in hot Countries fuch Hogsare preferred that be bred in the Winter, but in cold, fuch as are bred in Maich or Apile within ten days after their farrowing they grow to have teeth, and the Sow ever offereth herfore, most Dug to the Pig, that cometh first out of her belly, and the residue take their fortuness it falleth, one to one, and another to another, for it feemeth the regardeth the first by a na. tural inftinct, not fo much to prefer it, as that by the example thereof the refidue may be int vited to the like sucking by imitation, yet every one (as Tzuzes faith) keepeth him to his first choice. And if any of them be taken away from his Dug that is killed or fold, that dug prefently dryeth, and the milk turneth backward, and fountil all be gone, one excepted, and then it is nourished with no more then was ordained at the beginning for it. If the old Sow want milk at anytime, the supply must be made by giving the young ones fryed or parched corn, for raw corn or drink procureth loofeness; and it is best for them to be suckled in the place where their Dam usually abideth.

For weaning of them it is not good to let more then five or fix fuck of her at one time, for although every one fuck but his own Dug, yet by the multitude, the milk is dryed up: After two months old they may fafely be disjoined from their Dam and weaned, so as every year the Sow may breed eight months, and give suck four: it is best to let them feed asunder from their dams, till they have utterly forgotten to fuck. And thus much for the procreation and nourishment of old and young

Theoffice and first instituti.

This beaft loveth fociety, and to live in herds or flocks together, and therefore the Ameents have invented Hog-keepers, whom they call Swine-herds, wherein there was wont to be confidered these instructions, first he accustomed them to the found of his horn, for by that he called them abroad out of their foldsto their feedings, for they never suffered above twelve together at the trough or parcel of meat. It becometh a Swine-herd (faith Collumella) to be vigilant, diligent, industrious, and wife, for he must carry in his head the state of all that he nourisheth, both old and young, barren and fruitful; and confider the time of their farrowing, whether they be near at hand, or far off, that so none may be lost through the want of his observation; being farrowed, he must consider and look upon them to see which are fit for store, and which are not, what are their natures and probabilities; how much milk their dam is able to afford them, and how many the is to bring up, especially to regard that every Sow bring up no more then her own Pigs; for Swine being out of the sty do mingle one with another, and lose their own young ones, and when the lyeth down to give them fuck, the lendeth her paps as well to ftrangers as to her own, and therefore herein must the care and wit of the herdsman appear, for if there be many, he must shut up every Sow with her young; and if that cannot be, then with a little Pitch or Tar let him gwefeveral marks to the feveral farrows, that so his memory may not be confounded. Another remedy to avoid the confusion of young Pigs one among another, is so to frame the threshold of the flye, that the Pigs may not be able to go in and out; for the Sow can more easily go over, and fo the may be eased of their company, and they fafely included at home, and fo shall no stranger break into them; but everyone in their own nest expect the return of their dam, which ought not to exceed the number of eight; for although the focundity of Swine be great, yet it is beter to kill off two or three, if their number be above eight, then to permit them to luck their dam; for this multitude of suckers do quickly draw away all nourishment from the dam: and when they are but eight at the most, regard must be had that the Sow be well fed with sod Bir or such like. Less through a court of the like less through a court of the like. ly, or fuch like, left through a covetous pinching of the beaft, leanness follow to her overthrow and destruction. Another point of a good Swineherd, is to sweep oftentimes the stye, forth chough such be the nature of the Beast, that it desileth all things, and will be wallowing in the mire, yet will the also be very desirous of a clean lodging, and delight much in the same; and when they be shut up, they must not be enclosed like other beasts altogether, for one of them will throng and ly upon another, but there must be several porches and hatches to sever and distinguish their lodgings, fo as the great with Pig may lig in one place, and the other ready to be delivered by their lough, free from all incursion and violence. These divisions or separations ought to be some 3, or 4, foot high, fo as they may not be able to leap over to one another, and not covered, to the in. Columella. or 4. 1004 man and boy may freely look over to them, and tell them if any Palladim. chance to be missing, or else help a poor Pig when it is overlaid by his dam.

Whenfoever the Swineherd clenfeth the fty, then let him cast in fand or some other drying thing into it, that all the moisture and wetness may be drunk up. The dam ought not to be permitted for the first ten days to go forth of the stable, except to drink, and afterward let her go abroad into some adjacent pasture, not far off, that so by her often return she may the better give suck to her young ones. When the little ones are a fortnight or three weeks old, they defire to follow their parent, wherefore they must be shut up from their mother, and feed alone in her absence that they may better endure it afterward when they shall be weaned. They must be fed in the Summer time in the morning, before the heat be ftrong, and in the heat of the day led into fome watry or findowy place, that fo they may be freed from extremity till the cool of the day return again, where, in they must be suffered to seed. In the Winter time they are not to be led abroad till the frost and ice bethawed and diffolved. Ten Boars are sufficient for an hundred Sows, and although some keen five or fix hundred in a herd, as we may read in Scripture of the great herds of Swine, into which our Saviour Christ permitted the Devils to enter, yet is it not fafe or wholesome to keep above an hundred together, for a less flock or herd requireth less cost, charge, and attendance. There is a speech of Tremellius Scrofa, tending to the commendation of the cultody or nourishing of Swines for thus he writeth: Agricultura ab initio fui fludiofus, nec de pecore fuillo mihi miner cura est, quam vobu moenu pecuariu. Cui enim ea res non est communis? quis enim nostrum fundum colit quin sues babet? & quit non audierit parres noftros dicere ignavum & fumptuofum effe, qui fuccidiam in carnario fufpendit potitu ab laniario quam ex domestico fundo? That is to fay, I have been long given to follow husbandry, and I have alway had as great care of my Swine, as other men of greater cattel. For what is there, whereunto Swine are not profitable? who tilleth land, and keepeth not hogs? and who hath not heard our fathers (ay, that he is an idle ill husband which hangs up all his provision in the shambles), and liveth rather upon the Butchers, then upon his own ground? Thus far Trenellius, Another part of a good Swineherd is, to look to the gelding of his Swine, and splaying of the

females, for if all be suffered to procreate and engender, it is more danger that Swine would in short timeeat up men, rather then men Swine. The Latiner call fuch a Hog gelded Macalis, and Porcafrus, Pliny, that is Porcus castratus, the Germans, Einbarg, or Baix, from whence feemeth to he derived our Buish Barrow-hog (for fo we call a gelded male-hog) and a female Bass. The best time therefore to geld them is in the old Moon, or as we fay in the wane of the Moon, but Hefied prefribeth, that an Ox and a Boar should be gelded in the second quarter, and first day thereof, and Ariffoile is of opinion that it skilleth not what age a Boar be when he is libbed, but it is clear by the best experienced among these beasts, there are two times of gelding them; one in the Spring, and the other in the Autumn, and this is to be done after a double manner; First, by making two incitions or wounds upon his stones, out of which holes the stones are to be pressed

The second way is more perillous, yet more cleanly; for first of all at one wound or incifion they take out one stone, then that being forth, with their knife they cut the small skin which parteth the stones in the cod, and so press forth the second stone at the first wound, afterward anplying to it ordinary medicines, such as we will describe in the treatise of their diseases.

And the opinion of Varro is, that it is good to lib them at half a year old, or at a year old, or at three or four year old, for their better fatting; but best at a year, and not under half a year. When the stones are taken forth of an old Boar, suppose two, or three, or four year old, they are called by

the Latiner Polimenta, because with them they polished and smoothed garments,

The female also is gelt or splayed, (although the often bore Pigs) whereof they open the fide Felius (neer her loins) and take away from her Apria, and receptacles of the Boars feed, which being fewed up again, in thort time is enclosed in far; this they do by hanging them up by their fore-legs, and first of all they which do it most commodiously, must cause them to fast two days before; and then having cut it, they few up and close fast again the wound or incision, and this is done in the same place of the female, that the stones are to be taken out in the male (as Ariffotle writeth) but rather it appeareth by good examination and proof, that it is to be cut out on the right, against the hone (called Or facrum.) And the only cause of this Sow-gelding is, for their better growth and far- Abnexonof food; but whereas is plenty of food, there they never know it : and the inventers hereof were the Grecians, whose custom was to cut out the whole matrix. And thus much for libbing, gelding, and splaying of Swine.

This bealt is a most unpure and unclean beast, and ravening ; and therefore we use (not improper- The nature of by) to call obleane and filthy men or women, by the name of Swine or Sows, They which have fore this beat. heads, eye-lids, lips, mouth, or neck, like Swine, are acounted foolish, wicked, and wrathful: all their Adamentim. fenses (their smelling excepted) are dull, because they have no Articles in their hearts, but have Pling. thick bloud; and fome say, that the acuteness and ripeness of the soul, standeth not in the thickness of the bloud, but in the cover and skin of the body, and that those beasts which have

Y y 3

the thickest skins are accounted the most blockish and farthest from reason, but those which have the chinnels and fostelt, are the quickest of understanding; an example whereof is apparent have the chinnels and solver, are the date amarvailous understanding of the voice of their felder in the Outler, Ox, and Apc. They have a marvailous understanding of the voice of their felder and as ardent defire to come at his call, through often custom of meat, whereupon lyeth this ex. he cellent ftory.

The History of Four-footed Beasts.

Ælianus.

When certain Pirates in the Tyribene fea, had entred a Haven, and went on land, they cameto. Swines stie, and drew out thereof divers Swine, and so carryed them on Shipboard, and loofing their. Ancher's and tacklings, do depart and fail away. The Swineherds feeing the Pirats commit this robbery, and not being able to deliver and rescue their Cattle, because they wanted both company and strength, suffered the Theeves in silence to ship and carry away their Cattle; at last, when they faw the Theeves rowing out of the Port, and lanching into the deep, then they lift up their voices, and with their accustomed cries or cals, called upon their Swine to come to their meat. as soon as the Swine heard the same, they presently gat to the right side of the Vessel of Bark, and there socking together, the ship being unequally ballanced or loden, overturned all into the Sea, and so the Pirates were justly drowned in reward of the theft, and the Rolne Swine swam fafely back again to their Malters and Keepers.

The nature of this Beaft is to delight in the most filthy and notione places, for no other caule (se I think) but because of their dull fenses. Their voice is called Grunnius gruntling; Sordida fut pa cent ruit gramina grunnit; which is a terrible voice to one that is not accultomed thereunto. (for even the Elephants are afraid thereof) especially when one of them is hurt or hanged fall or bitten, then all the residue as it were in compassion condoling his misery, run to him and cru with him, and this voice is very common in Swine at all hands to cry, except he be carryed with his head upwards towards heaven, and then (it is affirmed) he never cryeth, the reason whereof is given by Aphrodisian: because it is alway accustomed to look downward, and therefore when it is forced to look upwards it is fuddenly appaled and afraid, lield with admiration of the goodly space above him in the heavens, like one astonished, holdeth his peace (some say that then the artery of his voice is pressed) and so he cannot cry aloud. There is a fish in the river Action which gruntleth like a hog, whereof Javenal speaketh, saying . Et quam remigibus grunnife Elpinara porcis. And this voice of Swine is by Cacilius attributed to drunken men. The milk of Swine is very thick, and therefore cannot make whay like a Sheeps, howbeir it fuddenly coagulateth and

Among divers males or Boars when one of them is conqueror, the relidue give obedience and veeld unto him, and the chieftime of their fight or discord is in their lust, or other occasions of food, or ftrangeness, at which time it is not fafe for any man to come neer them, for fear of danger from both parties, and especially those which wear white garments. And Strabo reportethin general of all the Belgian Swine, that they were fo fierce, strong, and wrathful, that it was as much danger to come near them as to angry Wolves. Nature hath made a great league betwixt Swine and Crocodiles, for there is no beaft that may fo freely feed by the banks fides of Nilm, as the Swine may, without all hurt by the Crocodile. Other Serpents, especially the smaller Serpents, are oftentimes devoured by Swine. Aristotle faith, that when many of them are together they fear not the Wolf, and yet they never devour any Wolf, but only with their fearing and gruntling noise fear them away. When a Wolf getteth a Swine, he devoureth him, and before he can eat him draggeth him by the ears to some water to cool his teeth in his flesh (which above measure burn in devouring his sless.) It hath been seen that a Lion was afraid of a Sow,

for at the fetting up of his briftles he ran away.

It is reported that Swine will follow a man all the day long which hath eaten the brain of a Crow in his pottage: and Nigidim affirmeth, that Dogs will run away from him that hath pulled off a tick from a Swines back. The people of Mossnacum did engender Man with Woman publickly like Swine; and Stobam writing against Women faith, that some of them are derived from one bealt, and some from another, and namely a woman descended of a Sow sitteth at home, and doth neither good nor harm : but Simonides writeth otherwife, and namely that a Woman born of a Sow fitteth at home suffering all things to be impure, unclean, and out of order, without decking, drefling or ornament, and so the groweth fat in her unwashed garments. And there are many sictions of the transforming into Swine. Homer faigneth that the companions of Uhffer were all by Greeturned into Swine, which is interpreted in this manner, Circe to fignifie unreasonable pleasure, Uhfer to fignifie the foul, and his companions the inferior affections thereof, and so were the companions of When unreasonable pleasures do overcome our affections and make'us like Swine in following our appetites: and therefore it was the counsell of Sweater, that no man should at banquet eat more then sufficient, and those which could not abstain from them, should forbear their company that perswaded them to eat when they were not hungry, and to drink when they were not thirfty, and therefore he supposed that it was said in jest that Cree turned men into Swine. When as Uhffer by his own abstinence and Mercury his counsell, was delirered and faved from that most savage transformation, which caused Horace thus to write;

Xenophon.

Horus.

Varro.

Sextus.

Pliny.

Calcaeninus.

Ulyffes fi bibiffet pocula Circes-Cum focits Vixisset canie immundus vel amica luta suc.

And from this came the original proverb of Porcellis Agamania for a tender and delicate person, used so to fulness, that aff penury is death unto him. Sweet lavours as we have shewed already, are very hurtful to Swine, effectable the fiveer oyl of Marjoram. Whereupon came the proverb Mil sum ameracino sui; and Lucretim speaketh hereof in this fort :

> Deniq; amaracinum fugitul fir, & timet omne Unquentum : nam fetiger to jubus acre venenum eft."

And for this cause Tulline Cicero faith, Illi alabastem pater unquenti plene; that is, a box of Alabaster full of ointments is displeasing to this Beast, for as the Scatabee or Horse file forsaketh sweet places to light and fit upon Horfe dung, even fo doth Swine. There be many of the antients that have de- Cællus. livered merrily Anima suis pro sale, that the Swines soul is in their body but in stead of salt to keep the flesh from stinking, even as for no other purpose many among men feem to live and retain soul in body. They are very clamorous, and therefore are used for talking and pratting fellowes, whereupon the Greek Poet Lucilius translated by Erafmu Windeth, when he faith in this manner, under Alia Menecles, alta porcellus loquitur :

Sucula bos de capra mibi periere Menecles Acmerces borum nomine penfa tibi eft. Nec mibi cum Osbryade quicquam estve fuirve negati, Nec fures ullos buc cito Thermopylis.

Sed contra Eutychidem nobis lis : proinde quid bic mi Aut Xernes facit, aut quid Lacedamonit? Ob patium & de me loquere, aut clamavero clare, Multo aliud dicit fus, allud Menecles.

And to conclude, in Latin they fay Sus Minervam, when an unlearned dunce goeth about to teach his better or a more learned man, then doth the Hog teach Pallet, or as we fay in English, the foul

There are in Swine many presages and foretokens of foul weather, as Swineherds have observed : as first if they lie long wallowing in the mire, or if they feed more greedily then they were accustomed, or gather together in their mouths, hay, stubble, or straw, as Aratu writeth; or if they leap and dance, or frisk in any unwonted fort: and for their copulation, in years that will prove moiff,

they will ever be boring; but in dryer years they are leffe libidinous.

The greatest harm that cometh by Swine is in rooting and turning up of the earth, and this they do in Corn fields, for which we have shewed that the Coprisis made a law to beat out the teeth of such Swine: for this cause Homer writeth that Itiss threatnesh Vlyses, because his companions est up all his corn, to knock out their teeth : yet fometimes the husbandmen admit them of purpole, both into their land before it be plowed, and also into their vineyards. It is said that the Espliant forbear to facrifice them, because they tread in their Corn in their fields after it is swelled out of the earth, fo as the Birds cannot gather it up again, de we have flewed before. The Jews and the Egyptians accounted this Beaft most unclean. The Jews, not as the vain Gentiles imagined, because they worshipped it, for that it taught men to plow the earth, but for the Law of God. And the Egyptians hold it a profane thing, and therefore they had an antient law, that no Swineherd should come into their Temple, or that any Man should give him his Daughter in Marriage. It is very certain that they were wont to be used in facrifices. The faid Egyptians never facrificed them to the Moon and to Bacchus, and at other times it was unlawful, either to offer them, or to eat them : but it feemeth by many Authors, that their first facrifices were of Swine, for we read of antient customs in Hetruria, that at their marriage feasts they offered and sacrificed a Sow to Venu, and at other times, especially in Harvest, they did so to Geres. The Latins do hold a Swine very grateful and facred to Jupiter, because as they believed that a Sow did first of all lend her paps to him, and therefore all of them worship a Sow, and abstain from her flesh. Likewise in Myfia and Phanicia, there were Temples of Jupiter, wherein it was forbidden to facrifice or kill Swine by a publick Law, like as it was amongst the Jews. When the Kings of Sparta were first of all chosen into that royal place, they were permitted to execute the Priefts office, and to the intent that they might never want factifices, there was a priviledge granted them to take a Pig of every Sow: and when they facrificed to Jupiter a Swine, it must be after or at a triumph: they were also facificed to Nopune, because they were impetuous and ranging Beasts; and a Boar was holy to Mars, according to this faying of Pomponius in Attellana, Mars tibi fatturum, fi unquam rediero, bidente verre. And there was a custom among the Atbentans, when a Man had flain an hundred enemies, he was permitted to offer up to Mars, some part of a man at Lemnos, and afterward they grew out of liking of this vain custom, and in stead thereof sacrificed a Barrow or gelded Hog, and when they housed their army, they did it with Hogs, Sheep or Buls, and nothing elfe, and they compassed it about three times with pomp and stately procession, and at last slew and offered them to Mars. They were wone to facrifice a Hog for a Man that had recovered his wits after he had been mad, and also they facrificed Swine to Bilvanu, according to these Verses;

Cadere Silvano porcum quadrante lavari: And again : Tellurem porco Silvanum lacte piabant.

Gillim.

Their Pagan God Terminus, had an Ewe and a young Sow offered to him (as Ovid writeth) although Their ragan Gou termine, and are the state of their ragan Gount him. To Geres and Banks, by the laws of Nume, all facrifices of living things were forbidden unto him. To Geres and Banks, we have shewed already how they were offered, and the reason of their facrificing was, because they were hurtful to all green Corn and Vings.

Prima Ceres avidigavisa est sauguine parci, Ulta fuas merita cade nocentis opes, Nam (ata vere novo teneris lattentia succis. Eruta feligera comperit ore fuis.

And again in another place he writeth thus;

Prima putatur hostia Sus meruisse mori, ____ quia semina pando Eve rtit roftre, fpemq ginterceperit anni.

The time of their facrificing to Geres was in April, wherein the Priests with Lumps and Torches, and apparelled in white garments, did first of all kill a female Swine, and then offer her; and some. and apparented in white garness, because thereby in a mystery they prayed for the fruitsulness and fecundity of the earth: and for these and such like causes we read of titles put upon them, as Perca pracidanca, for the Sow that was flain before the reaping, and Perca pracia, for the Sow that was offered at a Funeral for the lafety of all the family, wherein the dead man lived. They also was onerculat a runeral for the latery of the never bore children, and to Juno in the Calends facrificed a barren Sow to Proferping, because the never bore children, and to Juno in the Calends

of every moneth: And thus much for their facrificing.

Now we are to come to the use of Swine and their several parts; first of all it is certain that there is no Beaft leffe profitable being alive then a Hog, and yet at his latter end he payeth his Maffer there is no Beau iene proprable being any chich a log sain yet as his lacter end he payeth its maller for his keeping. Cicero said well, Sus quid babet preter esoam, oui quidem ne putrescret, animam plampto his keeping. Cicero said well, Sus quid babet preter esoam, oui quidem ne putrescret, animam plampto said that therefore the said education of the said of the said of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul thereof was given to it in stead of said to keep it from stinking; for indeed in Lions, Dogs, soul the said to said the said to keep it said to k Bears, Horfes, and Elephants, all their virtue lyeth in their minds, and their flesh is unprofitable and good for nothing, but the Swine hath no gifts at all in the minde, but in the body the life thereof keeping the flesh and body from putresaction. And there is no heast that God hath or dained for domestical provision of food and meat to man, except Hares and Conies, that is fo fruitfull as Swine are. God (as we have touched already) Levit. 11. Deut. 14. forbad his people of Ifael to eat hereof, because it was an unclean Beast not chewing the cud; and furthermore the observation of Proceedius is memorable, that whereas the Egyptians did worship with divine worthip, both Oxen, Kine, and Sheep, and would not eat of their flesh or kill them in sacrifice, yet did eat, and kill, and facrifice Swine.

The Jews were permitted and commanded to eat Oxen and Sheep, and abstain from the fish of Swine; thus manifesting how different his ways and thoughts are from the ways and thoughts of men. The Lord doth not this for policy, but to try the obedience of his people, placeth therein one part of his worship, and therefore by his Prophets, Esa. 65. and 66. calleth the eating of Swines slesh abomination, and threatnesh thereunto a certain unavoidable judgement and damnation. The woman and her seven sons which were apprehended by King Antiochem, and by him tempted to eat Swines flesh which they refused to do (being against the law of their God) are remembred as most worthy Martyrs of his Church, that endured, cutting off their hands and set, pulling out their tongue, and settling in a boyling Caldron with other exquisite toyments includent to such death, as is recorded by Jason 2. Macab. 6. We read that Heliogabalus did abstain from Swines flesh, because he was a Phenician, and they forbore to eat it. The women of Brute in

Africk, do never taft of Cowes flesh or Swines flesh.

The Arabian Scenites never eat hereof, and Swine cannot live in their Countries. (Cuffin and Elianus affirme) that in India there are no Swine, either tame or wilde, and that the Indian do as much forbear to eat of Swines flesh, in detestation thereof, as they do of Mans flesh.

Now concerning the flesh of Swine, many opinions are held about the goodness and evill thereof, yet Hippocrates writeth, that Porcine carnes prave funt quum fuerint crudiores & ambuile, megu auten cholcram generant, & turbationem faciunt, Suille carnes optime funt omnium carnium; that is, The fielh of a Boar being raw or roafted, is worft of all other, because it engendereth Choler and wilde windy matter in the stomach; but the stesh of a Sow is the best of all flesh, with this proviso, that it net ther exceed in fatness, leanness, or age.

There is a merry and witty answer of a memorable Noble man to an old Gentlewoman (if not a Lady) who dispraised Bacon at the Noble mans table, and said it was a churlish, unpleasant meat The Lord understanding a privy Emphasis in that speech against himself, (for his name was written with those Letters and syllables) answered her: you say truth, if the Bacon be a piece of an old

Sow (as peradventure the feemed to be at that time.) The best opinion about the concoctive quality of this flesh is, that then it is best when it is he middle age, neither a Pig, nor an old Hog, for a Pig is over moist, like the Dam which is the moistest of all other earthly Beasts; and therefore cannot but engender much slegme: and for this cause the fattest are reproved for a good diet, for that it cannot digest well through over much

29 1000 Of the Swine.

And the old Swine are most hard of Concoction, (yearthough they be scorched or sindged at the fire) because thereby is increased in their flesh much acrimony and tharpness, which in the stomach of men turneth into Choler: for they bite all the veffels reaching to the stomach, making a derivation of all those ill humors into the belly and other parts.

ration of all those in trainous into the being and other parts.

Ido, not like their opinion, which think that it is better cold then hot, for fear of inflamation; this rule is good in the Heft lof Goats (which are exceeding hot) but in Swine, where is no predominancy but of moisture, it is better to eat them hot then cold, even as hot Mik is more wholefome then cold. Hippocrates doth prescribe the eating of Swines fiesh in the fickness of the Spleen, and Collins Antelianus forbiddeth the same in the Palsie or Falling fickness.

Galen is of opinion that Care percina potentisfime nutrit, nourisheth most strongly, and potently; whereof he giveth an instance for a reason taken from Champions, Combatants, or Wrestlers, if the day before they wreftle or fight, they feed on an equal quantity of any other flesh, they feel themselves weak and feeble in comparison of that is gathered from Swines flesh : and this (he saith) may be tryed in Laborers, Mioners, Diggers, and Husbandmen; which retain their strength as well (if not better) by eating of Swines flesh or Bacon as any other meat: For as Beet in thickness and folidity of substance to the eyes appearance, excelleth Pork or Bacon, so Pork and Bacon excelleth and is preferred before Beef, for a clammy nourithing humor. And this comparifon betwixt Pork and Beef, Galen amplyfieth farther in these words, Of Swines flesh, those are beft for men in their middle and ripe age, which are of Hogs of an answerable age, and to other which are but growing to a ripenels and perfection, Pigs, Sheates, and young growing Swine, are most nourishable. And on the contary, young growing Oxen are most nourishable to men of perfect years and Brength, because an Ox is of a far more dry temperament then

A Goat is leffe dry then an Ox; and yet compared to a Man or a Swine, it excelleth both of them; for there is a great refemblance or similitude betwixt a Mans flesh and Swines flesh, which some have proved in taft, for they have eaten of both at one Table, and could finde no difference in one from the other ! For some evill Inn-keepers and Hoasts have so deceived men, which continued a great while, not descrived or punished, untill at last the finger of a man was mixed therewith, and being found, the Authors received their reward. Swines fiell also is leffe excremental then Pigs fich, and therefore more nutrible, for the moifter that the flesh is, the sooner it is dispersed, and the vertue of it avoided, and old Swine notwithstanding their primitive and natural moisture, yet grow very dry, and their flesh is worst of all, because in nature humidity helpeth the concocti-

gradis licaretala (° 45) Significareta Prancisso

All Swines flesh being concocted engendereth many good humors, yet withat they contain a kind of glutinous humor, which stoppeth the liver and reins, especially in those which by nature areapt to this infirmity. And although some are of opinion, that the wilde Boar is more nourishable then the tame Swine, because of his laborious course of life, and getting his prey; yet it appeareth that the tame Swine by their resty life, and easie gathering of their meat, are made more sitter nourishment of man, for they are more moist and Swines slesh without convenient moisture (which is many times wanting in wilde Boars) is poyfon to the stomach, and yet for a man that hath propounded to himself a thin extenuating diet, I would wish him to forbear both the one and the other, except he use exercise, and then he may eat the ears, or the cheeks, or the feet, or the hallet, if they be well fod or dreffed : provided they be not fresh, but sauced or powdred; And it is no marvel that Swines flesh should so well agree with ours, for it is apparent that they live in dirt. and love to muddle in the fame.

And fany man ask, how it cometh to passe, that Swine which both feed and live so filthily should be so nourishable to the nature of man; some make answer, that by reason of their good conflitution of body, they turn ill nutriment to a good flesh: for as men which be of a found, perfect, and healthy disposition or temperature, are not hurt by a little evill meat, which is hard of digestion; even so is it with well constituted and tempered Swine, by continual feeding upon evill things, they grow not only to no harm, but also to a good estate, because nature in process of time draweth good out of evill: But if men which have moist stomachs, do eat of Swines stesh, then do they fuffer thereby great harm, for as water powred on wet ground, increaseth the dirt : fo moiftneis put upon a moist stomach, increaseth more feeblenes: but if a man of a dry and moist stomach do eat hereof, it is like rain falling into a dry ground, which be getteth and engendereth many wholesome fruits and hearbs. And if a Swine be fatted with dryed figs or nuts, it is much more wholesome. With Wine all Swines flesh is most nourishable, and therefore the University of Salernum, prescribed that in their verses to the King of England, and also they commended the loines and guts :

Ilia porcerum bona sunt, mala sunt reliquerum.

And Fiera describeth the eating of Hogs-flesh in this manner;

Swibi canofo fit cand domeficie ore, Grata ferat nobis mensa byemalis aprum. The licet currat de vertice montie, aquose Lue licet currat de vertice montre, aquoje

Carnia, erit, pluri, sed tamen apta oito est.

Hine feritae silveg, dament, or hania saxa, Poft meliue pofita ruftigitate fapit. d wort not : soloil oben Chemorno . .. wir es a ne med Hi deur bei energe

And whereas Hipperster commended Swines flesh for Champions and Combatains; it is certain that Billy the Champion through eating of Swines flesh, fell to such a height of choler, that he

cast it upwards and downwards.

At it upwards and downwards.

When the womb of a Woman is ulcerated, let her abstain from all Swines flesh, especially the eldest and the youngest. It is not good for any man to tast or eat this sless in the Summer time or any hot weather, for then only it is allowed when extreme frosts have tempered it for mans Romach, and the stomach for it: the flesh of wilde Swine is most of all hurrful to them that live at eafe, without exercise, because that they are immoderately given to sleep. Some are of opinion that a fow which is killed immediately after the Boar hath covered her, is not fo wholesome asother: Heliocabalid observed this custom, to eat one day nothing but Phesant Hens, another day nothing but Pullen, and the third day nothing but Pork.

Eralmus. Macrobius.

There was in antient time a dift of meat called Trojanu, the Trojan Hog, in imitation of the Troign Horfe, for as that was fluffed within with many armed men, fo was this with many leverall meats, and whole Beafts, as Lambs, Birds, Capons, and fuch like, to ferve the appetites of the most frange belly-gods, and Architects of gluttony; and therefore Cincius in his oration, wherein he perswaded the Senators and people to the law Fannia, reproveth this immoderate riot in banquets. In apponendo menfir porcum Trojanum: and indeed it wanted not effect, for they forbad both Porcum Trojanum, and Callum Aprugnum.

There was another Raven-monster-dish (called Pinax) wherein were included many Beasts, Fowler Egges, and other things which were distributed whole to the guests: and no marvell, for this Beast was as great as a Hog, and yet gilded over with filver. And Hippolocus, in his Epiftle to Lynnus. speaking of the banquet of Caramie, faith thus, Allatus est nobis etiam porcus dimidia parte diligemerelle five toftw, & dimidia altera parte tanquam ex aqua molliter elizus, mira etiam coqui industria ita paratu, ut qua parte jugulatus esset, & quomodo variis deliciis resertus ejus vener non appareat. There was brought to us a Hog, whereof the one half was well roafted, and the other half or fide well fod, and this was fo industriously prepared by the Cook, that it did not appear where the Hog was slain or received his deadly wound, nor yet how his belly came to be stuffed with diversand fundry excellent and delicate things. The Romans had a fashion to divide and distribute a Hog, which appeareth in and the same of these Verses of Martial;

Vobifem.

Iste tibi faciet bona Saturnalia porem, Inter foumantes ilice pastus apros.

And of the eating of a sucking Pig, Martial also writeth in this manner;

Latte mero pastum pigra mibi matris alumnum Ponat . & Ætolo de sue dives edat.

I might add many other things concerning the eating and dreffing of Swines fieth, both youngand

old, but I will paffe it over, leaving that learning to every Cook, and Kitchin-boy-Concerning Bacon, that which is cald by the Latins, Perna, I might add many things, neither improper, nor impertinent, and I cannot tell whether it should be a fault to omit it in this place. The word Perna after Varro, seemeth to be derived from Pede, but in my opinion, it is more confonant to reason, that it is derived from the Greek word Pterna, which is the ribs and hips of the Hog hanged up and falted, called by Martial Petalo, and by Plautus Ophthalmia, Horaum, Sombres and Laridunn :

Palladius.

Quanta pecus pestis veniet, quanta labes larido.

The time of the making of Bacon, is in the Winter feafon, and all the cold weather, and of this Martial writeth very much in one place;

> Musteus est, propera, charos ne differ amicos. Nam mihi cum vetulo sit petasone nibil.

Et pulpam dubio de petasone voras. . -Gretana mibi fiet, vel massa licebit De menapie lauti, de petasone vorant.

Strabo in his time commended the Bacon of the Gaules, or of France, affirming that it was not is feriour to the Aften or Locien, an old City of Spain (called Pempelon) neer Aquitania, was also famous

tor Bacon. They first of all killed their hogs, and then burned or scalded off all their hair, and after for pacon. a little feafon did flit them affunder in the middle, laying them upon falt in some tub or deep trough. and there covering them all over with falt, with the skin uppermost, and so heap flitch upon flitch, till all be falted, and then agains they often surned the fame, that every part and fide, might receive his feafon, that is, after five daies; laying them undermost which were uppermost, and those uppermost which were undermost. Then after twolve days falling, they took all out of the tub or trough. rubbing off from it all the falt, and so hanged keup two days in the winde, and the third day they all to anoint it with o'yl, and did hang it up two days more in the smoak; and afterward take it down again, and hang it or lay it up in the larder, where all the meat is preferred, fill looking warily unto it, to preserve it from Mice and Wormes: And thus much shall suffice at this time for the slesh of Hogs, both Pork and Bacon.

The milk of a Sow is fat and thick, very age to congeal, and needeth not any runnet to turn it: ir breedeth little whay, and therefore it is not fix for the ftomach, except to procure vomiting, and because it hath been often proved, that they which drink or eat Sow milk fall into scurfs and Leprofies, (which dileafes the Afrans hate above all other) therefore the Egyptians added this to all the relidue of their reasons, to condemn a Sow for an unclean and filthy beaft. And this was pe-

culiarly the faying of Manethon.

1.11 2.4. 3

With the skins of Swine which the Grecians did call Phoning, they made shoo-leather, but now a The use of days by reason of the tenderness and looseness thereof, they use it not, but leave it to the Sadlers, their skins. and to them that cover Books, for which cause it is much better then either Sheep or Goats skins, for it hath a desper grain, and doth not fo easily fall off. Out of the parings of their skins they make a kinde of glew, which is preferred before. Taurocollum, and which for similitude they call Cheerocollum. The fat of Swine is very pretious to liquor shoots therewithal. The Amber that is in common use groweth rough, rude, impolished; and without clearness, but after that it is fod in the greate of a Sow that giveth fuck, it getteth that nitour and thining beauty, which we finde to be in it.

Some mix the bloud of Hogs with those medicines that they cast into Waters to take fishes, and the Hunters in fome Countries when they would take Wolves and Foxes, do make a train with a Hogs liver fod, cut in pieces and anointed over with hony, and to anointing their shoos with Swines greafe, draw after them a dead Cat, which will cause the beast to followafter very speedily. The hairs of Swine are used by Cobblers and Shoomakers, and also with them every Boy knoweth how to make their Nose bleed. The dung is very sharp, and yet it is justly condemned by Columbia for no ufe, no not to fatten the earth, and Vines offoare burned therewithal, except they be diligently wa-

tered or reft five years without ftirring.

In Plinies time they fludied to enlarge and make their Lettice grow broad, and not close together, Theophrafine. which they did by flitting a little the falk, and thrusting gently into it some Hogs dung. But for trees there is more especial use of it, for it is used to ripon fruit and make the trees more plentiful. The Pomegranats and Almonds are sweetned hereby, and the Nuts easily caused to fall out of the shell Likewise, if Fennel be unsavory, by laying to the root thereof either Hogs dung, or Pigeons dung, it may be cured; and when any Apple tree is affected and razed with Worms, by taking of Swines dung, mixed and made fost like morter with the urine of a man layed unto the 1001, it is recovered, and the Wormes driven away: and if there be any rents or stripes visible upon trees, fo as they are endangered to be loft thereby, they are cured by applying unto the fixipes and wounds this dung of Swine.

When the Apple trees are loofe, pour upon their roots the stale of Swine, and it shall establish and fettle them, and wherefoever there are Swine kept, there it is not good to keep or lodge Horses, for their smell, breath, and voice, is hateful to all magnanimous and perfect spirited Horses. And thus much in this place concerning the use of the several parts of Swine, whereunto I may add our English experiments, that if Swine be suffered to come into Orchards, and dig up and about the roots of the Apple trees, keeping the ground bare under them, and open with their nofes, the benefit that will arise thereby to your increase of fruit will be very inestimable. And here to save my self of a labor about our English Hoge, I will describe their usage out of Mr. Tusses hus. Tusses hus. bandry, in his own words, as followeth: and first of all for their breeding in the Spring of the year he writeth in general;

Let Lent well kept offend not thre. For March and April breeders be.

And of September he writeth thus:

To gaber sime mast it shall stand thee upon, With fervant and children yer mast be all gone. Some left among bufhes fball pleasure thy Swine, For fear of a mischief keep Acornes fro kine. For routing of pasture ring Hogye bave need, Which being well ringled, the better doth feed. Though young with their elders will lightly keep best Tet frare not to ringle both great and the reft.

Yoke seldome thy swine, while shacke time doth last, For divers misfortunes that bappen too faft, Or if you do fancy, whole eare of the Hog. Give car to il neighbor, and ear to his Dog. Keep bog I advise thee from medow and Corne, For out aloud crying, that ere be was borne. Sugh lawleffe fo haunting both often and long, If dog fet him chaunting be doth thee no wrong.

Pliny.

Ælianus.

And again in Octobers husbandry he writeth;

Though plenty of Acernes, the Porkelings to fat Not taken in scalen may perish by that, If ratling or swelling get once in the throat, Thou lesest thy porkling a Crown to a Groat. What ever thing fat is, again if it fall, Thou venterest the thing and the fatnesse withall. The fatter, the better, to sell or to kill, But not to continue, make proof if you will

In November he writeth again;

Let Hog once fat, lose none of that;
When most is gone, Hog falleth anon,
Still fat up some, till Shrovetide come,
Now Porke and souce bears tacke in a bouse.

Thus far of our English husbandry about Swine. Now followeth their diseases in particular,

of the diseases of Swine.

TEmlock is the bane of Panthers, Swine, Wolves, and all other beafts that live upon derou. ring of flesh, for the Hunters mix it with flesh, and so spread or cast the flesh so povioned abroad in bits or morfels to be devoured by them. The root of the white Chamelion mixed with fryed Barly flour. Water and oyl is also poylon to Swine. The black Ellebor worketh the fame effect upon Horses, Oxen, and Swine, and therefore when the beasts do eat the white, they forbear the black with all wearifomeness. Likewise Henbane worketh many painful convulsions in their bellies; therefore when they perceive that they have eaten thereof, they run to the watersand gather Snails or Sea-crabs, by vertue whereof they escape death, and are again restored to their health. The hearb Goosesoot is venemous to Swine, and also to Bees, and therefore they will never light upon it, or touch it. The black Night-shade is present destruction unto them, and they abstain from Harts tongue, and the great bur, by some certain instinct of nature. If they be bitten by any Serpents, Sea-crabs, or Snails, are the most present remedy that nature hath taught them. The Swine of Southia by the relation of Pliny and Ariffule, are not hurt with any poylonexcept Scorthe Swine of somme by the relation of rany and sarpone, are not not with any positive Korpions, and therefore so some sever they are stung by a Scorpion, they die if they drink. And thus much for the poyson of Swine. Against the cold (of which these beasts are most impatient:) the best remedy is to make them warm slies, for if it be once taken, it will cleave safer to them, then any good thing, and the nature of this beast is, never to eat if once he feel himself fick, and therefore the diligent Mafter or keeper of Swine, must vigilantly regard the beginnings of their diseases, which cannot be more evidently demonstrated, then by forbearing of their meat.

of the Measels.

The Mease's are called in Greek, Chalaza; in Latin, Grandines; for that they are likehaillones fored in the flesh, and especially in the leaner part of a Hog, and this disease, as Arifinite witten, is proper to this Beast, for no other in the world is troubled therewith: for this cause the Grecians call a Measily Hog, Chalaror, and it maketh their slesh very loose and soft. The Gramau call this disease Finnen, and Finnen; the Italians, Gremme; the French, Sansume, because the spots appear at the root of the tongue like white seeds, and therefore it is usuall in the buying of Hog in all Nations to pull out their tongue and look for the Measels, for if there appear but one upon his tongue, it is certain that all the whole body is infected. And yet the Butchers do all affirm that the cleanest hog of all, bath three of these, but they never hurt the swine or his slesh, and the Swine may be full of them, and yet none appear upon his tongue, but then his voice will be altered and not be uses wont.

These abound most of all in such Hogs as have steffly legs and shoulders very moist, and if they be not over plentiful, they make the steffl the sweeter; but if they abound, it taketh like slock-fish or meat over-watered. If there be no appearance of these upon their tongue, then the chap-man or buyer pulleth off a bristle from the back, and if bloud follow, it is certain that the beast is intected, and also such cannot well stand upon their hinder legs. Their tail is very round. For remedy hereof divers days before their killing, they put into their wash or swill some ashes, especially of Hasel trees. But in France and Germany it is not lawful to sell such a Hog, and therefore the poor people do only eat them. Howbeit they cannot but engender evil humors and naughty bloud in the body.

The roots of the bramble called Ramme, beaten to powder and cast into the holes, where Swine use to bath themselves, do keep them clear from many of these diseases, and for this cause also in antient time they gave them Horse-siesh sodden, and Toads sodden in water, to drink the broath of them. The Bur pulled out of the earth without Iron, is good also for them, if it be stamped and put into milk, and so given them in their wash. They give their Hogs here in England red-lead, red-oker.

Of the Spine.

Oker, and in some places, red loam or earth. And Pliny faith, that he or she which gathereth the aforesaid Burre, must say this charm:

Het est berba Argemon Quam Minerva reperit; Suibus bis remedium Qui de illa gustaverint.

Arthis day there is great praise of Maiden-hair for the recovery of Swine, also holy Thisle, and the root of Gunban and Harts-tongue.

Of leannesse or pining.

Ometime the whole herd of Swine salleth into leannesse, and so forsake their meat, yea although they be brought forth into the fields to feed, yet as if they were drunk or weary, they see down and steep all the day long. For cure whereof, they must be closely shut up into a warm place, and made to said one whole day from meat and water, and then give them the roots of wilde Cumber beaten to powder, and mixed with water, let them drink it, and afterward give them Beans pulse, or any dry meat to eat, and lastly warm water to procure vomit, as in men, whereby their stomacks are emptied of all things both good and bad: And this remedy is prescribed against all incertain diseases, the cause whereof cannot be discerned; and some in such cases do cut off the tops of the tails, or their ears, for there is no other use of setting these beasts bloud but in their veins.

Of the Pestilence.

These beasts are also subject to the Pestilence, by reason of earth-quakes and sudden insections in the air, and in such affection the beast hath sometime certain bunches or swellings about the neck, then let them be separated; and give them to drink in water the roots of Dasadill:

—— Quatit agros tussis anbela sues Ac faucibus angit obesis tempore pestie.

Some give them Night-shade of the wood, which hath great stalks like cherry twigs, the leaves to be eaten by them against all their hot diseases, and also burned snails, or Pepper-wort of the Gaden, or Lastica fatida cut in pieces, sodden in water, and put into their meat.

Of the Ague.

In ancient time (Varro faith) that when a man bought a Hog, he covenanted with the feller, that it was free from ficknesse, from danger, that he might buy it lawfully, that it had no mannese or Ague.

The signs of an Ague in this beast are these.

When they stop suddenly, standing still, and turning their heads about, fall down as it were by a Megrim, then you must diligently mark their heads which way they turn them, that you may let them bloud on the contrary ear, and likewise under their tail, some two singers from their buttocks, where you shall sinde a large vein fitted for that purpose, which first of all we must best with a rod or piece of wood, that by the often striking it may be made to swell, and afterwards open the said vein with a knife: the blood being taken away, their tail must be bound up with Osier or Elm twigs, and then the Swine must be kept in the house a day or two, being sed with Briymeal, and receiving warm water to drink as much as they will.

Of the Cramp.

When Swine fall from a great heat into a sudden cold, which hapneth when in their travel they suddenly lie down through wearinesse, they fall to have the Cramp, by a painfull convultion of their members, and the best remedy thereof, is for to drive them up and down, till they wax warm again, and as hot as they were before, and then let them be kept warm still, and cool at great leisure, as a horse doth by walking, otherwise they perish unrecoverably, like Calves which never live after they once have the Cramp.

Hey are many times to infested and annoyed with Lice, that their skin is eaten and gnawn Hey are many times to interest whereof, fome annoynt them with a confection made of I through thereby; for remedy wheters, the through them, after they have washed Cream, Butter, and a great deal of Salt: Gehere again anoynt them, after they have washed Cream, Butter, and a great deal of Sale.

Cream, Butter, and a great deal of Sale. aker, red Oaker, and greafe.

of the Lethargy.

Ry reason that they are much given to sleep in the Summer time, they fall into Lethargies, and By reason that they are made whereof is, to keep them from fleep, and to wake them when. foever you finde them afleep.

of the head-aches.

His disease is called by the Grecians, Scotomia, and Kraura, and by Albertus, Frarelia. Here, with all Swine are many times infected, and their ears fall down, their eyes are also dejected. with all swine are many times inhered together in their heads, whereof they die in mulitudes, by reason of many cold humours gathered together in their heads, whereof they die in mulitudes, by reason or many columnitudes, and this ficknesses fatall unto them, if they be not holpen within as they do of the pestilence, and this ficknesses fatall unto them, if they be not holpen within st they do or the pennence, what the remedy whereof (if there be any at all) is to hold Wine to their notifies three or four dayes. The remedy whereof (if there be any at all) is to hold Wine to their notifies first making them to smell thereof, and then rubbing it hard with it, and some give them also the ment making them to interfered, and that it to their meat, but if it fall out fave them also the soots of white Thifties, cut fmall and beaten into their meat, but if it fall out fat in this pain they soots of white I mittes, cut man and beatt mill die by and by after, as Pliny and Anflole write.

of the Gargarisme.

His disease is called by the Latines, Rancedo, and by the Grecians, Branchos, which is a swelling about their chaps, joyned with Feaver and Head-ache, spreading it self all over the throat like as the Squinancy doth in a man, and many times it begetteth that also in the Swine, which may be known by the often moving of their feet, and then they die within three dayes, for the best can not eat being so affected, and the disease creepeth by hittle and little to the Liver, which when it hath touched it, the bealt dieth, because it putrisseth as it passeth. For remedy hereof, give unto the beaft those things which a man receiveth against the Squinaney, and also let him blood in the root of his tongue, (I mean in the vein under the tongue) bathing his throat with a greatest of hot water mixed with Brimstone and Salt.

This disease in Hogs is not known from that which is called Struma, or the Kings evil at the first appearance, as Ariffotle and Pliny write: the beginning of this disease is in the Almonds, orkernels of the throat, and it is caused through the corruption of water which they drink; forthe cure whereof, they dethem bloud as in the former difease, and they give them the Yarrowmith the broadest leaves. . There is a Hearb called Herba impia, all hoary, and outwardly it lookethilke Rosemary, some say it is so called because no beast will touch it, this being beaten in pieces bemint two tiles or stones, groweth marvellous hot, the juice thereof being mixed in milk and Wine, and fo given unto the Swine to drink, wureth them of this difeafe, and if they drink it beforethey be affected therewith, they never fall into it, and the like is attributed to the hearb Trinity, and Vide

of the Kernels.

Fiele are little bunches rifing in the throat, which are to be cured by letting bloudin the A shoulder, and unto this difease belongeth that which the Germans call Rangen, and elb lialiens, Sidor, which is not contagious, but very dangerous, for within two dayes the beat toth de thereof, if it be not prevented ! This evil groweth in the lower part or chap of the Swines mouth, where it doth not fwell, but waxing white, hardeneth like a piece of horn, through pain whereof the beaft cannot eat, for it is in the space betwint the forecand the hinder teeth; the remedy is to open the Swines mouth as wide as one can, by thrusting into it a round bat, then thrust a shap needle through the same fore, and lifting it up from the gum, they cut it off with still half of white still half of the same still room of white still half of the same still room of white still half of the same still room of white still half of the same still room of white same still room of white same still room of the same still room of th Gentian to drink, as a speciall medicine, which the Gomuno for that cause call Ranger cruft Bit it most fure way is the cutting it off: and like unto this there is fuch another growing in the upper chap of the mouth, and to be cured by the fame remedy: the cause of both doth arise stome of their meat over hot, and therefore the good Swineheard must labour to avoid that militain. The mischief of this is described by Virgil:

> Hinc canibu blandie rables venit, & quatit ægros Tussis andela sues, ac faucibuiar git abe sis.

Of the pain in their Lungs.

Por all manner of pain in their Lungs, which come by the most part for want of drink, are to have Lung-wort stamped and given them to drink in water, or else to have it tyed under their tongues two or three dayes together, or that which is most probable, because it is dangerous to take it inwardly, to make a hole in the ear, and to thrust it into the same, tying it fast for falling out; and the same vertue hath the white Hellebor. But the diseases of the Lungs are not very dangerous, and therefore the Butchers fay, that you shall seldom finde a Swine with sound Lungs or livers: sometimes it falleth out that in the Lights of this Beast there will be apparent certain white foots as big as half a Walnut, but without danger to the Beaft, sometimes the Lights cleave to the ribs and sides of the Beaft, for remedy whereof you must give them the same medicines, that you give unto Oxen in the same disease. Sometimes there appear certain blathers in the Liver of water. which are called water-gals; sometimes this is troubled with vomiting, and then it is good to give them in the morning, fryed peafe mingled with dust of Ivory, and bruised Salt fasting, before they go to their pastures.

Of the diseases in the Spleen.

TO Y reason that this is a devouring Beast, and through want of water, it is many times sick of he Spleen, for the cure whereof you must give them Prunes of Tamariske pressed into water, to be drunk by them when they are a thirst; this disease cometh for the most part in the Summer, when they eat of sweet and green fruits, according to this verse;

Strata jacent paffim sua quaq; sub arbore poma.

The vertue of these Prunes of Tamarisk is also very profitable against the diseases of the Milt. and therefore it is to be given to Men as well as to Beafts, for if they do but drink out of pots and cups made out of the wood of the tree Tamariske, they are easily cleared from all diseases of the Soleen; and therefore in some Countries of this great tree they make Hog troughes and mangers, for the safegard of their Beasts, and where they grow not great, they make pots and cups. And if a Hogdo eat of this Tamarisk but nine dayes together, at his death he shall be found to be without a Spleen, (as Marcellus writeth.) When they become loose in their bellies, which happeneth to them in the Spring time by eating of green Herbs, they either fall to be lean, or else to die. When they annot easily make water, by reason of some stoppage, or sharpness of Urine, they may be ealed by giving unto them spurge-seed. And thus much for the diseases of Swine. For conclusi on whereof I will add hereunto the length of a Swines life, according to Ariffule and Pliny, if it be notcut off by sickness or violent death, for in their dayes they observed that Swine did live ordinarily to fifteen years, and some of them to twenty; And thus much for the nature of Swine in general.

The medicines of the Hog.

The best remedy for the bitings of venomous Serpents is certainly believed to be this, to take Actius. some little creatures, as Pigs, Cocks, Kids, or Lambs. and tear them in pieces, applying them whiles they are hot to the wound as foon as it is made, for they will not only expell away the poyfon, but also make the wound both whole and sound. For the curing of Horses which are troubled with the inflammation of the Lungs; Take a lucking Pig and kill him neer unto the fick Horse, that you may instantly pour the bloud thereof into his jawes, and it will prove a very quick and speedy remedy. The panch of a fucking Pig being taken out and mingled with the yolk which flicketh to the inner Marcellus. parts of the skin, and moistned both together, doth very much ease the pain of the teeth being poured into that ear, on which fide the grief shall lie.

The liquor of Swines flesh being boyled, doth very much help against the Bupreflis. The same is allo a very good antidote against poylon, and very much helpeth those which are troubled with the Gowt. Cheese made of Cowes milk being very old, so that it can scarce be eaten for tartness, being in the liquor or decoction of Swines flesh which is old and salt, and afterwards throughly tempered, doth very much mollifie the stifness of the joynts, being well applyed thereunto.

The Indians use to wash the wounds of the Elephants which they have taken first with hot water, Elianus, afterwards if they fee them to be somewhat deep, they anointed them with Butter: then do they affwagethe inflamation thereof, by rubbing of Swines field upon them, being hot and moist with the fresh bloud issuing from the same. For the healing of the wounds of Blephants, Butter is chiefly commended, for it doth eafily expell the iron lyrage hid therein, but for the curing of the Ulcers, there is nothing comparable to the flesh of Swine. The bloud of Swine is moist, and not very hot, being in temper most like unto mans bloud, therefore whosoever faith that the bloud of men is profiable for any difeafe, he may first approve the same in Swines bloud : but if it shew not the same, it may in a manner thew the like action.

For

Marcellus.

Pliny.

Galen.

For although it be fomewhat inferiour unto mans bloud, yet at the least it is like unto it; by For although it be iomewhat interior and the by the use thereof, more full and ample profit unto knowledge whereot, we hope we man werto our expectation, notwithstanding there is no such men. For although it do not fully answer to our expectation, notwithstanding there is no such men. For attnough it up not turny an word. For the encouraging of a feeble and diminished great need that we mould prove mens bloud. For the second in wine, and given in drink, to Horfe, Eumeline reporteth, the flesh of Swine being hot, mingled in wine, and given in drink, to Horie, Eumenine reportetin, the ment of swinted by Swine another excellent medicine against be exceeding good and profitable. There also ariset by Swine another excellent medicine against be exceeding good and profitable. There also ariset by Swine another excellent medicine against be exceeding good and prontable. There also attricts by distributed exceeding good and prontable. I necessity attributed good and prontable. I necessity attributed good and prontable against divers perillous difeases, which is this, to kill a young gelded Boar Pig, having red hairs, and being divers perillous difeases, which is this, to kill a young gelded Boar Pig, having red hairs, and being divers perillous diteales, which is this, to kin a young general right arms red hairs, and being of a very good strength, receiving the fresh bloud in a pot, and to stir it up and down a great while together with a stick made of red Juniper, casting out the clots of the bloud, being gathered while

15 thirring.
Then to cast the scrapings of the same Juniper, and stir the berries of the Juniper in the same to the quantity of feven and twenty, but in the stirring of the same, let the clots be still cast out. Afterwards mingle with the same these hearbs following. Agrimony, Rue, Phy, Scabious, Betony, Pimpernel, Succory, Parsly, of each a handfull. But if the measure of the bloud exceed three pints, put unto it two ounces of Treacle! but if it shall be bigger, for the quantity of the bloud pints, put unto it two ounces of the Treacle. (But all things ought to be for prepared that they you shall diminish the measure of the Treacle.) These being the prepared that they you man duminity the meaning hot from the Boar.) These being mixed all together, you must may ne put to the blond coming which you must dry in the sun, being diligently kept in a glassed draw forth a dropping liquor, which you must dry in the sun, being diligently kept in a glassed draw forms dropping inquot, which you must do once every year, for it will last twenty year, vessellell for eight dayes together, which you must do once every year, for it will last twenty year. This medicine is manifestly known to be a great preservative against these diseases following, namely the Plague, impostumes in the head, sides, or ribs, as also all diseases whatsoever in the namely the Plague, importunces in the head, itues, or they, as who has desired in the look, Lungs, the inflammation of the Milt, corrupt or purified bloud, the Ague, swellings in the body, thaking of the heart, the Dropsie, heat in the body above nature, evill humors, but the principal left and chiefest vertue thereof is in curing all poysons, and such as are troubled with a noysome

Let him therefore who is troubled with any of the aforesaid diseases, drink every morning a spoonful, or four or five drops of the same liquor, and sweat upon the same, and it will in very thort time perfectly cure him of his pain. Some also do use Almonds pounded or beaten in the bloud against the Plague, the liquor being extracted forth by the force of fire. A young Pig being killed with a knife, having his bloud put upon that part of the body of any one which is troubled with warts being as yet hot come from him, will prefently dry them, and being after washed, will quite expell them away. The bloud of a Sow which hath once pigged being anointed

upon women, cureth many diseases in them. The brains of a Boar or Sow being anointed upon the fores or Carbuncles of the privy members, doth very effectually cure them, the same effect also hath the bloud of a Hog. The dugs of a woman anointed round about with the bloud of a Sow, will decrease leffe and leffe. A young Pig being cut in pieces, and the bloud thereof anointed upon a Womans dugs, will make them that

they shall not encrease. Concerning the greafe of Swine, it is termed diversly of all the Authors, for the Greeton call it Stear Choirion, and Oxungion, for the imitation of the Latin word Axungia; but Marceller allo applyeth Axungia to the fat of other creatures, which among the ancient Authors I do not finde: for in our time those which in Lain, do call that fat Azungia, which encreaseth more solid between the skin and the flesh, in a Hog, a Man, a Brock or Badger, a Dor-mouse, a Mountain-mouse, and

The fat of Swine they commonly call Lard which groweth betwist the skin and the fiethin expressing the vertues of this, we will first of all shew how it is to be applyed to cures outwardly, and then how it is to be received inwardly; next unto Butter, it hath the chiefest commendation ons among the antients, and therefore they invented to keep it long, which they did by calling fome falt among it, neither is the reason of the force of it obscure or uncertain, for as it seedeth upon many wholesome herbs which are medicinable, so doth it yeeld from them many vertuous operations; and besides the physick of it, it was a custom for new marryed wives when they first of all entred into their husbands house, to anoint the posts thereof with Swine grafe in token of their fruitfulness while they were alive, and remainder of their good works when they

The Apothecaries for preparation of certain Oyntments, do geld a male fucking big, especially fuch a one as is red, and take from his reins or belly certain fat, which the Gorman call sebinar, and the French, Oing, that is, Unguennum: the husbandmen use Swines grease to anoint the axie trees of their Carts and carriages, and for want thereof they take putrified Butter, and in some Countries the gam that runneth out of Pine trees, and Fir trees, with the frum of Butter mingled together and this composition taketh away scabs and etters in Men: but it is to be remembred that this great must be fruste and and first composition taketh away scabs and tetters in Men: but it is to be remembred that this great must be fruste and and first contains the state of the contains t must be fresh, and not salted, for of salt grease there is no use, but to skowre those things that at

The antients deemed that this is the best Grease which was taken from the reins of the log washed in rain water, the veins being pulled out of it, and afterwards boyled in a new earthen poly and fo preserved. The fat of Swine is not so hot and dry as the fat of other beasts, the chief of of it is to moisten, to fasten, to purge, and to scatter, and herein it is most excellent when it has been washed in Wine, for the state salt grease so mixed with Wine, is profitable to anoint the

that have the Plutifle and mingled with after and Pitch, eafeth inflammations, filtulaes. and tuthat have and the fame virtue is afcribed to the fat of Foxes, except that their fat is hotter then the more, and lesse mother likewise ashes of Vines mingled with stale grease of Hogs, cureth the wounds of Scorpions and Dogs, and with the spume of Nitre, it hath the same vertue against the binite of Dogo. It is used also against the French disease (called the French pox) for they say if the bings of a Man be and inted therewith, and he stand gaping over it, it will draw a filthy matter out of his flomach, and make him vomit.

of the serents it is prescribed, to be anointed upon the knees, against the stifness of the Neck. Mingand walt Quickfilver and Brimstone, it is foverain against the itch and scabs. This Lard being fod with the fact, and applyed to the body, doth mightily expell corruptions that cleave to the skin. The fac of Swine with Butter and Oyl of Roses, is instilled into the broken skins of the brain for the

Likewife Bugloffe plucked up by the root, and the roots cut off, and curioufly washed, beaten and pounded into a Ball, and mixed with Swines greafe, is good to be laid to any incurable wound. It is also profiteble for the wounded Nerves of the body, beaten together with Wormes of the earth according to these Verses of Serenue : in creffed by

> Terra lumbricos indere tritos. Quen vetus & tanis sociari axungia debet.

When bones are broke i, if they be anointed with the fod greafe of Swine, and fo bound up falt together, after they be well fet and closed, grow wonderful falt, fure and folid again; Serens writeth thus of it;

> Si cui forte lapis teneros violaverit artus, Nette adipes vetulos, O tritum chamaciffon.

By the fat (he meaneth the fat of Swine) because presently after he maketh mention of the dung of Swine to be good for the same cure. Being mingled with P.tch, it scattereth all bunches and fellons. The hardness of the brests, Ruptures, Convulsions and Cramps, and with white Hellibor, it closeth wo cliffs and chinks in the flesh, and maketh the hard skin to be fort again. It is very profitable against inflamations of Ulcers, especially the fat of the Boar Pig, mixed with liquid gum,

Women do also use the fat of a Sow that never bore Pig to cleare their skin, and to mix it will Pitch, and one third part of Asses grease against the scabs. The same mixed with white Lead, and the spume of silver maketh the scars of the body to be of the same colour with the residue; and with Sulphur, it taketh away the spots in the Nails, mingled with the powder of Acorns : if the grease be salt, it softneth the hardness of the flesh. Rue mixed with Swines sewet or Buls grease, taketh away spots and freckles out of the face, and it is also profitable against the Kings evill, being mixed with the powder of a Sea Oy ster shell, and being anointed in a Bath, it taketh away the itch andblifters. Featherfew and stale Swines grease, is also prescribed against the Kings evill. This ame alone or with Snow, easeth the pain of burnings in the flesh, and when there is an Ulcer, by reason of the burning, mix it with toasted Barly, and the white of an Egge, according to these Verses:

> -Combustis igni, Hordea vel fruges, atq: ovi candida junges, Adfit adeps porce (mira est nam forma medele) Junge chelidonias, ac fic line vulnera fuccis, Quoda; recens uffit clacies, axuncia simplex Mulcet. & ex facili grata est medicamine cura.

Fresh greafe is very profitable for those members that are surboted or riven of their skin, and likewise to anoint them that are weary with long journies. The ashes of womens hair burned in a shell, and mingled with the fat of Swine, are said to ease the pain of St. Antonies fire, and to stanch bloud, and to cure Ring-worms.

The gall of a Swine, or of a Boar, and the Lights with the fat, filleth up the Kibes; and the stalks of Cabiges with the roots burned, and mingled with Swines grease being applyed to the fides, do cure the dayly pains thereof. And thus far of the use of this greate for the

Now also it followeth in a word to touch the use thereof for the bodies of Beasts. When the horns of Oxen or Kine are broken, they take a little Lint, Salt, Vinegar, and Oyl, and lay them upon the broken horn, powring in the liquid, and binding the reft close on the outside, and this they renew three dayes to gether; the fourth day they take the like quantity of Swines greafe, and liquid Pitch, and with a smooth rind or batk of pine they bind it to close, and so it is fastened again. When the hoof or anchies of an Ox are hurt with the plough fhare, then take hard Pitch, Swines greafe and Sulphur, roul them up all together in unwashed wool, and with hot burning Iron melt them upon the wound or horn.

The ears of Dogs in the Summer time are exulcerated by files, into the which force it is good to inftill liquid Pitch fod with Swines greafe, and this medicine also is negood to deliver Beafs from the tickes, for they fall off as many as touch it. When Lambs or Kids are troubled with the Sheep pox, fome use to anoint them with Swines grease and the rust of Iron, that is two parts of Sheep pox, tome the continuous and for warm them together. Also for the seas apon been seen and one part of rust, and so warm them together. Also for the seas apon been heels, that are called the scratches, which come for the most part in the Winter times they are them on this manner; They take the fat of Swine, and melt it on the fire, and pour it into told in them on this manner. They take it out and beat it well together, at last they mingle it with their ter, which afterwards they take it out and beat it well together, at last they mingle it with the stone beaten small, and so anoint the place therewith three days together, and the third day they open the scabs, and so continue anointing till it be cured.

When a Horse cannot hold his Neck right, it is good to anoint him with Oyl, Wine Hony and

Hogs-greafe; the manner of some Leeches is, when they have made a suppuration by Grania bur. ning, they first of all wash it with stale Urine, and afterwards mingle an equal quantity of aich and Hogs grease together, wherewithal they anoint and cure the fore:

Sometime the bloud of Oxen falleth down into their feet, wherein it congealeth and breakth forth into scabs, then must the place first of all be scraped with a knife, and the scabs cut away, afterwards with cloaths wet in Vinegar, Salt, and Oyl, moistened and pressed hard, and lest of all by an equal quantity of Hogs greafe, and Goats sewet sod both together, it will be cuted by laving it unto it. And thus much for the remedies of Swines greafe towards Beafts. The huster of Beans being beaten small to powder, and mixed with Swines grease, is very profitable against the pain of the hips and the nerves.

Some Phylitians take the grease of Swine, the fat of Geese, the sewet of Buls, and the Octom or sweat of Sheep, and anoint therewithal Gowty legs, but if the pain remove not, then do they add unto it Wax, Mirtle, Gum and Pitch, and some use it mixed with old Oyl, with the stone Sat. cophagy, Cinck-foyl beaten in Wine with Lime or aftes. This Swines greafe beaten in water with Cumin, is prescribed by Simeon Lethi against the Gowt. It remedieth the falling of the hair and the pain in the heads of Women, mingled with one fourth part of gals, and the like virtue it hath with wilde Roses, Lingulacu and Hippocampinus with Nitre and Vinegar. When the corners of ones eves are troubled with Worms, by anointing them with the fat of a Sow with Pig, beating them together both within and without, you shall draw all the Wormes out of his eyes.

When one hath pain in his ears whereby matter issueth forth, let him beat the oldest Lurd he can in a Morter, and rake the juyce thereof in fine wool, then let him put that wool into his ear, making it to work through warm water, and then infuse a little more of the juyce of that Lard and fo shall he work a great cure in short time. And generally the fat of Geele, Hens, Swine, and Fores. are prepared for all the pains in the ears.

If there arise any bunch in the neck or throat, seethe Lard and Wine together, and so by gargarifing that Liquor, it shall be dispersed, according to the Verses of Serenus;

> ----In rigore Cervicis geminus mulcebitur unguine poples, Hino longam pariter nervos medicina fequetur.

And it is no marvel that the vertue of this should go from the knees to the Nerves, seeing that Pliny affirmeth, that from the anointing of the knees the favour goeth into the stomach: there is to great affinity or operation of Rue upon the stones, that in antient time they were wont to cure burlings by anointing the Cods with wilde Rue and Swines greafe.

Also this Grease with rust of Iron, is good against all the impersections in the seat. Butter, Goose grease, and Hogs grease, are indifferently used for this infirmity. Also this is used to keep Women from abortments that are subject thereunto, being applyed like an eye salve. In the diseases of the Matrix, especially Ulcers, they first of all dip Spunges or Wool in warm water, and sociense the places infected, and afterwards cure it with Rozen and Swines greafe mingled together, and often using it in the day and night by way of Oyntment; but if the exulceration be vehement, after the washing they put Hony unto the former consection, and some make a persume with Goats Horn, Gals, Swines grease, and Gum of Cedars. And. Fernerius saith, that Lard cut small and beat in a Morter of Itone like paste, in a Limbeck of Glasse, rendereth a white water, which maketh the hair yellow, and also the face comely. If a man be poysoned with Hemlock, he cannot avoid it better, then by drinking Salt, Wine, and fresh Grease. A decoction hereof is good against the poyson of Bouprestin, and against Quicksilver. The sewet of a Sow sed with green Herbs, is profitable to them that are sick of a consumption of the Lungs, according to this Verse of Serenus:

Proderit & veterie fevi pila sumpta suilli.

This may also be given them in Wise, either raw or decocted, or else in pils to be swallowed down whole if it be not falted, and the fift day after they prescribe them to drink out of an Eggeshell Liquid Pitch, binding their sides, breast, and shoulder bones very hard. It is also used for an old Cough after it is decocted, the weight of a Groat being put into three cups of Wine with some Hony. It is given also to them that have the flux, especially old Lard, Hony, and Wine, being bester

together till they be all as thick as hony, whereof the quantity of a Hafil-nut, is to be drunk together cill they he all a torce as mony, whereouthe quantity of a Hasil-nut, is to be drunk out of Water. Also months on Swines greate, Butter, and Hony, being put down into a Horse throat, cureth him of an old Cough; and finally a piece of this Greate being old, moistened in old Water, is profitable to a Horse that been overheated in his journey. When Calves be troubled with belly. Wormes, take one part of Swines greate; and mingle it with three part of Hylop, assessands thrustoir down into the throats of the Calves, and it shall expell the Wormes. the Wormes. Stage and chaps wax black by a peculiar fickness of the mouth, which the Physicians

call Mother Epidemin, it is most wholesome to rub the tongue with the inner side of the rines of Bacon, and fo draw sout an extreme heat : and it is faid if a man be deeply infected, whose tongue is thus rubbed a the faid Bacon rine being eaten by any Dog, will procure his death. The fat of Wolves and the marrow of Swine is good to anoint blear-eyes withal. By swallowing down the marrow of Swine, the appetite to carnal copulation is encreased.

The ashes or powder of Hogs bristles which are taken out of Plaisterers Pencils, wherewithat they rub wals, and mixed with Swines grease, doth ease the pain of burnings, and also stayeth the bleeding of wounds, and the falling down of the feat being first of all washed in Wine and dryed Pitch mingled therewithal. The powder of the check-bones of Swine, is a most present remedy for broken bones, and also for ulcers in the legs and thins. The fat of a Boar is commended against Scroents, and so also is the liver of a Bore Pig when the Fibres are taken from it, if the weight of two pence be drunk in wine.

The brain of a Sow toasted at the fire, and laid to a Carbuncle, either disperseth or emptieth it. Likewise the bloud and brains of a Boar or a Sow, or Boar Pig being mixed with Hony, doth cure the Carbuncles in the yard, and the brains alone, openeth the gums of children, to let out their teeth, as Serenw writeth ; Section Committee

Aut tenerit cerebrum gingivie illine poroi.

There are naturally in the head of a Hog two little bones that have holes in them, one in the right part, and another in the left. Now if it happen that a man finde these bones by chance, either one or both of them, let him lay them up fafe, and whenfoever he is troubled with the Head-ach, let him use them, hanging them about his neck by a filken threed, that is to say, if thehead ach on the right fide, let him hang the right bone; and if on the left, the left bone; Thefe things I report uoon the credit of Marcellus. Galen also writeth, that if the pole of the Swines ear be hanged about onesneck, it will preserve him from all Cough afterwards.

They were wont, as Dioscorides writeth, to seethe a Gudgen in a Swines belly, by the eating whereof they flayed the falling down of the feat. If a man eat the lungs of a Boar, and a fow fodden and falling, they will preserve him from drunkenness all that day; and likewise the faid lungs doth keep the soles of the feet from inflamation which are caused by straight shooes. It also healeth the piles, clifts, and breaking of the skin, and kibes of the feet, by laying to it a Boars gall, and a Swines lungs.

If a Man drink the Liver of a Sow in Wine, it faveth his life from the bitings of venemous beafts. Aliothe liver of a Boar burned with Juniper-wood, cureth all the faults in the fecrets; and drunk in Wine without Salt after it is fod, ftayeth the loofeness of the belly. The gall of Swine is not very vehement, for as the whole body is waterish, so also is that; neither is there any beast herein comparable unto it, (except the wilde) and that is enemy to Ulcers, ripening the fore, scattering the evill humors, and resisting the bitings of venemous Beasts. Also the gall of Boars layed to brussed Articles, doth procure unto them wonderful ease. One shall take away an old scurse very easily by the gall of a Sow, which farrow if it be mingled with the juyce of the hearb Siclamine, and therewithal to rub the head well in a Bath, To keep hair from growing upon the browes when it is once plucked off; Take the gall and fat of a Boar, and put them into a smooth thick earthen pot, and of the sharpest Vinegar and oyl of Almonds four ounces a piece, pour that into it, and then binde the mouth of the pot close with a thick linnen cloth, so letting them stand seven dayes together, afterwards open them again, and you shall findeupon the top a certain scum like gold, wherewithal anoint those places, which you would have remain bald, after that you have beaten it together in a morter : likewise the gall of a Barrow Hog or Boar Pig, doth scatter Apostumes and bunches in any part of the body. The gall of a Hog dryed in an Oven, and laid upona Carbuncle, as much as will cover it, it cleaveth fast to the fore, and draweth out the root

It is likewise good against the Uicers of the ears, except the Uicer be of long continuance, and thenitis good to use a sharper gall, such as is a Sheeps, an Oxes, a Bears or a Goats, they mingle herewithal fometimes oyl of Rofes; but for old wounds in the ears, it is good to take one part of best Hony, and two parts of the sharpest Vinegar, and so let them boyl on the fire three walmes, asterwards set them far off from the fire, until it leave seething or boyling, and then put Nitre unto it, so long till you know by the Vapor that the Nitre is setled, then seethe it again upon a sentle fire so as it housest be until the vapor that the Nitre is setled, then see the gain upon a gentle fire, fo as it boyleth not over, and laftly put into this the gall of a Boar, or of a Goat, and then kethe it the third time, taking it from the fire, when it is luke-warm, infuse it into the ears, and this gal must not be the gall of a Sow, except of such as never bare Pig. Also this gall being dried

dothcure the Hemorrhoids and kibes. There dreatio certain flifters or clifts in the hoofs of Points, which are cured in one nights space, by applying tinto them the gall of a Barrow flog; inhighed with

which are cured industrial by the policy of the policy of

They were wont to give the stones of Swine against the Falling lickness; but when they were first dryed, and afterwards beaten to powder, and given to the fick party in Swines milk to be was commanded to abstain from wine many dayes before, and after he received it for many dayes together. It a says they take the stones out of a young Hog when they geld him, and work together. It a says they take the stones out of a young Hog when they geld him, and work together the fire so long, till they may be crushed to pieces, and this they prescribe to be days in

Wine against the Colick.

Some give the powder of Boars stones to men and women to increase copulation and conception. The Magiciam or wisemen of the East prescribed to be drunk for the incontinency of ception. The Magiciam or wisemen out of sweet wine, and then to make water in a Dogs urine, the powder of a Boar Pigs stones out of sweet wine, and then to make water in a Dogs urine, the powder of a Boar Pigs stones and two the be Englished. Some take the bladder of a cabile: but I will leave this superstition as not worthy to be Englished. Some take the bladder of a cabile: but I will leave this superstition as not worthy and some a certain siquorish poyson, which sow burned to powder, and drunk for this infirmity, and some a certain siquorish poyson, which droppeth from the Navel of a Boar Pig, immediately after it is farrowed.

Bacon beaten together, and made like meal, is good againt a continual Couph, or stayeth bleed.

Bacon beaten together, and made like meal, is good againt a continual Couph, or stayeth bleed ing at the mouth. Bacon to scatter gravelly matter in the bladder. The bones of Biconabour make an emplaister of Bacon to scatter gravelly matter in the bladder. The bones of Biconabour make an emplaister of Bacon to scatter gravelly matter in the bladder. The bones of Biconabour make an emplaister of lacentees and rub teeth, and by burning of them, not only the looseteeth mean the hips are kept to clense and rub teeth of beaths are killed. It a Horse be troubled with the are saftened, but also the wormes in the teeth of beaths are killed. It a Horse beath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, then let the broath where Glanders or any such liquid matter running out at his mouth and nose, the look liquid matter running out at his mouth and nose, the look liquid matter running of the liquid matter running of the liquid matter running of the liquid

finews.

The ancie bone of a Sow being burned untill it be white, and bruifed and taken indink, doth cure the swellings of the neck, and pains of long continuance. The ancie bone of a Sow burned and bruised, and given to drink only in Water, is a remedy against the Colick and some Theankle and bruised, and given to drink only in Water, is a remedy against the formach, and doth safe the pains bone of a Sow doth drive away those swellings which arise in the stomach, and doth safe the pains

of the head.

The ashes of the ancle bone of a Sow or Boar, doth cure Corns, clefts, or other rists in the skin, and the hardness of the skin that is in the bottom of the feet. It is also shewed, that if the bone shall be hung about the neck of those that are troubled with quartain agues, that then they bone shall be far better, but of what bone he speaketh, it is uncertain, but as he remembreth it is the next bone before the sat of the anckle bone.

The bones that are taken from the hoofs of Sowes, burned and beaten to powder, are very good to rub and clense the teeth: Also the bones next to the ribs of Bacon, being burned, are very good to fasten the teeth. The bones that are taken from the hoofs of hogs, and burned to powder, are used to clense the teeth, and it is very good also to fasten the teeth. The asherwhich are used of a Harts horne, or of the hoof of a Hog, are very good to clense or rub the teeth. The made of a Harts horne, or of the hoof of a hog burned and beaten to powder and sisted. The bones which are taken from the hoof of a hog burned and beaten to powder and sisted, and a listed bones which are taken from the hoof of a hog burned and beaten to powder and sisted, and a listed beat and added thereto, doth make the teeth very white, by often rubbing them therewith. The ashes of the hoofs of a Boar or Sow, put in drink, doth stay the incontinency of Unine, and also the Bloudy slux. Take as much Mercurial sodden, as ones hand can hold, sod in two pintes of Water unto one pinte, and drink the same with Hony and Salt, and the powder of a Hogs hoof, and it shall loofe the belly.

and it shall loose the belly.

The milk of a Sow drunk with sweet Wine, helpeth women in travell; and the same being drunk alone restoreth milk in Womens brests; it is also good against the Bloudy slux and Tissick. The alone sof Swine beaten to powder, and drunk in Swines milk, are good against the Falling sides to the wise men were wont to prescribe the less foot or leg of a Camalion to be bound unto the foot grainst the Government.

the feet against the Gowt.

There are also many uses of the dung of Swine, and first of all it being mixed with Vinegar, is good against the bitings of venemous beasts, and Aeriss maketh an Emplaister thereof, against the biting of a Crocodile. It is to be applyed single against the stinging of Scorpions, and also the biting of a Crocodile.

biting of any other reptile creature. If a Serpent bite an Oxe or a Horfe, or any other Four-footed Beaft, take the stalk of Nigella, and beat it into a pinte of old wine, so as all the juyce may go out thereof, then infuse it into the Nostrils of the Beast, and lay Swines dung to the fore, so also it may be applyed unto men, whereunto some do add Hony Attick, and the Urine of a man, and so It is to be applyed warm, it being also warmed in a shell, and dryed to powder, mixed with Oyl, and layed to the body, easeth outward pains. It is likewise prostable against burnings, itch, scabs, and biliters, and trembling of the body, according to these Verses of Serense;

Stercoris ex porco cinerem confundito lymphis i Sic pavidum corpus, dextra pascente soveto.

This is also commended against hard bunches in the body, hardness of the skin, clifts and chinks in the fielh, freekles, lice, and nits, and also the breaking of the finews;

Si cui forte lapu teneros violaverit artus, Non pudeat lutea stercus producere porca.

It is also good to stay bleedings at the Nose, if it be layed to the Nostrils warm, and to stay the bleedings of Beasts, if it be given them in Wine; the same being mixed and covered with Hony, is anointed upon Horses for the Quinsie, or swellings of the throat. If the breasts of a Woman do swell after her delivery of childe, it is good to anoint them with water, and the dung of Hogs, also the powder thereof mixed with Oyl, is prositable for the secrets of men and women. If a man have received any hurt by bruises, so as his bloud stayeth in his body, or suffer Convulsion of the Nerves through Cramps, those evils are cured by the dung of a Boar gathered in the Spring time, dryed and fod in Vinegar, and some of the later Physitians prescribe it to be drunk in Water, and they say that Nero the Emperor was wont to use that medicine, when he would try the strength of his body, in a running Chariot: also the powder of the same being drunk in Vinegar, is prositable for the Rupture and inward bruises, and warmed in Wine against all manner of sluxes and Issaes. For the pains of the Loins and all other things which need mollifying, rub them sirth of sall with Deers grease, and then sprinkle them with old Wine mixed with the powder of Swines dung.

The Urine of a Swine is also good against all bunches and Apostemations being layed to in wool. The urine of a Boar Pig dryed in the smoak, and drunk with sweet Wine, the quantity of a Bean, is profitable against the Falling evill; against the whiteness of the eyes, and the stone in the reins and bladder. And thus much of the Swine in general.

Of the Wilde BOAR.



This Beast is termed by no other name then the common Swine among the Hebrews, namely, Chajir, as you may see in Plat 80, where the Prophet speaketh of Chasir de silva; that is, the Boar out of the wood. The Greeians call him Capros and Syagros, and Clunie, although some take Clunie for a Boar of an exceeding great stature. Aristophone saith, that there are some of this kinde

The Epithets.

Of the Smine.

which are called Monit, which word by St. Cyril upon the Prophet Hofes is interpreted a wilde Affe which are caused month, which word by that Chlunis, Monior, and Chauliodon are Poetical words but I rather incline to their opinion which fay, that Chlunis, Monior, and Chauliodon are Poetical words for cruell Boars. Arifotle is of opinion, these Boars being gelt when they are young, grow grener and more fierce, whereunto Homer also yeeldeth as he is thus translated.

Nutriit exetum sylvis borrentibus aprum Inftar non brutt, (ed dorft mont is opaci.

But this is to be understood of such Boars, as by accident geld themselves by rubbing upon any tree. But this is to be understood of fucil Doars, as by actioning generally troubing upon any tree. The French call this Beast, Sanglier and Porco Sanglier; the Italiane, Cingbiale and Cingbiare, and Porco. The Spaniards, Puerco Sylvestre, and Puecco montes, and Javali; the Germans, Wild Schwein; the Ilynians Wepra; and the Latins, Aper; for Porces fignifieth the tame Swine, and Aper the wilde. The reason of this Latin name oper, is derived from Afper, because he liveth among the sharp thorns and woods. but I rather think, that Aper is derived from Capres the Greek word, or else Aper a feritate, from fierce ness and wildeness, by changing one letter into another.

The Epithets of this Beaft are many, both in Greek and Latin, such as these are; sharp, wilde. Arcadian, Atalantean, troubler, bloudy, toothered, hard, Erymanthean, cruell, outragious, fierce frong, gnafhing, lightning, yellow, raging, Acorn-gatherer, quick, rough, rough-haired, homble Menalian, Misan, Meleagrean, threatning, woodwanderer, cruel, Sabelican, briftle bearer, foaming, find filthy, Tegean, Thusean, fearful, wry-faced, truculent, devourer, violent, Umbrian, wound-maker im. petuous, mountain-liver, armed on both fides, and fuch like

But of these Epithets there are only three, Erymanibean, Calydonian, and Mysian, which do offer unto us peculiar stories, according as we finde them in the Poets, which we will prefix by way of moral discourse before we enter into the natural story of this beast. First of all, Erymanibu was a hill of Arcadia, wherein was a wilde Boar, that continually did descend down and depopulate their Corn-fields; Hercules coming that way, and hearing of that mischief, did kill the said Boar, and carrved him upon his back to Eurysthem, whereat Eurysthem was fo much afraid, that he went and hid himself in a brazen vessell, whereof Virgil speaketh thus:

Placarit fylvam, & Lernam tremefecerit arcu.

And of this Erymanthean Boar Martial Speaketh :

Quantus erat Calydon, aut Erymanthe tuus.

Of the Calydonian Boar there is this story in Homer; When Oeneus the Prince of Etolia sacisfied the first fruits of his Countrey to the Gods, he forgot Diana, wherewithal she was very angry, and fent among the people as favage Boar, which destroyed both the Countrey and Inhabitants : against whom the Calydonians and Pleuronians went forth in hunting, and first of all that wounded the wilde Beast was Meleager, the son of Oeneus; for reward whereof, he received his head and his skin, which he bestowed on Atalanta a Virgin of Arcadia, with whom he was in love, and which did accompany him in hunting: wherewithal the fons of Theflim', which were the Ulefee of Milinger, were greatly offended (for they were the brothers to his mother Althea) those men lay in wait to destroy him, whereof when he was advertised, he killed some of them, and put the residue to fight. For which cause the Pleuronians made war against the Galydonians: in the beginning of which war Milasger fell out with his Mother, because she did not help her Countrey. At last when the City was almost taken, by the perswasion of his wife Cleopatra, he went out to fight with his enemies, where in valiant manner he flew many of them, others he put to flight, who in ther chafe running away, fell down upon steep rocks and perished. Then Alibea the mother of Meleager, began to rage against her fon, and flung into the fire the torch which the Fates had given unto her to lengthen his dayes; fo when the faw her fon was dead, the repented and flew her felf, and afterwards was call into the very felf fame burning fire with him. In the hunting of this Boar Ancaus the companion of Jason to Colchie was flain. This Boar is also called a Meliegran and Atalantas Boar, of whom Martial writeth thus :

> Qui Diomedeis metuendus Setiger agris Ætola cecidit cuspide, talis erat.

And again in another place;

Latte mero pastum pigra mihi mortie alumnum Ponat, & Ætolo de sue dives edat.

It is said that this Boar had teeth of a cubit long, and the manner of his hunting was expressed the pinnacle of the Temple of Tegea, for which caufe he is called the Tegean Boar. Upon the of fide of the Boar against his middle, were painted Atalanta, Meleager, These word Islamon, Peless, Polis, and Islamon and Islam and lolain the companion of all Hercules travails. Prothin and Cometes, the fons of Thiefin and brethen

of Albee, on the other fide of the Boar flood Ancau wounded, and Epochus fultaining his hunting foear; next unto him food Caller and Amphiarem, the fon of Oiclem. After them Hippothus, the fon of Cercion, Agemedes the fon of Stymphelus, and lattly Pyrisbous. The teeth of this Boar were taken of Lereinn, by Augustus after the time that he had overcome Anthony, which he hung up in the Temple of Bacchur, standing in the Gardens of the Emperor. And thus much for the Cali-

Now concerning the Mysian Boar, I finde this flory recorded of him; When Adrastus the Phreian, who was of the Kings bloud, had unawares killed his brother, he fled to Sardis, and after his expiation dwelt with Cresus. It happened at that time that there was a wilde Boar came out of Oliment, and wasted a great part of the Countrey of Mysia: the people oppressed with many losses and terrifyed with the presence of such a Beast, besought the King to send his own Son Atter with much company to hunt and kill the Boar. The King was affraid thereof, because in his dream he saw a villon, his Son perishing by an iron spear; yet at last he was perswaded, and committed the safegard of his body to Adrastus. When they came to the wilde Beast, Adrastus bent his spear at the Roar, and while he cast it to kill him, the fon of Crefus came betwirt them, and so was flain with the focar, according to the dream of his Father. Adrafius feeing this misfortune (that his hands which hould have defended the young Prince, had taken away his life) fell into extreme passion and forrow for the same, and although the King knowing his innocency, forgave him the fact. vet he slew himself at the Funeral of Auys, and so was burned with him in the same fire. And thus much for the Milian Boar.

Now we will proceed to the particular story of the wilde Boar, and first of all of the Countries breeding Boars. The Spaniards say, that in the new found world, there are wilde Boares much lesse Of the wilde thenours, which bave tails fo thort, that one would think they had been cut off, they differ alfo in Boars parts their feet, for their hinder feet are not cloven, but fland upon one claw, and their forefeet are and other accicloven like common Swines. Their flesh also is more sweet and wholesome then common Swines dente. flesh, whereof Peter Martyr giveth reason in his Ocean Decads, because they feed under Palm trees, neer the Sea-shore, and in Marshes.

Olaus Magnus writeth, that in divers places of Saudinavia, they hunt wilde Boars which are twelve foot long. The wilde Boars of India according to Pliny have teeth, which in their compass contain a Cubit, and besides their teeth growing out of their chaps, they have two horns on their head like Calveshorns. In the Islands Medera, there are abundance of wilde Boars, likewise in Helvetia, and especially in those parts that joyn upon the Alpa, where they would much more abound, but that the Maguitrates give liberty to every man to kill and destroy them. There are no Boars in Africa, except in Ethiopia, where their Boars have all borns, and of those it was that Lyongs the Countryman faw in a publick spectacle at Rome:

Et niveos lepores, & non fine cornibus apros.

that is, Hares white like Swine, and Boars that have hotes. It is a wonderful thing that there are no Boars in Creet, and no leffe admirable that the Boars of Macedonia are dum and have no voice. and thus much concerning the Countries of Boars.

Now concerning their Colour, it is observed, that wilde Boars for the most part are of a black and brown colour, especially at the top of their hair, and somewhat yellow underneath, and yet Pausanies writeth, that he hath feen Boars all white; howbeit that is not ordinary. Their bloud is sharp and black like black wine, and fuch as will never be thick, their eyes like to the eyes of wrathful beafts. as Wolves and Lyons. Their tuskes are most admirable, for with them while they are alive, they cut like tharp knives, but when they are dead, they have lost that cutting property, the reason of it is in the hear of the tooth for it is certainly affirmed by Hunters of wilde Boars that when the Beaft falleth Orpignus. first on the earth down before the Dogs and Munters, if one pull off a briftle from his back, and Gillim. lay it upon the tusks, the heat thereof will make it thrink up and turn together, like a hot Iron, and if Dogs do change to bouch them, they burn their hairs from their back, whereby the ardent and fiery nature of this beaft is manifelt, as an evenlefting monument of the work of God, and yet notwithflanding all their wrath shey have no gall, (as Pliny writeth) their head and face are their frongest parts, and therefore upon them they receive the Hunters blowes as upon a bucket.

Their tears which they lend jorth of their eyes are very livest, and of all paher things they cannot abide their own prine, for it is thought to be to bot that is burneth them, and they can never run away in flight till they have emptyed their bellies chereof. The place of their abode is for The places of the most part in the Marthes and Woods: for the Sorbian didhunt Harrand wilde Boars in the their abode. Marines, but Roes and wilde Affes in the plain fields. Sometimes they hide themselves among Fern, which they have gathered together in the fields, and they dig holes and dirches for themfelves, wherein they reft : And this is observed that shey love not to much so mallow in the mire, as the tame and domesticall Swines, although they be of a hox and firry nature. Their voice is like the voice of common Swine, but the females is somewhat more thrill. They livedor the most part folitary and alone, and not in heards as the other do, sand feed upon such meats as the vulgar Swine. Tragus faith, that there is a kinde of gegen Corn in Garnany, which is armed with very harp stalks and points at both ends like Barley, this the people do feethe and earlike peafe.

Now forasmuch as wilde Boars are destroyers of their Corn, they sow that grain need the

woods fides where the Boars abide, whereby they defend and fafeguard their better Corn.

Bores do also eat the worms of the earth, which they dig out with their noses; and in Pampbille and

the mountains of Gilleia, they do eat Salamanders without hurt or danger to themselves, and the mountains or chief, they do to vanish have so devoured them, they die afterwards through yet it men chance to eat of their helit which that there is danger in eating wilde Hogs flesh the poylon: whereby it maintenly appearance, which they never eat but unawares, and having eaten it, presently they lose their strength in their hinder parts, whereby they are faintodraw

eaten it, presently they for manner they crawl to the water fides, where they gather toge. them after them, and in that manner whereof they are restored to their former health. Ity is ther Snais and Sea-traus, by satisfy and old age maketh them altogether unfit to be prefer-

alto a medicine for the unearest time when they kept Boars in Parks, whereof Fulvius Hirpins was the

ved. I nereiore in ancient Lucillus and Quintus Hortenfius the immediate followers, I say they never keet

and fulficred shem so kill 200 and sheep without parting, whereby afterwards the so joyed their dead connect that by him When the Boar is first raised out of the Wood, in selection

Hilly saired ant Aled Bealts.

in the constant of the control of th

The generatian of wilde Swine.

Boars past four year old, because after that time they waxed lean and pined away. Dars pail four year old, securities or copulation to engender, it is certain that they do not Now concerning their general Swine, but only once, and that in the beginning of Winter, or the middle, so that they may bring forth in the Spring time of the year; and they choose the or the miled, narrow, hollow, and steep places to couple in. The male abideth with the semale thirty dayes together, and the female beareth her young ones, both for the number and the time answerable to the vulgar Swine. When the Boar is in copulation before-hand, while he worker the Sow, he carrieth a mouth as white as any Horse, which as in the Horse it riseth through vehement stirring, so in the Boar it riseth through vehement heat and servor. In the time of their nement titting, to the caser, and cruell, fighting with all males that come in their prefence. and therefore they arm their bodies by rowling in the durt, and also by rubbing them against trees, that so they may be hard to withstand one another. This fight of Boars is thus described of Virgil !

> Per filvas tum savus Aper, tum pesima Tigris, Ipfe ruit dentefque (abelliene exacuit Sm. Et pedibus subigit terram, fricat arbore coftus, Aig; binc aig; illinc bumeros ad vulnera durat.

The fight of Being inflamed with venereal rage, he so setteth upright the bristles of his neck, that you would boars.

Boars. Being inflamed with venereal rage, he so setteth upright the bristles of his neck, that you would be take them to be the sharp fins of Dolphins; then champeth he with his mouth, gratesh and anasheth his teeth one against another, and breathing forth his boyling spirit, not only the eyes, but at his foaming white mouth, he defireth nothing but copulation, and if his femiliendure him quietly, then doth the fatisfie his luft, and kill all his anger; but if the refuse, then doth he either constrain her against her will, or else layeth her dead upon the earth. Sometime they force a tame Sow, and then the Pigs so begotten are called Hibride, that is, by way of contonely, Bastards : And it is to be observed, that never any wilde beast being tamed, doth engender bycopelation, except they be tamed very young, only wilde Boars do quickly mingle with vulgar swine.

The female of this kinde hath no teeth standing out of her mouth like the male, except very flort ones, and therefore the refidue are more like a faw then the teeth of a Boar, for it is a general rule;

Nulli dentes exerti quibus ferrati.

Concerning the disposition of Boars in generall, it is brutish, stubborn, and yet couragons wrathfull, and furious, because their blood is full of fibres, and ministreth unto them sudden matter of anger; neither are there any beafts so cloathed with hair as Lions and Boars; wherefore both of them are of like flerce and angry nature, yet we have shewed in the story of the Hart, how they were drawn from their meat and dens by the voice of Musick. It is said, that they at not capable of any discipline or instruction, and yet Scaliger affirmeth, that he faw a Borethal belonged to the Lord of Salvimont, of an exceeding great stature, tamed by his master, who at the founding of the horns, would come running like a Dog to hunting, and go abroad with himaster among the Dogs, contending with the most swift in race to attain the prey.

They naturally defire to bury their own footsteps in wet miery places, that they may not be found out by the Hunters; and as the rage of the Boars is greatest in the time of their luft, fo is his the Sowes after their farrowing; and therefore it was an excellent speech of Grander unto C) that Swine when they see the Hunter, although they be many, yet run away with their pigs; but if the Hunter follow one of the young ones, then doth the Dam turn again, and with all her force endeavour to destroy him that would deprive her of her young ones. Before the Boars do fight, they go and whet their teeth, but while they are in contention; if it happen that a Wolf content in fight, then they for fake their mutuall combats, and all of them joyn together to drive away the Wolf. The Beare dareth not to enter upon the wilde Boar, except behinde him, and unaware, Heffod faith, that Vulor pictured upon the filed of Hercules, the images and shapes of many will beafts fighting one with another, neither of both yeelding to other; till both of them fell down ded, which caused Aloisem to make this Emblem of a Vulture standing by to see their contention,

and the state of t like Wolves, and many times in flogies and heards like Roes; for fuelt is their ardent nature and Boars. heles of meets this other fear not the highest Mountains, now the deepest waters. Now concerthe flesh of wilde Boars, although we have spoken abundantly in the former discourse of sing me nemotive adde fomething in this place; for although generally the flesh of teme fivine is vikous and cold, were the flesh of the wilde is more temperate and nourishable, and therefore of Habter concoction and dronger nouriffmenty. Therefore whole which had a Timpany were seeferibed to ear Boars flefth and wilde Sowes, feir it drieth, firengthneth, and moveth; and men hardes vexed with Saint Anthonies fire, are forbidden to cat all falt meats, and leavened bread. recommitted to eat of Boars fielh. It is reported, that Publius Servillus Rullus, was the very first among all the Ramoneichat did fet at his Table a whole Boar, most delicately dreffed and stuffed with variety of divers costly diffies; which Bear by Varro is called Aper Millianius, that is, Mille bleaun, of a thousand pound worth; against which intolerable gluttony and cost, suvenel made thefe Verfes :

Quanta oft gula que fibi wtos the indicate and a strange Ponit Apres, animal proprer convivia netum.

Some in the beginning of his eight book, prescribeth the manner how to dresse the steff of wilde Boars, wherewithall if any be delighted, let him read that book; for it is not my purpofe in this Treatile, to blot day paper with any long inftruction for Cooks and Bellv-gods, neither were it any part of this naturall History; nor yet agreeable to my calling or enterprise : and therefore I will only adde this observation of Misaidus, that Boars fielh salted in powdering tubs, doth change both colour and tafte, at that time of the year wherein the living Boars do rage upon their females: And thus much shall suffice to have spoken of Boars sieth.

Nowin the next place we will proceed to talk concerning the hunting of Boars, which is not Of the hunting only a patime for Lords and Princes; but also a necessary labour for meaner men's for as the of wilde Boars, brinthat cometh by Boars is exceeding great, and fo much the greater by how much he is poormint doth fultain 12/10, the utility to learn the means of defiroying this beaft is is more commodious, because the common proverbis more true in this then in the vulgar Swine, that they neverdo good till they are dead. would be to the same

It is reported of Disclettan, when he was Agent for the Romans in France, there came an old Woman called Dryss unto him, and reproved him for his coverousnesse, telling him that he was over sparing, and parsimonious; to whom he answered in jest, When I am Emperour I will be more liberall: Dryas replyed unto him, Noll jocare Divolettane, nam Imperator orle cime Apram occiderie. That is, Jeft not, O Diseletians for thou shaft be Emperour when thou haft killed aper; (that was a Boar as he thought) and therefore he gave himfelf to the hunting of Boars, never fouring any time that was offered unto him, alwayes expeding the event of that speech; whereof he was frustrated until he killed Arius Aper, the Governour of the Judgement Hall, and then afterwards being Emperour; he knew that the woman did not mean a Boar, but a man. Now therefore the hunting of Boars, and the manner of their taking is many wayes, either by violence in chafe, or by policy in diches and traps, or elfe by impoylohed baits. The best time of their hunting is in the middest of Winter, as some say ; but I think the Winter is the worst time, because then they are strongest, and feeing all Swine are impatient of heat, the Summer will quickly end their life; if then they be dafed. It behoveth therefore the Hunter of Boars to be very wary, and therefore the Ancients ordirect that fuch a one should wear a rough garment of a brown colour, and likewise that his Horse should be of a yellow and fiery colour, and that the Boar-spear should be strong and sharp, for this beaft is armed with a very strong head and skin, and besides they cover themselves with dried durities t were with a Coat of mate to blunt the weapon, and therefore he runneth willingly either without dread or fear upon the Munters. In which encounter if he receiverh not a deadly wound, he overthroweth his adversary except he fall flat on the ground; for the Boar's reeth cannor out upward, but downward ; therefore if the Hunter boa foot-man, to mult feat himfelf neer fome tree, and then alfo provide that if the mille the Boar, he may safily climb into the bought, and for ave himfelf; but if the Swine that is raised be a female, the will all to tear and bice the Hunter with her teesh if the get him within her clatches . wherefore, for the more speedy ending of the hanting is is good to mift the beaft early in the morning before he finth made water, for the burning of his bladder on quicky make him wearly. To diable, and a native of the liberty and reft in the chafe to easily the Boar have either made water before, or got liberty and reft in the chafe to easily home.

infelf, then will his taking be very difficult and tedious, such is the nature of this couragions but that he never ceafeth running till he be weary, and being wearied diffembleth the fame by

There is also another manner of hunting wilde Swine, which is this. First of all they fet up their

fitting upon his buttocks, and offereth combate to his Hunter, and yet he is not wont to brike a man, until he be wounded firth by him. When the Boar is first raised out of the Wood, he smitch in the winde, lifting up his nose to smell what is with him, and what is against him.

The hunting Spear must be very sharp and broad; branching forth into certain forks or home. I he nunting spear that be very many them upon the blinter, and when he bendeth the to as by no means the boar man tread with one leg before another like a Wrestier, holding his lest same before the beast, he must stand with one leg before another like a Wrestier, holding his lest hand upon the middle of the Spear to direct the fame, and the right hand behinde, to thrushir for. nand upon the middle of the open to distance on the beaft, and if it be a Boar to wound him in the ward with violence, having his eye intent upon the beaft, and if it be a Boar to wound him in the ward with violence, having his eye-lide, or elfe upon the shoulder, for in both those places the middle of his forehead betwixt his eye-lide, or elfe upon the shoulder, for in both those places the miscate orms foreness between the chance to hit him on the cheek, the greatest harm that he doth him, is wound is deadly; but if he chance to hit him on the cheek, the greatest harm that he doth him, is wound is deadily; but in the time to use his susks; of this lie must be very carefull that if the Boar lespup. on him, he likewise must give back and draw out his sword; and if he chance to be overturned, then to lye down in some hollow place where the Boar cannot come at him with his teeth.

Now concerning the instruction of Dogs; and the choice of fuch Hounds as are appointed for the hunting of Boars, you must note, that every Dog is not fit for the same, but great massives, the numing of Doars, you many of Bears. For the Boar first of all terrifieth the Dog with his voyce, such as are used for the baiting of Bears. and if he be not ready to fight but to run away, then are the Hunters in worse tale then at thebe. ginning. Therefore they must be sure to have them well instructed before they give the onset, and be likewise at hand to encourage them. When they come first of all to the place wherein they conjecture the Boar is lodged, if there be no appearance either by his footsteps, or by the wounds of his teeth upon the trees and boughs, then let them let loofe one of the best Hounds, and cashing about

the Wood, follow with the refidue whither the crie goeth.

The Dog presseth into the thickest bushes where commonly the Boar lodgeth, and when he hath found the beast he standeth still and bayeth, then must the Hunter come and takeup that Dog, for the Boar will not fir very eafily out of his lodging, and go and fet up his nets and toyls in all the by-places, whereby it is likely the beaft will paffe, and these must be hang to some trees, for postes in the earth will not suffice, alwayes making the inside of them very light, that the best may suspect no harm. The nets being thus setup, let him return again to his Dogs, loosing them all; and every Hunter arming himself with darts and a Boars Spear, so let the most skilfull sollow the Dogs close to exhort them and set them on, the residue follow one after another a good difance, scattering themselves into sundry angles, for their better safeguard and end of their sport: for if they should come all together, the Boar might light upon them, and wound some of them, for upon whomfoever he falleth in his rage he hurteth them : furthermore when the Dogsbeginto come neer to his lodging, then must they be set on more eagerly, and so heartned that they be no wayes appalled at the raising of the Boar, for his manner is to make force at the foremost Dog that is necrest to him, so must be be followed in chase even unto the nets, but if the nets stand upon a fide-hill, or a fleeprock, then when he is infnared he will get out with no difficulty; but if it stand upon plain ground, the toyls will hold him till the Hunters come, who must prefently take care to wound him with darts and spears before they meddle with him, compassing him round about very warily, fo that he nor they hurt any of the Dogs, and especially they mult wound him in the face or shoulders, where the wounds are mortall, as I have faid before: but if it happen that the beaft getteth loofe when he feeleth the blowes, the Hunters must not start away, but the frongest of them to meet him with his spear, setting his body as we have formerly expressed, having an especiall eye to the beasts head, which way soever he windeth and turneth the same, for such is the nature of the Boar, fometimes he fnatcheth the spear out of the Hunters hands, or elserecoyleth the force back again upon the smiter, for by both these means the Hunter is overcome and overthrown: Whenloever this hapneth, then is there but one means to fave the Hunters life, which is this; another of his companions must come and charge the Boar, making as though he would wound him with his dart, but not casting it for fear of hurting the Hunter under his see. When the Boar feeth this, he forsaketh the first man, and rusheth upon the second, who must look to defend himself with all dexterity, composing his body, and ordering his weapons, according to artificiall Boar-hunting, and in the mean season the vanquished Hunter must arise again, taking fresh hold on his spear, and with all courage setting upon the adversary beast, to wound him either in the shoulders or in the head, for it is no credit to escape with life, except he kill and overcome

When he feeleth himself thus wounded that he cannot live, if it were not for the cross and forks upon the Boar-spear, he would presse in upon the vanquisher to take revenge in his death: For so great is the servent wrath of this beast, that he spareth not to kill and wound, although he feel upon him the pangs of death: and what place foever he biteth either woon Dog on the hough he feel upon him the pangs of death: upon Dog or man, the heat of his teeth inflicteth a dangerous inflaming wound: and for the cause if he doth but touch the hair of Dogs, he burneth it off: but if it be a semale that is ruled, (for there is as great a rage in females as in males, though not fo great power) then must the hoter take head he can fill as the males as in males, though not fo great power) then must the head he can fill as the manual files ter take heed he never fall to the ground, for as the male hurteth not but when a man funded of lierh high. Go the formal human the first high. lieth high, fo the female hurteth not but when a man falleth or lyeth low : therefore if the thate chance to fall, he must raise himself with all speed, using no lesse dexterity and courage against the female, then he doth against the male.

nets in all passages, through which it is likely the beath will go, then do the men and Dogs with a gallant crie, filling the woods and fields, raife them out of their lodgings. In the mean feafour the cris of men, and purfued by a multitude of greedy Dogs, forth he runneth in some of his usuall waves, cerefully looking behinde him, to avoid the train that followeth, until he fall fast enclosed into the Hunters nets, then cometh the keeper of the nets, and woundeth him with his Boar-foear. as I faid before: but if it fortune that he fall out of the nets, or never cometh to them, then mult they profecute him, both men and Dogs, untill they have wearied him, for fuch is the heat of his body, that he cannot long stand, and although he shall lodge himself in some Marish or woods where the Hunters can have no use of their nets, yet must they not be afraid to approach unto him, and with such hunting inftruments as they have, shew the magnitude and courage of their minde, by attaining their game by the strength of hand, when they are deprived from the belp of Art: And to conclude, the same devices, diugence, labour, prosecution, and observations, areto be used in the hunting of the Boar, which are prescribed for the hunting of the Hart. It feldome falleth out that the Pige of wilde Swine are taken, for they run and hide themselves among the leaves, and in the Woods, seldome parting from their parents untill their death, and as we have faid already, the dams fight for their young ones most irefully. For it is not with these as with the vulgar Swine; that they beat away their young ones from following thom, but because they conceive but feldome, they fuffer their Pigs to accompany them a whole year: And thus much for the violent and forcible hunting of Boars. Now followeth the artificiall devices and politick means policies which have been invented for the fame purpose, whereby to take them without pursuit of to take Boars. Dogs: And first of all, the same engine which we have prescribed for taking of the Hart, are also inule for taking of the Boar, and Retrus Creftentienfis theweth how a multitude of Boars may be taken together in one ditch ; and first of all (he faith) neer to the place where Boars make their abode. they fow in some plain fields a kinde of fatting corn which Hogs love, and about that field they make abigh and firong hedge, of the boughs of trees in the one part, whereof they leave a great gap, yet not skogether down to the ground. At the time of the year when the grain waxeth ripe, the Boars gather thereinto in great number: now right over against the faid gap on the other fide, there is nother little low place of the hedge left, over which the Swine may eafily leap. When the watch-men hunter feeth the field full, he cometh alone and unarmed to the first gap, and therein he standesh lewring and making a terrible noise to affright the Swine; now on the other lide where the hedge is left low, there is also made a vast and deep ditch, the Hogs being terristed with the presence and noise of the Hunter, and seeing him stand in the place of their entrance, run to and fro to feek another escape, and finding none, but that low place of the hedge before the dithover they presse headlong as fast as they can, and so fall into the trench one upon another. Again, neer Rome there be divers that watch in the woods, and in the night time when the Moon hinth, fet up certain Iron instruments through which there gliftereth fire, unto which the Boars and wilde Swine will approach, or at the leaftwife fland fill and gaze upon them, and in the mean featon the Hunters which fland in fecret come and kill them with their darts; and to conclude, in Armenia, there are certain black venemous fishes, which the inhabitants take and mixe with meal and cast them abroad where Boars and wilde Swine did haunt, by eating whereof as also Hemlock and Henbane, they are quickly poisoned, and die: And thus much we have shewed out of Xenophon

and other Authors, the severall wayes of hunting and taking of wilde Swine.

Now for a simulating thereof hath been often shewed to be dangerous both to men Men that have and Dogs, I will a little adde some histories concerning the death of them, which have been killed perished by

by Boars. For if that cometh not to passe which Mertial writeth;

Boars in hunt-

Thusca glaudie Aper populator. & ilice multa. Impiger Ætole fema fraunde fera, Quem mene intravit splendenti cuffide culter. Prada jeces nostrie invidiose focie.

lay, if the Boar be not killed by men, the Hunter is confirmed many times to say with Lydis in the same Poet,

Fulmines framantis apri fum dente perempta.

halis reporteth of one Leoplemus, that he loved the wife of Throfilm; now to the interest that he might possesses, he took her husband abroad with him to the hunting of a Boar, that ander colour thereof he might kill him, and fay the Boar flew him : Being abroad the nets railed, and the Dogs loofed, there appeared unto them a Boar of a monitrous thape, wonderfull fat, with horrible hair, a skin fee with flanding briftles, rough upon the back, and his mouth continually foaming out a bundance of froath, and the found of his gnathing teeth ringing like the ratling of arthor; having fre-burning eyes, a despiteful look, a violent force, and every way fervent he flew the noblest Dogs which fiff fet upon him, not flaying till they came to him, but he fought out for them, breaking their cheeks

The History of Four-footed Beasts.

and legs afunder, even as a Dog will do some small bones; then he trod down the nets in disdain, nas and legs alunuer, even as a bog with the first encounter, and yet remembring his own vigor and strength fing by them that onered nim the first counter, and yet remembring its own vigor and strength turning back again upon them, first overthrowing them, and grinding them betwirt his teets like Apples, at length he meets with Thrafillus, and first teareth his cloth from his back, and then like. Apples, at length he meets with Thrafillus, and first teareth his cloth from his back, and then like wife tore his body in pieces, and this man I remember in the first place to be killed by this monfler. Boar, whether he was a beast or a man. Martial in his book of ipectacles remembreth a fory of the results for the young ones leaved out of her believed. Diana, who killing of a wilde Sow with Pig, the young ones leaped out of her belly, and this I thought good to remember here, although it be fomewhat out of place;

> Inter Cafarea discrimina sava Diona, Fixifet gravidam cum levis bafta fuem. Exiliit partus mifera de vulnere matrie, O Lucina ferox boc peperiffe fuit?

Ancew the father of Agopenor was killed by the Calidonian Boar, as we have faid already. Comment was flain by a Boar in the mountain Imolus. There was one Attas a Syrian, and another an Areadian, and both these were flain by Boars, as Plutareb writteth in the life of Sectorius. It is reported of one Atter a Phrygian, that as he kept his Sheep he did continually fing fongs in commendation of the mother of the Gods, for which cause she loved him, honoured him, and often appeared man him , whereupon Jupiter fell to be offended, and therefore fent a Boar to kill Attes. Rea after his death lamented him, and caused him to be buryed honourably. The Phrygians in his remembrance did every year in the spring time lament and bewail him.

Adone alfo, the Leman of Venm, is faigned of the Poets to be killed by a Boar: and yet Marshim faith, that it is an allegory of the Sun and the Winter, for Adonis fignifieth the Sun, and the Boar the Winter: for as the Boar is a rough and fharp beaft, living in moyft cold, and places covered with frost, and doth properly live upon winter fruits, as Acorns, fo he is the fitter emblem for Winter, that is, a devourer of the Suns heat and warmth, both which fall away by death from all living creatures. When Tembras a King of Myfia went to hunt in the mountain Thrafillus, he flatted a huge great Boar, which he and his guard followed and hunted unto the Temple of Diana Ortholia. whereinto the Boar entred for fanctuary.

The poor beaft feeing the Hunters at hand, cryed out with the voice of a man: Pane & ren smull Dee, O King spare Dianaes Boar : But the king being nothing at all moved therewith, flew him in the Temple; which wickednesse the Goddess could not endure, and therefore first of all the reflored the Boar to life, and afterwards afflicted the King with madnesse, who was therefore driven into the Mountains, and there lived like a beaft.

When Lysippe his mother knew hereof, she went to him into the Woods, and carryed Gnenius the Prophet, who instructed him to pacifie the Gods by a facrifice of Oxen, which when it wasperformed, the King recovered again his right minde, and fo his mother in remembrance thereof, built there a Chappell to Diana, and fet thereupon the picture of a Boar in Gold, with a mans mouth, There was also a custome in ancient time for champions and their fathers brethren and kindred to fwear by a Boar cut in pieces. And thus much for the naturall and morall flory of the Boar, which I will conclude with those verses of Horace, describing the prodigious habitation of Boers in the waters, and Delphins in the Woods, as if one had changed with another;

> Delphinum filvis appingie, fluttibus aprum, Qui variare cupit rem prodigialiter unam.

> > The Medicines of the wilde Swine.

There are declared a M. things concerning the remedies of Goats, but a larger and more ample power shal be shewn of a wilde beast of the same kinde. Also the same regard shall be had concerning the remedies of a tame Sow and a wilde Boar, yea, of all other tame and wilde beafts, that is, that the same or things like to either of them may be ended, differing only according to more or leffe, because the same parts of wilde beafts living, are lesse moist and cold then those that aretame. That which we repeat here concerning the common remedies of a Boar and Sow tamed, in some of the parts of them, to wit, the blood, the brain, the scheek-bone, the lungs or lights, the liver, the

gall, the ankle bone, the hoof, the dung, and urine, is not in the Sow repeated before.

The brains of a Boar taken with blood, is very much commended against the bitings of Serpents.

Again, the brains and blood of a Boar, doth help those that sear the coming of Carbuncles. The make lard and fat of a Boar being fodden and bound fast together, doth with a wonderfull celerity make firm those bones that are broken. The fat of a Boar mingled with Hony and Rozin, is very much

commended against the bitings of Serpents. The fat of a wilde Boar mingled with the fat of the lungs or lights, doth very much profit those which have their feet broken or bruised by any mischance. The fat of a Boar being mixed with Oyl of Roses, is very good for those that are troubled with blisters or pushes, it being anointed thereupon. The brains of a Boar is very profitable for Carbuncles, and the pains of a many part. of a mans yard. The brains of a Boar being bruised very small in Hony, and put thereto, doth

wonderfully make it found. The brains of a Boar fodden and drunk in wine, doth cafe all the pains wonderfully There are more things spoken concerning the remedies of the brain in the medicines of the Sow. The after of the cheek-bone of a Boar doth cure thosoulcers which do encrease bigger by little and little. The off to 1 dec 1240.

Alfo the fame thing doth make firm those bones that are broken. The lungs or lights of a Boar mixed with horry, and put upon the feet after the manner of a mollifying emplaifier, they shall be freed from all expicerations: Dissibilities also doth commend the lungs or lights of Sowes. Lambs and Bears. The liver of as Boar being new killed and foorched by a fire, and beaten to physics, and so being taken in wine, is an especiall remedy against the bitings of Serpents and Dogs. The liver of a Boar being old, and drunken in wine with Rue, is very much commended against the hitings of Serpents. The Fibres of the liver of a Boar, and those especially which are neerest to the entrance of the gall and liver, being taken in Vinegar or rather wine, is much profitable against the

The liver of a Boar is good to revive those whose spirits are drowsie. The liver of a Boar doth much profit, being fropped in the ears, for those that are troubled with Apostumes or any running fores therein. The liver of a Boar being new killed and drunken in wine is very effectuall against the loofenesse of the belly. There are certain little stones in the liver of a Boar, as there is in a common or vulgar' Sow, or at leastwife like unto little stones, and they are also white, which being fodden and taken in wine, are very effectuall against the disease of the Stone. Thou shalt read, many more things Concerning the remedies of the liver of a Boar in the medicines of the Sow. The gall of a Boar is very much commended for Wennes or swellings in the neck.

The gall of a Boar being mingled with Rolin and Wax, doth cure those ulcers which do encrease the gail of a Boar being imiged with teams wilk, being mingled together, and dropped in the ears, is very profitable for all pains therein. The body of a man being anointed with the gall of a Boar, doth thirte him up to carnal copulation. The gall of a Boar being mingled with fewer and applyed upon every joynt of the body, doth immediately cure all pains of the Gowt. We have declared also many things in the medicines of the Sow, concerning the remedies of the gall of a Boar. The ftones of a Boar being eaten is very good against the Falling sicknesse, or the stones of a Boar being taken in Mares milk or water, is also very effectual against the same disease. The hoofs of a Boar being burned to ashes, and sprinkled upon drink, and so taken, doth very much help those that cannot easily make water.

The hooves of a Boar being burned and beaten to powder, and given in drink, is very effectual against the stopping of urine. The hooves of a Boar or Sow being burned, and given to drink in wine, is very much commended for those that cannot hold their urine in their sleep. The dung of a Sow (which liveth in the Woods) being dryed and drunk in water and wine, doth ftay the voiding ofblood, and doth ease also old pains of the sides: And again being taken in Vinegar, it doth stay all ruptures and convultions, and also being mingled with the syrup of Roses, it doth remedy or helpthose places which are out of joynt.

The dung of a Boar being new made, and hot, is a speciall remedy against the flux of blood which issueth forth of the Nostrils. The dung of a Boar being mingled in wine, and applyed after theform of an emplaister, do presently draw away and make found any thing which cleaveth to the body. It being also bruised and sodden with hony, and afterwards kneaded like Dough, and so applyed to the joynts, doth eafe all pains that grife therein.

An emplaister made of the dung of a Boar, is very profitable against all venemous bitings, for it draweth forth the poyson. All other ulcers are filled up and cleansed with the dung of a Boar, except those which anise in the thighes. The dung of a Boar dried and beaten to powder, and sprinkled upon drink, doth cure all pains of the fides. Again it being dried and beaten to powder, and administred in wine, doth not only cure the pain in the Spleen, but also the pain in the kidneys The dung of a Boar being burned to the aftes, and given to drink in wine, doth ease all pains in the knees and legs. The dung of a Boar new made and anounted upon those places that are out of joynt, is very profitable for them. The dung of a field-boar mixed with brimstone, and taken in Pliny. wine, and strained Pitch, is very commendable for pains in the hips. The dung of a Boar being min- Marcellus. gled with wine, and afterwards strained, and given to drink, about the measure of two little cuphis at a time, doth speedily help those which are troubled with the Sciatica.

. It also being sodden in Vinegar and Hony, doth mitigate all pains that rise in the seet or ankles The dung of a Boar burned to ashes, and sprinkled upon wine luke-warm, and so given to drink, doth help all those that are troubled with the bloody-flix. The rest of the remedies which concem the dung of a Boar, thou shalt find in the medicines of the Sow. The urine of a Boar mingled with Hony and water, and so taken, is a special I remedy for those that are troubled with the Falling fick neffe.

Again, the urine of a Boar being taken in sweet Vinegar, doth drive out those things which are dryed in the bladder. The urine of a Boar being kept in a glasse, doth cure all diseases and pains in the cars, but it is especially profitable for those which cannot hear. The urine of a Boar being Sextm. kept in a glasse, and made luke-warm, and dropped into the ears, is a speciall remedy for all Aposlumes that are therein. The urine of a Boar which is kept long, is far more profitable, if so be that it be kept in a vessel of glasse. Again, the urine of a Boar being dryed in smoak, and moistened with Hony, and so powred into the ears, doth cure the deafnesse of the ears-

Aaa 3

The

Sextus.

Marcellus.

The urine of a Boar, and Oyl of Cypresse, each of them being equally mingled, and made lukewarm, is also good for the same disease.

warm, is an o good for the latine diese.

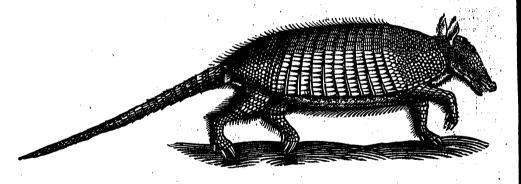
The urine of a wilde Boar alfo is of the same force and vertue. The bladder, of a wilde Boar also is of the same force and vertue. The blather of a Gott doth stay the incontinency of the urine, if it be eaten, rosted, or boyled. The blather of a Gott being burged to powder, and given to drink in water and wine, is very good and profitable for the which cannot make water easily. The urine of a Boar being drunken, doth help those that are troubled with the stone in the bladder, but it is more effectuall if it be first of all mingled with are troubled with the stone in the bladder, but it is more effectuall if it be first of all mingled with the dung. The Bladder of a Boar moistened with the urine, and hung up until the waterish has the sum of the stone which are true ulent with the Strangury, is more cometh forth, and then boyled and given to those which are true ulent with the Strangury, is

very profitable and good for them.

The Bladder of a Boar being dried and given in drink, is very profitable for those which are troubled with pains in the bladder and wringings of the guts. The urine of a tame Boar hing up in the smoak in the bladder of a Sow, and mixed with drink, is very profitable for those up in the smoak in the bladder of a Sow, and mixed with drink, is very profitable for those that are troubled with the Strangury. The urine of a Boar, or at least wise the bladder better that are troubled with the Strangury ing good for those that are troubled with the Stone. The urine of a Boar being taken in drink, is very good for those that are troubled with the Stone.

Now forasmuch also as Hunters are hurt by some, I thought it good to set down what remedies some forasmuch also as Hunters are hurt by some, I thought it good to set down what remedies is fit for them. Therefore the wounds made of them are dangerous, because they are not only deep, but also large and great, and it is also impossible to bring them to a glutination with medicines, for the lips of the wounds which is made by contusion, are cut off and burned. They use remutuall gnashing and striking of their teeth together, as it were against a whethone, to take remutuall gnashing and striking of their teeth together, as it were against a whethone, to take rewring upon those which pursue and sollow them. Therefore they cause a certain scab to gow upon the lips of the wound, wherefore it is meet to use a suppurative and not a glutinative manner of cure in them. It is meet to use in running and moist ulcers, not hot things, but cold both in Winos cure in them. For it is an easie matter for a Boar to hurt a Horse in the inside of his knee, in ter and Summer. For it is an easie matter for a Boar to hurt a Horse in the inside of his knee, in the time of his hunting, which doth breed to a waterish ulcer, and there doth also sollows welling. To this cold things are to be applyed, and it is to be cured by anointing it with a medicine which ing. To this cold things are to be applyed, and it is to be cured by anointing it with a medicine which is called Diackaleanthers, or the head of a Dog, being burned about the tongue, and beaten into powder, and so to be applyed after the manner of a Cataplasme. And thus much concerning the medicines of the Boar.

Of the TATUS, or Guinean Beaft.



This is a four-footed strange Beast, which Bellonius saith, he found in Turchia, among the Mountebanks and Apothecaries. It is brought for the most part out of the new-sound world, tebanks and therefore may be saiely conveyed into these parts, because it is naturally covered with a hard shell, divided and interlined like the sins of fishes, outwardly seeming buckled to the back like Coat-armor, within which the beast draweth up his body, as a Hedge-hog doth within his prickled skin; and therefore I take it to be a Brassian Hedge-hog. It is not much greate then a little Pig, and by the snout, ears, legs, and feet thereof, it seemeth to be of that kind, saing that the snout is a little broader, and shorter then a Pigs, and the tail very long like a Lizards of that the snout is a little broader, and shorter then a Pigs, and the tail very long like a Lizards or Rats, and the same covered all over with a crust or shell. The gaping of the mouth is wider that Swines; and one of these being brought into France, did live upon the eating of seeds, and fruits of the Gardens, but it appeareth by that picture, or rather the skin stuffed, which addianus Marcellus the Apothecis

thecary of Viner, fent unto Gesner, from whence this picture here expressed was taken, that the reet thereof are not cloven into two partslike Swine, but father into many like Dogs, for upon the hinder seet there are five toes, and upon the fore seet four, whereof two are so small that they are scarce visible. The breadth of that same skin was about seven singers, and the length of it two spans, the shell or crust upon the back of it did not reach down unto the rump or tail, but broke off as it were upon the hips, some four singers stom the tail. The Merchants as I have heard, and Citizens of London keep of these with their Garden worms.

Of the AIOCHTOCHTH.

There is another beast that may be compared to this, (whereof Cardanus writeth) and he calleth the name of it Aistochib. It is a strange creature found in Hispania Neva, neer the River Alvaradus, being not greater then a Cat, having the bill or snowt of a Mallard, the seet of a Hedge-hog, and a very long neck. It is covered all over with a shell like the trappings of a Horse divided as in a Lobster, and not continued as in an Oyster; and so covered herewith, that neither the neck nor head appear plainly, but only the ears; and the Spaniards for this cause call it Armanot indeed so cloven, that they remain unequal, but are like to a Horses, I mean the severall cloves. There are of these as I have heard to be seen in Gardens in London, which are kept to destroy the Garden worms.

Of the TIGER.



HE word Tigris is an Armenian word, which fignifieth both a swift Arrow, and a great The names of River, and it should seem that the name of the River Tigris was therefore so called, because of the swiftnesse thereof; and it seemeth to be derived from the Hebrew word Gir and Gitra, which signifies a Dart. Munsser also in his Dictionary of three languages, doth interpret Tigrs for a Tiger. In the 4. of Job the word Lairk by the Septuagints is translated Marmelon, and by S. Irom, Tigris. The Jewes call the same beast Phoradei, which the Greetans call Tigris; ladians, Tigre and Tigra, the French Un Tigre, and the Germans Tigerthier.

Now concerning the name of the River Tigris, which the Greetans Togerthier.

Now concerning the name of the River Tigrie, which because it joyneth in affinity with this Of the River healt when the concerning the name of the River Tigrie, which because it joyneth in affinity with this Of the River healt when the concerning the name of the River h

beatt, it is necessary that I should say something in this place, because that we finde in holy scrib beatt, it is necessary that I mound say tomother through Paradife; which according to prure that it is one of the four Rivers which runneth through Paradife; which according to Jaffallerh into the Red Call State of the R maketh many compasses and windings in the world, and at last faileth into the Red least and they maketn many companies and white many further fay, that there is no River of the world that runneth fo swiftly as this: And therefore The further lay, that there is no kiver of the world that the relief aquet: That is, it is called a Tigor a Datt, gris vocatur, id eft Sagitta, quod jaculum vel fagittam velocitate aquet: That is, it is called a Tigor a Datt, or Arrow, because it runneth as fast as an Arrow flyeth : and for this cause we finde in Thank tus, that a River in Sicilia was called Acis, that is, Spiculum, a Dart.

Some of the Poets do derive the name of the River Tigris from this Tiger the wilde beaft, where-Some of the Poets do derive the hands, that when Baechus was distracted, and put out of his upon these Histories are told. They say, that when Baechus was distracted, and put out of his upon these Histories are told. Interview of his wits by Juno, as he wandered to and fro in the world, he came to the River Sylax (which was the wits by Juno, as he wandered to and froin the world, he came to the River Sylax (which was the wits by Juno, as he wandered to and froi in the world, he came to the River Sylax (which was the first name of this water) and being there definous to pass over, but found no means to accomplish nrit name or this water, and of his effate did fend unto him a Tiger, who did willingly the him it, Jupiter in commiferation of his effate did fend unto him a Tiger, who did willingly the him upon his back, and carry him over; Afterward Bacobus called that fwift River by the name of that swift beaft, Tiger. Others do report the tale thus. When Dionysia fell in love with the Nymph Alphefibaa, whom by no means either by promises, intreaties or rewards he could slugg unto him, at last he turned himself into a Tiger, and so oppressing the Nymph through fear, and unto min, at last the turned minder med the begot upon her his fon Media, who when he came to agg, remembring the fact of his father and mother, called the name of the River Tigris, because of his Fathers transformation. But to leave this matter as not worth the standing upon, whether the Bi. ver was called after the name of the beaft, or the beaft after the name of the River. or rather both of them after the name of the dart or fwift Arrow, we will proceed to the natural flory of the Tiger, commending that to the Readers judgement which is effential to this flory, containing init neceffary learning, and garnifhed with all probability.

Countries breeding Tigers.

Quantity of

First of all therefore, Tigers like Lyons are bred in the East, South, and hot Countries becau se their generation desireth abundance of heat, such as are in India, and near the Red sea, and the people called Alanga, or Besingi, which dwell beyond the River Ganges, are much troubled and annoyed with Tigers. Likewise the Prassans, the Hyrcanians, and the Armenians. Applimin with his companions travelling betwixe Hiphafis and Ganges, faw many Tigers. In Brigges and Dachinabades, which is beyond the Mediterraneau Region of the East, there are abundance of Tigers, and all other wilde beafts, as Arrianu writeth. In Hispaniola, Ciamba, and Guanasa, Peter Martyr saith, by the relation of a Spainiard inhabiting there, that there are many Lyons and

The Indians fay, that a Tiger is bigger then the greatest Horse, and that for strength and swiftness they excel all other beasts. There be some which have taken them for Tigers, which are called Thoer, greater then Lyons, and leffer then the Indian Tigers, as it were twice to big as Lyons; but I rather agree to the relation of Arrianus; Strabo, Megasibener, and Mearcus; for they lay this Tiger feareth not an Elephant, and that one of them hath been feen to fly upon the head of an Hielbant, and devour it: and that among the Prassans, when four men led one of these Tigers tamed by the say they met with a Mule, and that the Tiger took the Mule by the hinder leg, drawing him as a basic big in his teeth, notwithstanding all the force of the Mule and his four leaders; which is unto me 4 miles ent argument not only of his strength, but of his stature also: and if any have been seen the stature, they have been mistaken either for the Linxes, or for the Thoes.

The leveral

The similitude of the body of this beaft is like to a Lionesses, for so is the face and the mount; the lower part of the fore-head, and gnashing or grinning teeth, and all kinde of creatures which are ravening, are footed like a Cat, their neck thort, and their skins full of spots, not round like a Panthers, nor yet divers coloured, but altogether of one colour and square, and sometimes long, and therefore this beaft and the Panther are of fingular note among all the four-footed: yet Solina and Seneca feem to be of opinion that their fpots are sometimes of divers colours both yellow and black, and those long like rods in these fayings:

> Tibi dant varia pectora Tigres. Ubera virgata fera Caspia. And Silim faith : Corpore virgato Tigris.

Oppianus.

It were needless to speak of their crooked claws, their sharp teeth, and divided feet, their long tail, agility of body, and wildeness of nature which getteth all their food by hunting. It hash been falfely believed, that all Tigers be females, and that there are no males among them, and that they engender in copulation with the winde; whereupon Camerarius made this witty riddle in his the torical exercises:

> A fluvio dicor, fluvius vel dicitur ex me, Juntiaq; sum vento, vento velocior ipso, Et mibi dat ventue natos, nec quero maritos.

The Epithets of this beafts are thefe : Armenian Tigers, sharp, Ganiellean , Hyrcanian, fieres The Epithett

cruel, and wicked, untamed, spotted, divers coloured, straked, bitter, ravenous, African, greedy, Cabian, Corcefian, Caucasean, Indian, Parthian, Marsian, straight-sooted, mad, fiffe, feartul, strong, foaming, and violent, with many such others, as are easie to be found in every Author. The voice of this beaft is called Ranking, according to this verse:

Tigrides indomita rancant, rugiuntq; Leones,

Now because that they are strangers in Europe, as we have said already, never breeding in that part of the world, and as feldom feen, we must be constrained to make but a short story of it, because there are not many divers things concerning the nature of it, and in the Phylick none at all. For Their food. the manner of their food; they prey upon all the greatest beasts, and seldom upon the smaller, as Oxen, Harts, and Sheep, but Hares and Conies they let alone.

It is reported by Plutarch, of a tame Tiger that was brought up with a Kid, the faid Kid was kil. A billory. led and laid before him to eat, but he refused it two days together, and the third day oppressed with extremity of hunger, by her ranking and crying voice she made signes to her Keeper for other meat, who cast unto her a cat, which presently it pulled in pieces and devoured it. The like story unto this we have shewed already in the Panther. Generally the nature of this beaft, is according to the Epithites of it, sharp, untamed, cruel, and ravenous, never so tamed, but sometimes they return to their former natures; yet the Indians do every year give unto their King tamed Tigersand Panthers, and fo it cometh to pass, that sometimes the Tiger kisseth his Keepet as Seneca

In the time of their lust they are very raging and furious, according to these Verses of Virgil:

Per sylvas tum sevus aper, tum pessima Tigrus Heu male cum Libya solis erratur in agrus.

They ingender as Lions do, and therefore I marvel how the fable first came up, that they were all Their copulafemales & had no males among them, and that the females conceived with young by the West wind. tion and gene-We have shewed already in the story of the Dogs, that the Indian Dog is engendered of a Tiger and ration, a Dog, and so also the Hircanian Dogs: Whereby it is apparent, that they do not only conceive among themselves, but also in a mingled race. The male is seldom taken, because at the sight of a man he runneth away, and leaveth the female alone with her young ones, for he hath no care of the whelps, and for this occasion I think that the fables first came up that there were no males among the Tigers. The female bringeth forth many at once like a Bitch, which she nourisheth in herden very carefully, loving them, and defending them like a Liones from the Hunters, whereby theis many times enfoared and taken. It is repoted by Ælianur, that when they hear the found of Bels and Timbrels, they grow into fuch a rage and madness, that they tear their own flesh from

For the taking of Tigers, the Indians near the River Ginges have a certain herb growing like Bu-The taking gloß, which they take and press the juyce out of it, this they preserve beside them, and in ftill significant calm nights, they pour the same down as the maight of the Translation of t lent calm nights, they pour the same down at the mouth of the Tigers den, by vertue whereof it Plutarch. is faid the Tigers are continually enclosed, not daring to come out over it through some secret opporations. fition in nature, but famish and dye, howling in their caves through intolerable hunger. So great is the swiftness of this beast, as we have shewed already, that some have dreamed it was conceived by the winde. For as the swiftest Horses, and namely the Horses of Dardann, are likewise fabled to be

begotten by the Northern winde, so the Tigers by the West winde.

Therefore they are never taken but in desence of their young ones, neither is there any beast Philostraim. that liveth upon preying fo swift as they : Solam Tigrim India insuperabilem effe dicunt, queniam sugiendi celetitate, que ventos equare dicitur, è conspettu aufugit. Only the Tiger, the Indians say can never be conquered, because when he is hunted he runneth away out of sight as sast as the winde. For this cause they diligently seek out the caves and dens of the Tigers where their young ones are lodged, and then upon some swift Horses they take and carry them away: when the female Tiger teturneth and findeth her den empty, in rage the followeth after them by the foot, whom the quickly overtaketh, by reason of her celerity.

The Hunter feeing her at hand, casteth down one of her Whelps: the distressed angry beast knowing that the can carry but one at once, first taketh up that in her mouth, without setting upon the Hunter, contented with that one, returneth with it to her lodging; having laid it up fafe, back again the returned like the wind to pursue the Hunter for the residue, who must likewise set her down anothe, if he have not got into his ship, for except the hunter be near the water side, and have a ship ready, the will fetch them all from him, one by one, orelfe it will cost him his life: therefore that enterprise is undertaken in yain upon the swiftest Horses in the world, except the waters come betwint the Hunter and the Tiger: And the manner of this beaft is, when she seeth that her young ones are shipped away, and she for ever deprived of seeing or having them again, the maketh so great lamentation upon the Sea shore howling, braying and rancking, that many times she dyeth in the same place, but if the recover all her young ones again from the Hunters, she departeth with unspeakable in the same place. speakable joy, without taking any revenge for their offered injury.



die no

For this occasion, the Hunters do devise certain round sphears of glas, wherein they picture their For this occasion, the runters to be seen by the dam, one of these they cast down before her at her apyoung ones very apparent to be seen by the samples that her young ones are inclosed therein, and proach, the looking upon it, is deluded, and thinketh that her young ones are inclosed therein, and proach, the looking upon it, is using a still the state of it is apt to rowl and thir at every touch, this the the rather, because through the roundness thereof it is apt to rowl and thir at every touch, this the the rather, because through the roundness the test it with her feet & nails and so feeing the that driveth along backwards to her den, and there breaketh it with her feet & nails and so feeing the that driveth along backwards to ner uen, and the Hunters for her true Whelps; whileft they in the mean is deceived, returneth back again after the Hunters for her true Whelps; whileft they in the mean is deceived, returneth pack again and a state of elegone on some shipboard. It is reported by Jibamei season are safely harbored in some house, or else gone on some shipboard. It is reported by Jibamei season are sately narpored in some flow of a male and female Tiger. In the Island Dariene, flanding Ledefina a Spaniard, this excellent flow of a male and female Tiger. In the Island Dariene, flanding Ledefine a Speniard, this extended from Right and the found World, fome eight days fail from Hiffmiele, it fell out in the Occidental Ocean of the New-found World, fome eight days fail from Hiffmiele, it fell out in the Occidental Ocean of our Lord 1514, that the faid Island was annoyed with two Tigers, a male (saith ne) in the year of our said a year together, so that there was no night free, but they loft some of their and a temale, for mail a year together, or a Mare, or a Hog, and Swine, and in the time that cattel, either a Horse, or an Ox, or a Cow, or a Mare, or a Hog, and Swine, and in the time that catter, entirer a rione, or all the same take for men to go abroad in the day time, much left in the their young ones und mes, is weather they did not first of all meet with another beaft: At leight night; but they devoured a man, if they did not first of all meet with another beaft: At leight might; but they devoured a many street they confirmed them to device a remedy, and to try fome means the Countrey thus oppressed, necessity confirmined them to device a remedy, and to try some means to mitigate their calamities, wherefore they fought out all the ways and paths of the Tigers to and to mitigate their talantities, why might take vengeance upon the raveners for the lofs of fo much from their dens, that fo they might take vengeance upon the raveners for the lofs of fo much bloud: At the last they found a common beaten way, this they cut afunder and digged deep into a large dungeon: having made the dungeon, they frewed upon the top of it little flicks and laves, fo covering it to diffemble that which was underneath, then came the heedless Tiger that way, and 10 covering it to uniterible that which harp Iron flakes, and pointed inftruments as they had there fer, with his roaring he filled all the places thereabout, and the Mountain founded with the eccho of his

The people came upon him, and casting great and huge stones upon his back killed him, but first of all, he broke into a thousand pieces, both the stones, Weapons, and Spears, that were cast against of all, he broke into a thousand pieces, both the stones, weapons, and Spears, that were cast against of all, he broke into a thousand pieces, both the stones. him; and fo great was his fury, that when he was half dead, and the blond run out of his body, he terrified the standers by beholding and looking upon him. The male Tiger being thus killed, they followed the footheps into the Mountains where the female was lodged, and there in her absence took away two of her young ones, yet afterward changing their mindes, carryed them back sgain, putting upon them two brazen collers and chains, and making them faft in the same den, that so when they had sucked till they were greater, they might be with pleasure and safety conveghed into Spain. At last when the time appointed was come that they should be taken forth to be fent away, the people went to the den, wherein they found neither young nor old, but their collers fastened in the same place that they had left them, whereby it was conceived that the envious mother had killed and torn her young ones in pieces, rather then they should fall into the hands of the honters; fo that this beaftly love of hers, ended in horrible cruelty, and for this occasion is it that Me.

dea thus speaketh in Ovid;

Hot ego fi Pallar, tum me de Tigride natam, Tum ferrum & scopulos gestare in cor de videbor.

And for this cause it was faigned, not without fingular wit by the Poets, that such persons as latisfie the fulness of their wrath in extremity of revenge, are transformed into Tigers. The fame Poet compareth the wrath of Perfem standing betwixt two advantages unto a Tiger betwint two preysor herds of cattel, being in doubt whether of them to devour, in this manner;

> Tigrie ut auditie diverfa valle duorums Extimulate fame, mugitibus ermentotum, Nefcit utro potint ruat, & ruere ardet utroq; Sie dubius Perfeue dextra lavave feratur.

In ancient times these Tigers were dedicated to Bacobin, as all spotted bealts were, and that the faid Tigers did draw his Charriot whileft he did hold the rains; and therefore Ovid faith they;

> Bacthus in curru quem fummum tenerat uvis, ... Tigribus adjunctis aurea lora dabat. And Herace in this manner; Her te merentem Bacche pater tue Vexere Tigres indocili jugum collo trabentes.

Tigers, notwithstanding their great mindes and untamable wildeness, have been taken, and brought in publike spectacle by men, and the first of all that ever brought them to Rome, was Angulus, when Quintum Tubero, and Fabius Maximus were Confuls, at the dedication of the Theater of Marcelus, the which Tigers were fent unto him out of India, for presents (as Dion writeth.) Afterwards Cla dius presented sour to the people; and lastly Heliogabatus caused his chariots to be drawn with To gers, whereunto Martial alluded when he faid;

or at Infall copie which to refely believe as years to

Leichard of whom we pake before affirmeth, that he did eat of the Tigers field that was taken in Ening of Tithe dich in the Island Darless, and that the field there of was nothing inferior to the field of an Ox, gers, but the Indians are forbidden by the laws of their Countrey, to eat any part of the Tigers field, except the hanches. And thus I will conclude this flory of the Tiger, with the Epigram that Martial made of a Tiger, devouring of a Lion.

Lambere securi dextram & consueta magistri, Tibris ab Hyrcano gloria rara juge, Sava ferum rabido laceravit dente Leonem:

Res nova, non ullis cognitatemporibus. Aufa est tale nibil sylvis dum vizit in altis : Postquam inter nos est, plus feritails babet.

Of the UNICORN.



7B are now come to the history of a Beast, whereof divers people in every age of the world Whave made great queltion, because of the rare vertues thereof; therefore it behoveth us to use some diligence in comparing together the several testimonies that are spoken of this beast, for the better satisfaction of such as are now alive, and clearing of the point for them that shall be born hereafter, whether there be a Unicorn; for that is the main question to be resolved.

Now the vertues of the horn, of which we will make a particular discourse by it self, have been the occasion of this question, and that which doth give the most evident testimony unto all men that haveever feen it or used it hath bred all the contention; and if there had not been disclosed in it any extraordinary powers and vertues, we should as easily believe that there was a Unicorn in the world, as we do believe there is an Elephant although not bred in Europe. To begin therefore with Many beafts this discourse, by the Unicorn we do understand a peculiar beast, which hath naturally but one with horns, horn, and that a very rich one, that groweth out of the middle of the forehead, for we have improper'y hewed in other parts of the history, that there are divers beafts, that have but one horn, and called Uninamely some Oxen in India have but one horn, and some have three, and whole hoofs. Likewise corns. the Bulls of Aonia, are faid to have whole hoofs and one horn, growing out of the middle of their Solinus.

Likewise in the City Zeila of Ethiopia, there are Kine of a purple colour, as Ludovicus Romanus Offianus. Writeth, which have but one horn growing out of their heads, and that turneth up towards their backs. Cafar was of opinion that the Elk had but one horn, but we have shewed the contrary. It is faid that Perioles had a Ram with one horn, but that was bred by way of prodigy, and not naturally. Simeon Sould writteth, that the Music cat hath also one horn growing out of the fore-head, but we have showed already that no man is of that opinion beside himself. Allenus, writteth, that there be Birds in Ethiopia haying one horn on their fore-heads, and therefore are called Unicornes: and Albertus faith, there is a fish called Monoceres, and hath also one horn. Now our discourse of the Unicorn is of none of these beasts, for there is not any vertue attributed to their horns,

and therefore the vulgar fort of Infidel people which scarfely believe any herb but such as they see and therefore the vulgar lott of animals fuch as is in their own flocks, or thy knowledge but fuch as in their own Gardens, or any beaft but fuch as is in their own flocks, or thy knowledge but fuch as in their own brains, or any birds which are not intelled in their own nests, have never made uestion of these, but of the true Unicorn, whereof there were more probs in the world, because queition of these, but of the true unicorn, which state by which diffraction it appearsh be any Unicorns in the blindeth the eyes of God his people, from beholding and believing the prefitness of God his people, from beholding and believing the prefitness of God his people, from beholding and believing the prefitness of God his people, from beholding and believing the prefitness of God his people, from beholding and believing the prefitness of God his people.

The Historycof Four-fabled Beasts.

World.

Torks, Rile to the purpose, that there is such a beast, the Scripture it self witherfeth, for Day the foeaketh in the 92. Plaim: Et erigetur cornu meum tanquam Montecerotie. That is, my horn find be lifted up like the horn of a Unicorn; whereupon all Divines that ever wrote, have not only collected that there is a Unicorn, but alfo affirm the similitude to be betwint the Kingdom of David and the horn of the Unicorn, that as the horn of the Unicorn is wholesome to all beafts and crea. tures, fo should the Kingdom of David be in the generation of Christ, And do we think Hards. vid would compare the vertue of his Kingdom, and the powerful redemption of the world unto a thing that is not, or is uncertain or fantaffical. God forbid that ever any man should so despite the holy Ghost. For this cause also we read in Suidas, that good men which worship God and solutions. low his laws are compared to Unicorns, whose greater parts as their whole bodies are unprofitable and untamable, yet their horn maketh them excellent: fo in good men, although their fleshy parts be good for nothing, and fall down to the earth, yet their grace and piety exalteth their fouls to

Unicorns.

We have shewed already in the story of the Rhinocerot, that Reem in Hebrem signifieth a Unicorn, although Munfter be of another opinion, yet the Septuagints in the translation of Deut. namesin Scri- 33. do translate it a Unicorn, for the Rhinocerot hath not one horn, but two. Rabbi Solomon, Da. vid Kimbi, and Saadius do always take Reem and Karas for a Unicorn, and they derive Remfrom Rom, which signifieth Altitudinem, height, because the horn of the Unicorn is lifted up on high. Hereunto the Arabians agree, which call it Barkeron; and the Persians, Bark; the Chaldeans, Remana. In the 39. of Job, the Lord speaketh in this manner to Job: Numquid acquiescet Monocaros at series. na. In the 39.01 Just the Local peaceta that Numquid ligabis Monocerotem fune suo pro sales faciones, aut ut moretur junta praserie tas? Numquid ligabis Monocerotem sune suo pro sales faciones, aut complanabit glebas vallium post te? That is to say, will the Unicorn rest and serve thee, or tarry beside thy cratches? Canst thou binde the Unicorn with a halter to thy plough to make surrows, or will he make plain the clots of the Vallies? Likewise in the prophesie of Esa. the 34 chap, and in many other places of Scripture, whereby God himfelf must needs be traduced, if there be no

Unicorn in the world.

Befides the Arabians, as And Bellin, writeth, call this beaft Alcherceden, and fay that it hath one horn in the fore-head which is good against poylons. The Grecians call it Montherer, from whence Pliny and all the ancient Grammarians do call it Monoceres, yet the divines both elder and later do name it by a more learned proper Latine word Unicernis. The Italians, Alicorne, Unicerne, Licorne, Leocorno; the French, Licorno; the Spaniards, Unicorno; the Germans, Einborne; and the linim, Gednorozecz: And thus much for the name. All our European Authors which write of beals, do make of the Unicorn divers kindes, especially Pliny, Ludwicus Romanus, Panlus Venetus, Nicholam Venetus, Eneas Sylvius, Albertus Magnus, out of whose words we must gather the best description that we can of the Unicorn. The Arcean Indians (faith Pliny) do hunt a certain wilde best wife is very curft, untamable, having one horn, which in the head resembleth a Hart, in the feet an Bkphant, in the tail a Boar, and in the residue of the body a Horse; the horn he faith, is about two cubits long, and the voice like the lowing of an Ox, somewhat more shrill, and they deny that this bealt is ever taken alive. Elianus writeth hereof in this manner, there are (faith he) dertain Mountains in the midit of India, unto the which the passage is very difficult, whereare abundance of wilde beafts, and among other Unicorns, which the Indians call Cartazonens, who in their tipe age are as big as a Horle, and their mane and hairs are yellow, excelling in the celerity of their feet and bodies, having feet cloven like an Elephants, the tail of a Boar, and one black horn growing out betwixt their eye-brows, not smooth, but rough all over with wrinchles, and the same groweth to a most sharp point, these things (faith Elianus) by comparing of whose words with Play, it is apparent they describe in these words but one and the same beast, and so also doth Phylos whereby I gather, that it is no other beaft then the wilde Ass, or at the least the wilde Ass cometh nearest to the Unicorn of all others, for they agree in these things, first, in that both of them have one horn in the middle of the fore-head; secondly, in that both of them are bred in India; thirdly, in that they are both about the bigness of a Horse; fourthly, in their celerity and solitary life; fifthly and lastly, in their exceeding strength and untamable natures; but herein they differ both in their feet and colours, for the feet of the wilde Affes are whole and not cloven like the Unicorns, and their colour white in their body, and purple on their head; and Elianus faith, that the hora all differeth in colour from the Unicorns, for the middle of it is only black, the root of it white, and the top of it purple, which Bellenim doth interpret, that the superficies or upper face of the born is all purple, the inner part white, and the inward part or middle black; but of this Indian wild.

As we have spoken already, and therefore I will adde nothing in this place but the words of Phillipse in the belief. first w in the life of Apollonia, who writeth in this manner;

The kindes of

Countries of Unicorns.

There are many wilde Affes which are taken in the Fens, near the River Hiphafis, in whole forehead there is one horn, wherewith they fight like Buls, and the Indians of that horn make pots, affirming that whofoever drinketh in one of those pors, shall never take disease that day, and if they be wounded, shall feel no pain, or safely pass through the fire without burning, nor yet be poysbred in their drink, and therefore firch cups are only in the possession of their Kings, neither is it lawful for any man except the King, to hunt that Beaft, and therefore they fay that spotonia looked upon one of those Beasts, and considered his nature with singular admiration.

Now there was one Dam's in his company, who asked him whether he did believe that the vulgar report of the Unicorns horns were true or no, Apollonia made this answer: Adhibeo si bnjus regini immortalen regem esse intellekero, qui enim mihi aut altert talquam poculum ita salubre potest dare,
name verisimile est ipsum qualidie illo uti, & ek eo corna frequente vel ad trapulam usq; bibere, nemo caim ut puto illum calumniabitur qui in tali poculo ctiam inebitetur. That is to lay, I would believe that report, if I found in this Countrey a King that were immortal and could never dye, for if a man would give me fuch a cup, or any other man, do not you think that I would believe he drunk in the ame cup? and who would blame a man if he drunk in fuch a cup till he were drunk? for it were lawful to use that horn unto surfeiting : whereby we may gather the minde of that wife man concerning the Asses horn, and the Unicorns; namely, that they may give one some ease against accicidental difeafes, although they cannot prolong a mans life the space of one day: these things said he. There be Beasts (faith Ariffule) as the Oryx and Indian As, which are armed with one horn, and the cloven footed Oryx is no other than the whole footed As, for in the middle of their forehead they have one horn, by which both fides of their head are armed, Cum medium pariter commune urig; extreme fit, Because the middle is equally distant from both the extremes; and the hoof of this Beaft may well be faid to be cloven and whole, because the horn is of the substance of the hoof. and the hoof of the substance of the horn, and therefore the horn is whole, and the hoof cloven; for the cleaving either of the horn or of the hoof cometh through the defect of nature, and therefore God hath given to Horses and Asses whole hooss, because there is greatest use of their legs, but unto Unicorns a whole and entire horn, that as the ease of men is procured by the helps of Horses, so the health of them is produced by the horn of the Unicorn. These things The use of a (aith Arisate.) And Strabe also writeth, that there are Horses in India, which have Harts heads, Unicorns born. with one horn; of which horn their Princes make cups, out of which they drink their drink against poylon, and therefore by this which hath been laid it appeareth unto me, that either the liden Afsis a Unicorn, or differeth from it only in colour; and the objection of the hoofs is answered by Aristotle. Unto this discourse I will adde the travails of Ludovicus Reman, wherein he faw two Unicorns at Mecha in Arabia, where Mahomers Temple and Sepulcher is. There are preferved (faith he) wirling the walls and Cloysters of that Temple two Unicorns, which by way of miracle they bring forth to the people, and truly not without cause, for the fight is worthy ad-

Now their description is on this fort: One of them and the elder was about the stature of a Colt of two years and a halfold, having a horn growing out of his fore-head of two cubits length, and theother was much less, for it was but a year old, and like a Colt of that age, whose horn was some four spans longs or thereabouts. The colour of them was like a Weaseled coloured Horse, the head ike the head of a Hart, the neck not long, and the mane growing all on one fide. The legs flender and lean, like the legs of a Hinde, the hoofs of the fore-feet were cloven like a Goats feet, and the hinder-legsare all hairy and thaggy with the outfide; the Beafts although they were wilde, we by Artor superfittion; they seemed to be tempered with no great wildeness; it was faid that the King of Albippia, did fend them to the Sultan of Mecha; with whom he is constrained to obferve perpetual amity. Now these Unicorns are of another kinde, then the Unicorns of Pling and Alianus, because their Unicorn hath a whole hoof, and this cloven, but this objection was answered before: and although Pliny and Ariffolle do acknowledge no other Unicorn then the Oryx, whole horn is black, as hard as Iron, and sharp at the point, yet it is clear that there is another Unicorn be-

Now Paulus Venetus faith, that in the Kingdom of Bafman, which is subject to the great Cham, that there are Unicorns somewhat lesser then Elephants, having hair like Oxen, heads like Boars, feet he Blephants, one horn in the middle of their fore-heads, and a marp thorny tongue, wherewith they destroy both man and beast; and besides he addeth, that they muddle in the dirt like Swine. Now if it were not for the horn in the middle of the fore-head, I would take this Beaft for a Rhinocerot, but because the horn of the Rhinocerot groweth out of the nose, I deem this to be a second kinds of Unicorn; for there is no man that shall read this flory, but will think that the learned Author had reason to differn betwixt the eyes and the fore-head, and therefore there can be no exception taken

to my observation.

Niclam Venetue an Barl faith, that in Mafinum or Serica, that is, the Mountains betwirt India and Caba, (as Anem Sylvine writeth) there is a certain Beaft having a Swines head; an Over tail, the body of an Blephant (whom it doth not only equal in flavore, but also it liveth in continual variance with them) and one horn in the fore head: now this if the Reader shall think it different from the former, I do make the third kinde of the Unicorn; and I trust that there is no wife man that will be offended at it: for as we have shewed already in many stories, that fundry Beasts have not only their divisions, but sub-divisions, into sub-alternal kindes, as many Dogs, many Deer,

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many Horses, many Mice, many Panthers, and such like, why should there not also be many Marimany Horfes, many Mice, many Pantiners, and happy his the fire they me better reason, (which come ? And if the Reader be not pleased with this, let him either flew me better reason, (which t know he shall never be able to do) or else be filent, lest the uttering of his dislike, bewray envy and

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O her ditcourles of the boots.

Philes.

norance. Now although the parts of the Unicorn be in some measure described, and also their Countries. namelle India and Ethiopia, yet for as much as all is not faid as may be faid. I will add the refidue in name to And first of all there are two Kingdoms in India, one called Niem, and the other Lamthis place: And mile of are flored with Unicorns: And Aloftus Cadamuffus in his fifty Chapter of the Name found the Condition of t his Book of Navigation, writeth that there is a certain Region of the New-found World, wherein his Book of Navigation, writering the Baft, and South, under the Equinoctial there is a living are found live Unicorns; and toward the Baft, and South, under the Equinoctial there is a living are found live unicoting; and his crooked, and not great) having the head of a Dragon, and a creature (with one norn winell and and firetched out like a Serpents, the refidue of his body like to beard upon his chin, his neck long, and firetched out like a Serpents, the refidue of his body like to beard upon niscuin, his feet, colour, and mouth are like a Lions: and this alfo (if not a fable or a Harts, faving that his feet, colour, and mouth are like a Lions: and this alfo (if not a fable or a Harts, laving that his leet, fourth kinde of Unicorn; and concerning the horns of Unicorns, rather a Monster) may be a fourth kinde of Unicorns. rather a Montter) may be a louist, which is to relate the true history of them, as it is found in now we must person the start proming out of the fore-head betwixt. the eye-lids is neither light for hollow, nor yet smooth like other horns, but hard as Iron, rough as any file, revolved into nor nonow, nor yet mooth may dart, ftraight and not crooked, and every where black except at

e point. There are two of these at Venico in the Treasury of S. Marks Church, as Brasavolus weiteth, one at Argentarat, which is wreathed about with divers Spires. There are also two in the Treasury of at Argentaria, which is western as long as a man in his stature. In the year 1520, there was found the horn of a Unicorn in the River Arrila, near Bruga in Helvetia, the upper face or outfide whereof was a dark yellow, it was two cubits in length, but had upon it no plights or wreathings. It was very odoriferous (especially when any part of it was set on site) so that it smelled like musk: assoon as it was found, it was carryed to a Nunnery called Gampurejus, but afterwards by the Governor of Helvetta it was recovered back again, because it was found within his territory. Now the vertues of this horn are already recited before, and yet I will for the better justifying of that which I have said concerning the Unicorns horn, add the testimony of our learned men which did write thereof to Gefner, whole letters according as I finde them recorded in his work, fo I have here insetted and translated word for word. And first of all the answer of Nicholas Gerbelius unto his Epistle, concerning the Unicorns horn at Argentum, is this which followeth, for, faith he, The horn which those Noblemen have in the fecrets of the great Temple, I have often feen and handled with my hands; It is of the length of a tall man, it lo be that you shall thereunto add the point thereof : for there was a certain wil disposed person amongs them, who had learned (I know not of whom) that the point or 190 of the fame horn would be a present remedy both against all poyson, and also against the Plague or Pestilence : Wherefore that facrilegious thref plucked off the higher part or top from the refidue, being in length three or four fingers.

For which wicked offence, both he himfelf was cast out of that company, and not any everafterwards of that family might be received into this fociety by an Ordinance gravely and maturely ratified. This pulling off the top brought a notable deformity to that most splendant gift. The whole horn from that which Ricketh to the fore-head of this beaft, even unto the top of the horn is illogether firm or folid, not gaping with chops, chinks or creviles, with a little greater thickness then a tile is usually amongst us. For I have oftentimes comprehended almost, the whole hern in my right hand. From the root unto the point it is even as wax candles are rowled together most elegantly k-

vered and raised up in little lines.

The weight of this horn is of fo great a massiness, that a man would hardly believe it, and it bath been often wondred at that a beast of so little a stature could bear so heavy and weighty a burden. I could never finell any sweetness at all therein. The colour thereof is like unto old Ivory, in the midst betwixt white and yellow. But you shall never have a better pattern of this, then where it is fold in little pieces or fragments by the Oylmen. For the colour of our horn is life unto them But by whom this was given unto that same Temple I am altogether ignorant.

Gerbellius. A fecond Hifory of a Unio corns born.

Another certain friend of mine, being a man worthy to be believed, declared unto me, that he faw at Paris with the Chancellor, being Lord of Praise, a piece of a Unicorns horn, to the quantity of a cubit, wreathed in tops or spires, about the thickness of an indifferent staffe (the compals there. of extending to the quantity of fix fingers) being within and without of a muddy colour, with a for lid lubstance, the fragments whereof would boil in the Wine, although they were never burned, having very little or no smell at all therein.

When Joannes Ferrerius of Piemont had read these things, he wrote unto me, that in the Temph of Dennia, near unto Paris, there was a Unicorns horn fix foot long, wherein all those things which are written by Gerbelim in our Chronicles were verified, both the weight and the colour: but that in bigness it exceeded the horn at the City of Assentante, being also hollow almost a foot from that part which sticketh unto the fore-head of the Beast, this he saw himself in the Temple of S. Per that part which sticketh unto the fore-head of the Beast, this he saw himself in the Temple of S. Per that part which sticketh unto the fore-head of the Beast, this he saw himself in the Temple of S. Per that part which sticketh unto the fore-head of the Beast, this he saw himself in the Temple of S. Per that part which sticketh unto the fore-head of the Beast and the saw himself in the Temple of S. Per that part which sticketh unto the fore-head of the Beast and the saw himself in the Temple of S. Per that part which sticketh unto the saw himself in the Temple of S. Per that part which sticketh unto the saw himself in the Temple of S. Per that part which sticketh unto the saw himself in the Temple of S. Per that part which sticketh unto the saw himself in the Temple of S. Per that part which sticketh unto the saw himself in the saw himself in the Temple of S. Per that part which sticketh unto the saw himself in the s A third Histonia, and handled the horn with his hands as long as he would. I hear that in the former year ty of a Unicorns horn.

(which was from the year of our Lord 1553.) when Vercella was overthrown by the French, there was horned to the hought from the transfer of was brought from that treasure unto the King of France, a very great Unicorns horn, the

price whereof was valued at fourscore thousand Duckets. Paulus Poeius describeth an Unicorn in this manner; That he is a Beaft, in shape much like a young Horse, of a dutty colour, with a Another dein this manner; trush and a fore-head armed with a horn of the quantity of two cubits, being feripion of maned neck, a hairy beard, and a fore-head armed with a horn of the quantity of two cubits, being feripion of the discounties and trush and trush or forces, which is reported by the smoothness and trush whiteness there. feparated with pale tops or spires, which is reported by the smoothness and Ivory whiteness thereof, to have the wonderful power of diffolving and speedy expelling of all venom or poylon whatfoever.

For his horn being put into the water, driveth away the poyfon, that he may drink without harm, if any venomous Beaft shall drink therein before him. This cannot be taken from the Beaft being alive, foralmuch as he cannot possibly be taken by any deceit : yet it is usually seen that the horn is found in the Deferts, as it happeneth in Harts, who cast off their old horn through the inconveniences of old age, which they leave unto the Hunters, Nature renewing another unto

The horn of this Beast being put upon the Table of Kings, and set amongst their junkets and hankets, doth bewray the venom if there be any such therein, by a certain sweat which cometh over it. Concerning these horns, there were two seen, which were two cubits in length, of the thickness of a mans arm, the first at Venice, which the Senate afterwards sent for a gift unto Sofines, the Tarkift Emperour: the other being almost of the same quantity, and placed in a silver pillar, with a short of cutted point, which Clement the Pope or Bishop of Rome, being come unto Maffelt, brought unto Francis the King for an excellent gift, Furthermore concerning the vertue of fuch a gift, I will not speak more of this Beast, then that which divulged same doth perswade the

Peris Bellonius writeth, that he knew the tooth of some certain Beast in time past, fold for the Of adulterated horn of a Unicorn, (what Beaft may be fignified by this speech I know not, neither any of the Unicorns French men which do live amongst us) and so a small piece of the same being adulterated, fold some-borns. times for 300. Duckets. But if the horn shall be true and not counterfeit, it doth notwithstanding feem to be of that creature which the Ancients called by the name of a Unicorn, especially Alianu, who only aftribeth to the same this wonderful force against poylon and most grievous dileases . for he maketh not this horn white, as ours doth feem, but outwardly red, inwardly white, and in the

midt orfecretest part only black.

But it cannot be denyed, that this our Unicorns horn was taken from some living wilde Beast. For there are found in Europe, to the number of twenty of these horns pure, and so many broken two of the which are thown in the treasury of Saint Marks Church at Venice, (I heard that the other was offate fent unto the Emperor of the Turks for a gift by the Venetions) both of them: about the length of fix cubits: the one part which is lowest being thicker, and the other thinner, that which is theker, exceedeth not the thickness of three inches just, which is also attributed unto the horn of the Indian Als, but the other notes of the fame are wanting.

I doalfo know, that which the King of England possesseth to be wreathed in spires, even as that accounted in the Church of S. Dennu, then which they suppose none greater in the world, and I never swany thing in any creatures more worthy praise then this horn. The substance is made by nature, not Art, wherein all the marks are found which the true horn requireth. And for somuch as it is fomewhat hollow (about the measure of a foot which goeth out of the head, and the bone growing from the same is comprehended) I conjecture that it never falleth, as neither the horns of a Muske cat, a wilde Goat, and an Ibex do ; but the horns of these beafts do yearly fall off, namely, the Buck, the Hart, Field-goat, and Camelopardal. It is of fo great a length, that the tallest man can scarsely touch the top thereof, for it doth fully equal feven great feet. It weigheth thirteen pounds with their affize, being only weighed by the guess of the hand, it seemeth much heavier. The figure doth plainly signific a wax candle, (being folded and wreathed within it self) being far more thicker from one part, and making it felf by little and little less towards the point, the thickest part thereof cannot be thut within ones hand, it is the compass of five fingers, by the circumference, if it be measured with a thread, it is three fingers and a span.

That part which is next unto the head hath no sharpness, the other are of a polished smoothness. The splents of the spire are smooth and not deep, being for the most part like unto the wreathing turnings of Snails, or the revolutions or windings of Wood-bine about any Wood. But they proend from the right hand toward the left, from the beginning of the horn, even unto the very end. The colour is not altogether white, being a long time fomewhat obscured. But by the weight it is an easie thing to conjecture, that this Beast which can bear so great burden in his head,

in the quantity of his body can be little less then a great Ox. There are found oftentimes in Polonia certain horns which fome men guess to be of the Unicorns, Of the Uniby a double argument. First, because they are found several, never by twains which as yet is heard, corns hours although sometimes they may be found with the skull and bones of the rest of the body: furthernia. more, because their strength or vertue is approved against great and most grievous diseases: concerning which thing Antenius Schnebergerus, a Physitian of great learning amongst the Sarmatians, and an excellent observer of nature, writ unto me some five year past, to see some of these horns, having seement observer of nature, writ unto me some five year past, to see some of these horns, having seement observer of nature. ving fent them by the labour of my very good friend Joachinnus Rhaticus, a most excellent Physician in Sarmalia, and incomparable in the Mathematick Arts in this age.

The first of these horns (saith he) I saw being of the length of my sadom, with a duskish or darkish colour : the point thereof being exceeding sharp and smooth. The compass about

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the root of the horn did exceed fix fpans. The outfide was plain, with no turnings of fpires; the the root of the norn and exceeding plans. The colour exceeding white within; which if it be fubfiance easie to be crumed, the higure crooked, the colour exceeding white within; which if it be fubitance eatie to be crumeu, entengure croncel. Eight fuch divitions were joyned to the lime drunk in Wine, doth draw over it felf a dark colour. Eight fuch divitions were joyned to the lime. as you shall fee in the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend, but that part is not of the horn, but either the greater part which I fend trance of the palar, or fome other things as I conjecture.

ance or one paint, or lone other than a foot, in a folitary and high place, as he. Inis norn was found under the River ranneth) by Countrey-men that were digging to lay the tween two mis, through which a Arte with an Ax, and fevered into very small pieces. thandation of a house. But the norn was minten with an Ax, and revered into very mail pieces; that noble and excellent man Jodines Frikajk (in whose field the horn was found, being diffair than that noble and excellent man Jodines Frikajk (in whose field the horn was found, being diffair thom Oracovia two miles) by 41 diligence he tould, left that the finall pieces thould be call about the foot to the top it was took deliberate need, that they should be taken out of the earth. From the root to the top it was took deliberate field, the control of the contr all round and smooth, but touching it with ones tongue, it cleaveth fast unto it, the tooth was in the all round and imooth, but touching in the apper or outward part bony or hollow within, white

in the middle, and toward the end formewhat reddiffimathe middle, and toward the Beaft, as by the greatness of his bones might early be perceived be. and there was round and the Bears, a tris most certain that it was a four-footed Beart, by the bone ing bigger in quantity then a Horfe. It is most certain that it was a four-footed Beart, by the bone of the shoulders, thighs and ribs. But if this horn were the tooth of an Elephant, as some to sup. of the mountain, tinguismouth of which I have heard) were never found together. But thereh or rather horns of Elephants are intither to crooked that they might come almost to half a sich or rather norms of the firength of this horn a penny weight thereof being put in Wine or water of Bo. rage, healeth old Fevers, as also tertian or quartern Agues of three years continuance, and with many diseases in mens bodies, as asswaging the pain of the belly, and making of those to vomit, who can by no means ease their stomacts. Hitherto shall suffice to have spoken concerning one of who can by no means care that tomach was like unto this, but less pure, for the tolour was owned those four horns which I saw. The other was like unto this, but less pure, for the tolour was owned by most black, inwardly most white being found in the River The third, and fourth most had fo that a man would think it were by the couching thereof from of iron, being folid even who the point, for I have not feen them wholly, but the part of one, to the length of a cubit; of the other, to the length of half a cubit, with a dark colour, being almost of the same thickness as the two former : But forasmuch as the two former have no rifts or chinks in them, these have by their longi-

mer: Dut foramuch as the two former have no fines of chinas in them, there have by their longitude, being like herbs bending of wreathing in their stalks.

There was another found in a certain field, so much appearing out of the earth, that the rule or Countrey sort did think it to be some pile of stalks. Many also are cured and freed from hising or Countrey for thick think it to be some pile of stalks. There is no cured and freed from his freed to the charge with the charg are fofter, for as much as one of them will ly in the water for lo long a time, but the otherwider the earth being scarfe well hid. I afterwards faw a fifth like time the first, more of them being fraight or direct up, but also crooked, some almost with a half circle : Hitherto Schnebnight, who aifb addeth this: That there are more of there to be found in Polonia, and therefore for the most

part to be contemned. .

There are moreover found in Helvetia forme of thefe horns: one in the River Aidlagaing the Town of Bruge, the other in the last year, in the River of Birle, but it was broken, even as the third with that fathous Earl of the Combrians, William Warner in a Tower near unto the City Rangin, who gave unto Gefrer a good piece thereof, who found another piece as he was a filling at Brid in the River. And it is no great marvail that they are found there, where through length of time ties, are

broken into small pieces, and carryed by the force of the waters into divers places.

But it is most diligently to be observed, whether they are found in the earth, as also to be known whether that great horn be of this beaft, which hangs alone in the great Temple at Argenium, by the pillar, for it hath hanged there many years before, as now it appeareth, for that doth plainly feem the fame magnitude, thickness, and figure which Schnebergerw hath described in his own horn, that we have allowed before for wilde Oxen. The Ancients have attributed fingular horse to the Unicorn, whom some have cald by other names as it is said : and furthermore to the Oryx (a wide Beatt unknown in our age except I be deceived) which Ariffelle and Pliny call a Unicorn, Edans a Quadrucorn. Oppianus doth not express it, but the seemeth to make it a two horned Beath. Simon Sethis doth also write, that the Musk-cat or Goot which bringeth forth Musk, hath one horn Certain later writers (as Scaliger reporteth) fay, that there is a certain Ox in Ethiopia which hath one born coming out in the midst of his fore-head, greater then the length of a foot, bending up wards, the point being wreathed overthwart, and they have red hair, whereby we gather that the horn of all Unicorns is not pure. But the reason why these horns are more found in Public, then in any other place, I cannot well guess, whether from thence we shall suspect them to be of certain Wries, which at this day abide in the Woods of Sarmatia; in times past, there were maky more, which have lived both in greater and larger Woods, neither were they killed with fo often hunting. fome whereof it is most like have come to great age, as appeareth by their great and stately hors, which things we leave to be considered of others. I suppose that the Apothecaries never have the true horn of a Unicorn, but that fome do fell a kinde of false adulterated Horn, other the fragments of this great and unknown horn, of which we have spoken, and not only of the horn, but allo of the horn, but all of the horn, b bones of the head; some of which are so affected by longinguity of time, that you may take a thirtfold substance in them, although it be broken by a certain distance, one being for the most part with and hale shooth much be broken by a certain distance, one being for the most part with and hale shooth much be broken by a certain distance, one being for the most part with and hale shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance, one being for the most part with the shooth much be broken by a certain distance. tifh and pale, the other whiter and fofter, the third ftony and most white. I heu

I hear that in the new Islands there was a horn bought in the name of a Unicorns horn, being much praifed for expelling of poyson: which what it is I have not as yet examined, but it is to be inquired, whether it be Rhinocerots or not, for both the ancient and late Writers do mingle this with the Unicorn. I do verily conjecture that the same strength is pertinent to both the

Of the Unicorn.

And thus much shall suffice concerning the true Unicorns horn, and the Vertues arising therefrom. In this place now we will proceed to the refidue of the history, referving other uses of this

horn to the proper medicines.

These beasts are very swift, and their legs have no Articles. They keep for the most part in the The natural Deferts, and live folitary in the tops of the Mountains. There was nothing more horrible then the properties of voice or braying of it, for the voyce is strained above measure. It fighteth both with the mouth and with the heels, with the mouth biting like a Lion, and with the heels kicking like a Horse. It is beaft of an untamable nature, and therefore the Lord himself in Job saith, that he cannot be tyed with any halter, nor yet accustomed to any cratch or stable. He feareth not Iron nor any Iron infrument, (as Isidorus writeth) and that which is most strange of all other, it fighteth with his own kinde, yea even with the females unto death, except when it burneth in lust for procreation ; but unto stranger-beasts, with whom he hath no affinity in nature, he is more sociable and familiar, delighting in their company when they come willingly unto him, never rifing against them, but proud Philes. of their dependence and retinue, keepeth with them all quarters of league and truce, but with his Elianus. female, when once his flesh is tickled with lust, he groweth tame, gregal and loving, and so continueth till she is filled and great with young, and then returneth to his former hostility. He is an enemy to the Lions, wherefore assoon as ever a Lion seeth a Unicorn, he runneth to a tree for succour, that so when the Unicorn maketh force at him, he may not only avoid his horn, but also defroy him; for the Unicorn in the swiftness of his course runneth against the tree, wherein his sharp horn flicketh fast, then when the Lion feeth the Unicorn fastned by the horn, without all danger he falleth upon him and killeth him. These things are reported by the King of Elbiopia, in an Hebrer Epistle unto the Bishop of Rome.

It is faid that Unicorns above all other creatures, do reverence Virgins and young Maids, and The taking of at many times at the fight of them they grow tame, and come and fleen helide them, for there that many times at the fight of them they grow tame, and come and fleep befide them, for there is in their nature a certain favour, wherewithal the Unicorns are allured and delighted : for which occasion the Indian and Æibiopian Hunters use this stratagem to take the beast. They take a goodly Albertus. frong and beautiful young man, whom they dress in the apparel of a woman, besetting him with Alunness.

divers odoriferous flowers and spices.

The man to adorned, they fet in the Mountains or Woods where the Unicorn hunteth, fo as the windemay carry the favour to the beast, and in the mean season the other Hunters hide themselves : the Unicorn deceived with the outward shape of a woman and sweet smells, cometh unto the young man without fear, and so suffereth his head to be covered and wrapped within his large sleeves, never stirring but lying still and asleep, as in his most acceptable repose. Then when the Hunters by the fign of the young man perceive him fast and secure, they come upon him, and by force out off his horn, and fend him away alive: but concerning this opinion we have no elder authority then Tzetzes, who did not live above five hundred years ago, and therefore I leave the Reader to the freedom of his own judgement, to believe or refuse this relation; neither was it fit that I should omit it, seeing that all Writers since the time of Tzeizes, do most constantly be-

It is faid by Ælianus and Albertus, that except they be taken before they be two years old they will never be tamed; and that the Thracians do yearly take some of their Colts, and bring them to their King, which he keepeth for combat, and to fight with one another: for when they are old, they differ nothing at all from the most barbarous, bloudy, and ravenous basts. Their fiesh is not good for meat, but is bitter and unnourishable: And thus much shall suffice for the natural story of the Unicorn; now followeth the medicinal.

The Medicines arifing from the Unicorn.

Concerning the horns of the Unicorn, I have sufficiently already written, as the Antients have delivered in their remedies: but in this place I will handle the remedies which late Writers have attributed thereunto, as also our own observations of the same. I remember that in times past, I saw a piece of this horn of the weight of nine Inches, with a certain Merchant in the market, being black and plain, and not wreathed in circles or turnings, but at that time I did not so much observer it. Now amongst our Apothecaries I do not not only finde small or little frag-ments out of which there issued (as they say) some certain marrow, which are rounder, whiter,

But both the same colour, as also the substance being put too much, and eaten, if it be easily crummed, and not stuft as other horns, doth signifie the same not to be good or perfect, but counterfeited and corrupted : as perhaps the hord of some other beast burnt in the fire, some ceruin sweet odors being thereunts added, and also imbrued in some delicious or aromatical persume; peradventure alfo Bay by this means, first burned, and afterward quenched or put out with certain weet smelling liquors. There is great care to be had, that it butaken new, and while it smelleth



fweet, not either abolished by age, nor the vertue thereof diminished by often or frequent cups.

For rich men do usually cast little pieces of this horn in their drinking cups, either for the prevent-For rich men do ulushy can little pieces of this are also some which inclose it in gold or fiver, and ing or curing of some certain disease. There are also some which inclose it in gold or fiver, and ing or curing or tome certain uncare. Another could remain many years, notwithstanding the continual foaking in Wine.

ntinual loaking in vyine.

But that which is fo used and drunk in Wine doth bring upon it a certain dark or obscure colour. the whiteness which before remained upon the same being quite lost, expelled and utterly abolished Most men for the remedies arising from the same, command to use the horn simply by it self: Most men for the remedies arising from the cast in Wine doth boil, which some men either through Others preser the marrow therein. It being cast in Wine doth boil, which some men either through ignorance or deceit, impute to be a fign of the true horn, when as contrarily any other horns being burnt, do in water or wine cause bubbles to arise. There are some wicked persons which do make a mingle mangle thereof, as I faw amongst the Venetians, (being as I hear fay, compounded with lime and sope) or peradventure with earth or some stone: (which things are wont to make bubbles

arise) and afterward sell it for the Unicorns horn.

wherefore it shall be more safe to buy it out of the whole horn if it may be done, or of greater crums, and which may well describe the figure of a horn; then small fragments where you may receive less deceit. A certain Apothecary which was at Novemberg, in a stately mart Town amongst ceive leis deceit. A ceitain Apolitically in the Gymans, declared the way unto me how to deface the colour of an adulterated Unicorn horn, the Gymans, declared the way unto me how to deface the colour of an adulterated Unicorn horn, being made by fome with Ivory, either macerated or boiled with certain medicines (by Set-foil as I suppose, and other things) by which means having scraped it, I sound within the true substance to be Ivory. Antonius Brajavolus writeth, that all men for the most part do sell a certain stone for Unicorns horn: which truly I deny not to be done, who have no certainty therein my felf: notwithstanding also it may to come pass, that a very hard and solid horn, about the point of asword especially (which part is preserved to inferior, as also in Harts horns) to which either stones or iron may yeild, fuch as Authors attribute to the Rhinocerot. And other Unicorns may bear the shape of a stone before it fels. For if Orphess concerning Harts horns rightly doubted, whether the same or nones were of greatest strength: I think it more to be doubted in the kinde of Unicorns, for the horns of Harts are not only solid (as Aristotle supposed) but also the horns of Unicorns, as here

The horn of an Unicorn is at this day used, although age or longinquity of time hath quite abolished it from the nature of a horn. There are some which mingle the Rhinoceros with the Unicorn. for that which is named the Rhinoceros horn, is at this day in Physical use, of which notwithstanding the Authors have declared no effectual force. Some fay that the Unicorns horn doth sweet. having any poylon coming over it, which is false, it doth perhaps sometimes sweat, even as some folid, hard, and light substance, (as also stones and glass) some external vapour being about them,

but this doth nothing appertain to poylon.

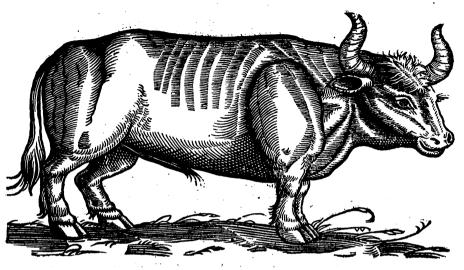
It is in like manner reported, that a kinde of stone called the Serpents tongue doth sweethaving poyson come over it. I have heard and read in a certain book written with ones hands, that the true horn of a Unicorn is to be proved in this manner. To give to two Pigeons poylon (red Arfack or Orpin) the one which drinketh a little of the true Unicorns horn will be healed, the other will die, I do leave this manner of trial unto rich men. For the price of that which is true, is reported at this day to be of no less value then gold. Some do sell the weight thereof for a floren, or eight pence: some for a crown, or twelve pence. But the marrow thereof is certainly of a greater price, then that which is of harder substance. Some likewise do sell a dram thereof, for two pence half penny, fo great is the diversity thereof. For experience of the Unicorns horns to know whether it be right or not : put filk upon a burning coal, and upon the filk the aforesaid horn, and if so be that it be true the filk will not be a whit confumed.

The horns of Unicorns especially that which is brought from new Islands, being beaten and drunk in water, doth wonderfully help against poyfon: as of late experience doth manifest unto us and, who having taken poy fon & beginning to swell was preserved by this remedy. I my self have heard of a man worthy to be believed, that having eaten a poyfoned cherry, and perceiving his belly to swell, he cured himself by the marrow of this horn being drunk in Wine, in very short space.

The same is also praised at this day for the curing of the Falling sickness, and affirmed by Ellanne who called this difease cursed. The ancient Writers did attribute the force of healing to cust made of this horn, Wine being drunk out of them: but because we cannot have cups, we drink the subflance of the horn, either by it felf or with other medicines. I happily fometime made this Sugar of the horn, as they call it, mingling with the same Amber, Ivory dust, leaves of gold; coral, & certain other things, the horn being included in filk, and beaten in the decoction of Raifins and Cinamon, I can them in water, the rest of the reason of healing in the mean time not being neglected. It is moreover commended of Physicians of our time against the pestilent seaver, as Alossus writtens against the bitings of ravenous Dogs, and the strokes or poysonsome stings of other creatures; and privately in rich mens homes against the belly or maw worms to conclude, it is given against all poyson whatsoever, as also against many most grievous diseases. The King of the Indian Unicorns horn, and being asked wherefore he did it, whether it were for the love of drunkenness made answer where her drinks drunkenness was both expelled for the love of drunkenness, made answer, that by that drink drunkenness was both expelked and refifted, and worfer things cured, meaning that it clean abolished all poylon whatform. The horn of a Unicorn, doth heal that detestable difease in men called S. Johns evill, otherwise the

Of the Ure-ox. curfed disease. The horn of an Unicorn being beaten and boiled in Wine, bath a wonderful effect in making the teeth white or clear, the mouth being well cleanfed therewith. And thus much shall fuffice for the medicines and vertues arifing from the Unicorn,

Of the URE-OX



This beaft is called by the Latines, Urus; by the Germans, Aurox, and Urox, and Groffe vefent; by The leveral the Lituanians, Thur; the Southians, Bubri; and these beatts were not known to the Grecians, names, (as Pliny writeth) of whom Seneca writeth in this manner;

> Tibi dant varia pellora Tigres, Tibi villoft terga Bisontes, Latifq; feri cornibus uri.

And Vigil also maketh mention of them in his Georgicks, writing of the culture or tilling of

Texenda supes estam & pecus omnie tenendum: Pracipue cum frons tenera, imprudenfe ; laborum, Cui super indignas byemes, folema; potentem,

Silveftres uri affidue, capreaq; fequaces

These wilde beasts or Ure-oxes are wilde Oxen, differing from all other kindes, already rehearsed in the flory of Oxen, Bugles, Bisons, or any other, although some have unskissully taken them for Bisons, and Sir Thomas Elios in his Dictionary, doth English True a Bugil, but beside him no body, that I know, and for this cause he is reprehended by other. Now although there be nothing in this best has adjusted to the control of the c beaft but ordinary, yet seeing it is a creature so well known, we have less reason to omit his shape and story, lest we should justly be condemned of negligence and carelesness.

In outward proportion of the body it differesh little from the Bull, It is very thick, and his back The several

somewhat bunched up, and his length from the head to the tail is short, no ways answerable to the Paris. proportion of his stature and sides: the horns (as some say) are but short, yet black, broad, and thick, his eyes red, a broad mouth, and a great broad head, his temples hairy, a beard upon his chin, but flort, and the colour thereof black, his other parts, as namely in the face, fides, legs, and tail,

These are in the wood Hercinia, in the Pyriney Mountains, and in Magovia, near Linguist Places of their These are in the wood Hercinia, in the Pyriney Mountains, and in Magovia, near Linguist Places of their They are call'd Uri of Orin, that is the Mountains, because their savage wildeness is so great, that abode: they seldom descend from those safeguards. They far excel Bulls, and other wilde Oxen, coming nearer to the quantity or stature of Elephants, then to the Bull. In resemblance a man would think them to be compounded of a Mule and a Hart, for their outward resemblance so seem, It is said they could never be sales by man although they were taken when they were It is faid they could never be taken by men, although they were taken when they were

. 141.

their breed.

young, yet they love other heards of Cattel, and will not forfake them eafily after they have once young, yet they love other nearus of Catter, and will stress they are deceived and killed, twenty, thirty, or forty at a time. Caligula Cafar brought of these alive to Rome, and did shew them in publick or forty at a time. Cangula occupies brought by were taken for wilde Bulls. Some affirm that there Countries of spectacle to the people, and at that time they were taken for wilde Bulls. Some affirm that there spectacle to the people, and at that they are so wilde, cruel, and untamable, as they fear or spare are of these in Prussa, and that they are so wilde, cruel, and untamable, as they fear or spare are of there in Frague, and when they are set upon and wounded by the Hunters in the Woods neither man nor beait; and when they are let upon and woulded by the runters in the Woods among the trees, feeling their hurts, and perceiving their bloud ifluing out of their body, they rage above measure; for having no means to take revenge upon the Hunter, by reason that he standard forme great tree, for very wrath and sury they kill themselves with their own head-standard formers. This said that their forcheads are so broad and large shown itandeth beninde ionie great tree. It is faid that their foreheads are fo broad and large, that two men may easily fit betwixt their horns. They are able to take up an armed man and his Horse, and to may earnly no Detwint their north, and the heads of these or such like beasts are to be seen publiquetotle him into the air like a Dull, and the sand Wormes, which are worth the observation, because in ly fixed up in common places at Menix and Wormes, which are worth the observation, because in all proportion they are twice so big as the vulgar Bull or Oxe.

The History of Four-footed Beasts.

Now although their large bodies and manes do also appertain to the Bisons, yet it is not unfitto attribute the same also to the Ure-oxe. For if it be in the pleasure of any man to make it also a attribute the lame and to the deny that this must be remembred, that both the body of this bealt is

much larger, and also the aspect not so grim or fierce as is the Bison.

There are many of these sound also in Angremannia, and the Confines of Lapponia, and other Northern parts of the world, where they are called by the Illyrian term Zubrones, and thefe are fo high as a tall man can hardly lay his hand upon the top of their backs, although he train himfelf

Very much.

And some of them are fifteen cubits in length, of whom, beside their admirable strength, their velocity and nimblenesse is also remarkable, for it is said of them, that when they empty their bellies, they can turn about to take their dung or excrement upon their horns before it fall to the ground, which they cast upon the Hunters or pursuers, Dogs or men, whereby they blinde and burn them. They which accustome or practife to kill and hunt these beasts, are greatly commended and rewarded when they have killed many of them, whereof they make proof, by bringing thehorns of them that they have killed into the common Market-place.

In ancient time before the invention of Iron weapons, they did take them in those Countreys in ditches, and great caves of the earth, whereunto the strongest and most active young mendid aoply themselves, having both Dogs and all other needfull instruments to take away the life of this beaft; and if it did not happen that he fastned his horns into some tree, then was all their labour loft, for they could never come neer to touch him, only when in his speedy swift fury among the woods, he ran his horns into the body of some Oaks or such like, whereby he was stayed, sforit is not fo easie to pull them forth as to fixe them, because they are rugged, crooked, and standupward) then he was overtaken and killed by some Hunter or other. And if at any time he met with a Hunter, it was fatall and deadly to the man, except he could avoid the beaft by getting unto

Sigismundus Baro, that honourable man writeth thus hereof, that in Malonia neer Lituatio, it is bred, and called Thur, and they are a kinde of wilde Oxen, not differing from the vulgar, (except as aforesaid) but in their colour, and a spotted strake or line which goeth all along their backs. And those Ure-oxen are kept as it were in Parks and Chases, having a peculiar designment by the King, and the inhabitants of certain Villages to keep and watch them. Sometimes when they meet with a common or vulgar tame Cow, they leap upon her, and fill her; but such a Calf liveth not long, but dyeth as if it were not perfect, and if it do chance to live, it never resembleth the sire, nor yet is admitted into their fociety and herd, but are refused for bastards and ignoble breed. And when he was Ambassador to Sigismundus the Emperour he received for a gift one of these killed, and bowelled, having the skin of the forehead cut off and taken away, whereat he wondred much but durst not ask the question or reason thereof, yet afterward he understood that there were girdles made of that part of the hide, whereby the women in that Countrey were perswaded that they should be made apt to conceive and bring forth children: and Bona the mother of Steffmander gave unto him two girdles for that purpose, whereof he said he bestowed one upon the Queen of of Romans, who did take the same at his hand very graciously and thankfully. And it is certain, that out of the hides of these beasts are made girdles, which are two fingers thick, and strong, and yet the hair upon them is fost and gentle like any Wooll.

The flesh of these beats is rank and heavy, and if it be eaten fresh it causeth looseness, but if it be falted a day or two it is nothing inferiour to Beef, for fo the humidity is taken away. With the horns are made drinking Cups, and for that purpose the richer fort of people do edge or lip them over with silver and gold: they hold or contain as much as two ordinary Pitchers of water. Other the people do edge of the people take off the points and fasten them to spears, being very sharp, and not easily blunted or broken, and other make of them cut into flices or panes the belt Lanthorns in the World. And thus made for the Ure-ox, unto whose History it is needfull for me to adde the fory of divers other wide

Oxen not vet described.

Strabo faith, that there are Oxen called Rhizes, among the Heferian Ethiopians, who in outwid proportion are much like the vulgar Bulls, but in other parts, as quantity, ftrength, and vigor, comparable to the Elephants.

Theuetus writerh, shat betwirt Florida and Palina, in the new found World, there are very many france thaped boatts, and among other a kinde of wilde Bull, whose horns are a foot long, but on his back he hach a tumout or bunch like a Camel, and is therefore called Bos Gamelits, his hair all over his body is very long, but especially under his chin, and this colour like a vellow Mule. and this beaft is a continual enemy son Horfe. Like unto thefe are the tame Southin Oxen, and fome other in Afte, willo carry packs upon the bunthes of their backs, and also bend their knees like Camels

Of the Lybian OX E. the Husters are thany times debeived in hunting them, and so do certainly chance or fall upon other wilde beatla sor! the same they raised, and he in the mean while doth hide himself in a place of brambles and briars, keeping himself there lafe, while other wilde beats doth appear like unto them, and fo do deterve the eyes of the Hunters : therefore if any man do begin to follow after sither of them, in will be but labour loft, for he is not able to comprehend or attain them with a Horse, except he may take them being wearied by longitude of time. But if any Hunters shall finde a young Calf, spare the life thereof, and shall not presently kill it, he shall reap a double profit by it : and first it doth bring profit to it self, and doth induce or lead his Dam into captivity. For after that the Hunter hath bound the Caif with a rope, fhe being inflamed by the love or affection which she beareth to her Calf, returneth back again unto it, coveting with an ardent desire to loosen and take away her Calf out of the bond or halter, therefore she thrusteth in her horn to look and take away not can out of the bond of natter, therefore the thankets in her north that the may too for the cord, and pluck her young one away, whereby the is kept fast bound with her Calf, her florid being intanged in the rope. Then cometh the Hunter and killeth her, and Elianus. Then for the liver, and also cutteth of her dugs or udder, and doth likewise plock off her skin, and leavesth her flesh for the Birds and wilde Brasts to feed upon. There is smoother hinde of Ox in and leavest nor ness for the Bires and wilde Beatte to reed upon. There is mother sinde of Ox in Libia, whole horns do bend downward, and for that caule they are fain to feed going backwards. Of the layings of Hepadotm and Elimin. I have fooken before. Philes doth write; that they are an lad oxen going backward, becaule the broadness of their horns doth cover their tye light, when at the same that them in no use to go forward, but is very commodious to go backward. There is an one which liveth in the Woods of Africk, which doth resemble a domestical Oxe, yet lesse in the unique of the desert. Their and the last found in the deserts, Leo African. orinthe Marches or limits of the deserts. Their flesh is also of a persect or absolute savour and tale, good for the nourishment of men.

Of the Indian wilde OXEN.

The horns of the Oxen of the Garamanions do grow downwards toward the earth, and there Pliny. forewhen they feed they bowithe hinder part of the neck, (as Solinus writeth) and as we have spoken before in the diversities of wilde Oxen. The Woods also in India are filled with wilde Oxen. In the Province of India where the Gymnin inhabit, are great multitudes of Oxen which live in the Forrests or Woods. In the Kingdoms which are upon the borders or confines of India, (in the Strabo, mid of the day) are many fair and great Oxen which live in the Woods. There are Mountains in Strabo. the inmost Regions of India, which are very hard to come unto, where they say live those beasts wilde, which are among us domesticall and tame, as Sheep, Goats, Oxen, and fo forth. The great King of India doth elect or choose a day every year for the runnings and combats of men, and also fightings of Beafts; who fetting their horns one against another, do fight irefully with admirable rage, untill they overcome their adversaries. They do also labour, and strive with all their nerves Elianus. and finewes, even as if they were Champions, or fought for fome great reward, or should get honour by their battell.

Wilde Bulls, tame Rams, Asses with one horn, Hyenaes, and lastly Elephants, as if they were capable of reason, they wound them among themselves, and the one doth oftentimes overcome and kill the other, and sometimes fall down together being both wounded. I have also recited beforein another place of the intreaty of Oxen, those Indian Oxen which are faid to be most swift in their joynts in running to and fro, when they are at combate, because there we had not diftinguished whether these were wilde Oxen or not : but it doth appear in this place, that they are wholly taken for wilde Oxen: and the thing it felf doth manifelt that domeffical! Oxen are not fo fwift nor

The Oxen in India have altogether whole hoofs, and also but one horn. Æthiopia also doth Pliny. breed Indian Oxen, that is to fay, Oxen that are like to those of India, for some have but one horn, and other some three. Solinus faith, that there are found in India some Oxen which have but one horn, and othersome which have three horns, with whole hoofs and not cloven. The Indian Ogen are faid to be as high as a Camel, and their horn four foot broad. Ptolemens doth report, that he aw a horn of an Indian Oxe which did hold in the breadth of it thirty gallons.

Use of their

Histories of

Oxen.

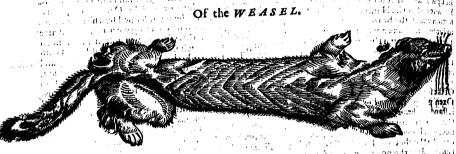
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Sant Harle & Some

Ariftotle.

There are also Oxen which are bred in India which in greatnesse are no bigger then a Buck, or Goat, they do run yoaked together very fwift, nor do end their race with leffe speed then the Goat, land Horses, and I did not take them to be Oxen living in the Woods; for our Rangistrand Oxen which live in the Woods, age the swiftest of all beasts in this kinde, and most apt to combats Oxen which here in the vy 0013, Bre the livingtone horn, and parely Oxen having one horn, and parely Oxen having three and runnings, and they may parely be called Oxen having one horn, and parely Oxen having three and runmings, and they may some sendinavia, but also in other Regions and Dominions of Afaits norns: nettuer are they round in oranamana, our and Solinus doth not rightly call those Indian we believe that Indian Oxen are of the fame kinde. Solinus doth not rightly call those Indian Oxen, which Elianus calleth Ethiopicos, as I have declared above in the flory of the Ethiopian Oxen, for their horns are moveable. Clefias doth write, that there are fprung up among the same beafts, that beaft which is called Mantichora: which is manifested by Aristotle in his History of Pourbeauts, that beaut which is cancel and others have not confidered this error. Among the Arecotans there are Oxen which live in the Woods, which do differ from those that are bred in the City, sas much as wilde Swine from tame. Their colour is black, bending a little downwards, and their much as wilde Swine from tame. horns broad and upright. There is a City in India called Arachous, taking the name from the Richards ver Arachotus, which doth flow out of Couldows, what those beafts are which do bend their horns ver Arangum, which ared in the flory of the Bifon; for as there may be spoken something concerning the difference of the Plants of the Woods, for also concerning the beafts that are bred in the City, and those that are bred in the Woods. males our Call former in San and the territories of I also from the singlest

The History of Four-footed Beasts.



"Here are divers kindes of Weasels, but in this place we do intreat of the least kinde, whose form and shape we have also here set down. It is likewise properly named of the Latines, Mustela, a Weasel, for so we were wont plainly to name those which were common and domesticall, and to adde names to those which are more seldome seen, or live in the Woods for difference

The word Chold in Levit. 11. is translated a Weasel of all Interpreters. The Rabbin do call them Chuldah, and commonly Mustela, as David Kimhi writeth. The Chaldeans do translate it Chulda, the Arabians Caldab, the Perfians Gurba, and Hieron. Muftela. Oach is an Hebrew word, whereupon it was once called Ochim, plurally in Ifai. 13. Babylon subvertetur, & implebunt donnt terum Ochim, Munsterus cercopithecor vertit. That is to say, Babylon shall be overthrawn, and their bouses shall be filled with Ochim, that is, Weafels, but Munfterm doth call them Munkeys. David Kimbi, and the Master of Thalmud, do call it Nemiab, that is, like to a Cat, but commonly they call it a Marin, or Firmy, and Furon. The Authors of the Concordances of the Hebrewes, do interpret Koph, Cirolithecum, or Cephum, and Cullab, that is to fay, Mustela, a Weasel, as the Jewes do think: The Challe hath translated a Martin Ochijn. Symmachus also hath left or forsaken the Hebrew word. Aquile doth translate it Typhones, that is, a Whirle-winde, Hieronymus doth translate it Draco, that is, 2

Road is truly interpreted to be a kinde of Lizard, or a Chamelion; in Leviticus II. We also read in Albertus, His, and Hyrzus, (two barbarous words) for a Weafel, which he himselfdoth nor understand: but I have discerned or taken this signification out of the words of Aiffale; for Albertus doth most unlearnedly expound Hircum a Hare, being deceived, because both the living beasts do oftentimes remove their young ones from one place to another in their mouths. Fally allo doth feem to be according to Aristotle, no other thing then Gele, that is to say, a Wessill. For Feyton (faith he) it hath wit like a Fox, that is to fay, in fetting upon Hens or Chickins, and the other shape and form of it is Katiz, that is to say, Idia, a Ferret. Namfitza also is even to this day called a Weasel among the Grecians. Ibanauge is also called a Weasel, Ibinuers is a little four-sooted beaft. Bellula also doth seem to signifie a Weasel, by a feigned word prodeeding from the French or Italians, which do call also Belettam, Balottampro Mustela, for a Weasel, but some of the later Greeian do about the first control of the later Greeian do about the second control of the later Greeian do about the later do abuse it, in terming it a Cat, as I have spoken before in the History of the Cat.

Theodorm Gaza in Ariftolle doth interpret it sometimes a Wealel, and other sometimes a Cat; neither can I sufficiently gather wherefore he doth so change it, seeing that the Grecians call Calism for a Cat Aeluron, and the Latines Felem. Some say, that Mustela for a Weasel hath been interpreted or declared of late dayes, being only led (it I be not deceived) with the affinity of the German word, for the Germans do call Mustela a Wifel. The Greeians do whilly take to this day Mustela for a Weafel, as I have read in the Oration of Suidas. A Weafel is called in Italy Donnels, or Ballottale, It is apparent by the words of Aviren, that Donnula, and otherwise Dannula is barbarously used pro Malles Scept. apparents of the which and Niphon do write Damula for a Weafel, by the which word, the later Writers do very obscurely understand Dama for a Weasel, which is of the kinde of Goats living in the Woods. Damma or Dammula is a small and weak beaft, (as Indorus writeth) speaking of those that are wilde, and will not come to hand. When it doth bring forth young, it doth presently de-your the Seconds or those that come after birth, before they touch the earth, and yet it is a prey Albertus. is felf to other Four-footed beafts. You may also feem to take a little Dear, or a kinde of young Gost, or a Wealel, for that kinde of beast which dorn deyour her Seconds; But we read that neither of these do it.

either of these do it.

The Lizard is said to devour her first litter which she littereth in her old age. We also call Domesticall Weafels, Foines. A Weafel is, called in France, Belotte; or Belotte, and Albalotte. Some as I do hear, which do inhabit about the Towns of Meta, do call them Baccal. Garolus Figult doth interpreta Weasel in French, Fovinum, or Marurellum, of which I have showed before that there is two kindes, and also that there are Weasel's living in the woods. In Spain also they are called Coma deia, The people of Rheita which speak Latine, do keep the Latine name. The Germanic do call them Wifel or Wifele. Georgius Agricola saith, that it is called a Weasel by reason of the noise that it maketh. Othersome dwelling in Helvetia, do call it Hermelin, and some do call it by a corrupt word Hamin, but those ought only to be named so which are altogether, white, and are found in Winter time. But here in England it is called a Weafell, and forme do write it Weffl, or Weafell : But the white Weafel is called Minever, by the graniposition of the letters of the French word, it is called Herminne, and among the Illerians, Kolczauna.

derminne, and among the Illyrians, Kolezaupa.
Some do think at this day, that the beaft whole shape and form we have given for a Weasel, is the Shrew-moule, but not rightly, for their only reason is, that the bitings of it doth poylon and harm almost in like manner. Albertm alfo doth write, that the Sea Wealel is called the field Shrew, which is utterly falle and untrue; For the Shrew is called among the Grecions; Mygale, male or female. They do now allo commonly call Johnsuman the Indian Moule, and other ome the fallow Deer: But Damilla, or Donila, is of the Italians and some later barbarous Writers, altogether called acommon Weafel, and not Ichneumon, which is a peculiar beaft to the Egyptiant.

Now the Yeafon of the Latine name Muflela, Carolus Figulus is of opinion, that it is derived of Mys Niphus. and Stelle, two Greek words, because it devoureth Mice, and both the Germann and the English de- The etymolorivetheir word Steal, or Steller, to rob or flich, from the Greek word Steller, fo that it is so called, gy of Wealele, because this Wealer is a still, and secret, stealing, and devouring beath. Calegin saith, that Mustela is quefilungier Mus: This bealt is also called by Ariforle, Habeninum, and it is faid, that it bunteth Moles

The Brithers hereof are, fearfull, in-creeper, and swift, and beside these I finde not any mate. The epithets, rill, or worthy to be rehearsed. Now concerning their outward proportion, it is as we have colour, and seemed the colour the colour, and seemed the colour the colour the colour than the colour the colour than the colour t here described, a long and thin body, but the colour thereof warteth , for some of them are brown, veral parts. and branded, some black, and some clean white, which we have shewed already to be the Ermyn: for in some places of Germany, Helvetia, and the dier, the Weafels in the Winter become all white. But for almuch as there are two kindes of Wealels, one vulgar and domesticall, living in houses and Cities, and the other wilde, living in the Woods and Mountains it we finder also that they differ in colour, neither of both being constant in the same; for the domesticall Westel is upon the back, and fide fandy, red, and fometime yellowish, and alwayes, white, on the thebas; yea, fometimes as Geor. Agricola writeth, they are all white, whereat no man ought to wonder feeing the Hares of Helwill do in the Winter time turn white : And of thele white Weslels or Empry there are abundance in the Northern parts of Europe, where their Summers are fhort, and their Winters long & And thefe white Weafels differ nothing from the common vulgar Weafels of other colours, except that their hair flick fafter to tileir backs; and icis observed, that in Russa the Noblethwomen are apparelled with thefe skins ? And there is a Wood in Scandinavia (called Lanzetucca) which is fourfcore mile long, wherein are abundance of white Weafels : And the Kings tents, among the Tartariant are faid to be covered all over with the skins of Lyons without, and the walks o be hoog with these faming or white Weafels within, and although the price of thefe skins be very deer among them (for fometimes fo many as are lifed in one Common will east, swo thousand Crowns) yet do the prople earnestly feek after them, accounting it no small honour, to wear to much wealth upon the banks.

Now the reason why these beats came to be called Armilial, is from Armilla a chain, because they didwent them in fringes about their garments like chains, and although that fome of the Alpine. Mice be all white, and likewife the Pontique Moule, yet there, must be a difference observed betwine these Weslels which are properly called Armyri, and those Mice which are properly called Armyri, and those Mice which are no called only by way of resemblance, as we have newed already in their forces. And of the Pontique Moule, I may adde thus much more, that they live in the Winter time in hollow trees, whether they become as white as snow all one and of Min white as fnow all over, except their tails, and are in quantity, like squirrels; but in the end of Mey they then formewhat ted, because that then they give themselves to copulation and generation of young ones, when they lay alide their whiteheare, and live many, dayes, to gether in carnali copul-

Silvaticus.

The History of Four footed Beasts.

lation, among the green and fresh herbs; leaving behinde them such rank and unsavoury smells. lation, among the green and trem . And it is faid, that every three year their skins through abunas are very outous to a good term of the exceeding commodity of Merchants, and Skinners in Norway, and Helfyngia.

Of the Lem-

There are certain little four-footed beafts called Lemmar, or Lemmus, which in tempessuous and rainy weather, do feem to fall down from the clouds, and it was never yet found, whether their beginning arole first from heaven or earth, but this is certain that as foon as ever they have fallen beginning arose next from neaves of earth, but and in their bowels have been found green herb, to the ground, fome of them have been opened, and in their bowels have been found green herb, and therefore I marvel why ever it should be believed that these beath are bred of some seculent and therefore I marver why ever it amount ask me from whence then have they their beginning, I answer matter in the clouds; but if any man ask me from whence then have they their beginning, I answer from the earth, even as Locusts and Catterpillers, who are said in holy Scripture to be carried to and fro with the windes, and so these beasts being destitute of naturall food in their places of general states of the catterpillers. and tro with the winder, and fo are carried into other france and neration, do advance themselves into the winde, and so are carried into other france and me neration, and advance they fall like Locusts upon every green thing, living untill they haved. known Countrys, where they tafte of new grown herbs, they perifh and die, by means, whereof vource and or peftilence and corruption, but the Armins or Armins do eat and devour

Now the Skins of these beatts are exceeding delicate having in them divers colours, and therefore the people fleathem off from their bodies, and fell them by thirty or forty in bundles, for gran price; but of these skins I have said enough, both here and elsewhere. The wilde Wealels differ not from the vulgar domesticall Weafel, their foreteeth are short and not long like a Moule, the facebroad, their genital part like a Foxes, their tail short, their legs and clawes short, strong and tharp; and it is reported by Strabo, that the Weafels of Mauritania are as big as Cats, but their meping and opening of their mouth much longer, and wider. There is an Island called Discourse, on the one fide whereof (as Pliny writeth) there are Wealels, and through the middle there is way over which they never paffe, and on the other fide there are not only not any, bred, but allo if they be brought into it, they die and perifh, and fo likewife it is reported of Bestia,

abode.

They make themselves caves and holes in the earth, rocks, and walls, wherein they lodge into the which they frame two passages or doors, one into the South, the other into the Nonh, (refembling herein, the Squirrels) that so they may be free from the winde, on which side soeris bloweth, sometimes they get into stacks of Hay and straw, and there they lodge, those Wessels which live neer houses sleep not much, for they have been seen abroad all the Winter time, not only the vulgar but the Armins: neither are they unthankfull unto the Countrey means whole houses they lodge, for they kill, ear, and devour all manner of Mice, Rate, and Moles, for because of their long, flender bodies, they are apt to creep into the holes of the earth, and narrow pallages, fetching their prey from those places whither Cats cannot come; therefore in Historia the Countrey men nourish them more then Cats, because they destroy more vermin then Cats. The harm they do is to Hens, Chickens, and Bgs, and yet some fay they eat the Egs and let the Has alone: they are likewise enemies to Geele, and devour their Egs; and Elianus writers, that they come unto dead men, they will pull out their eyes in fuch manner as they do Egs, and therefore such Carkases are to be watched against them. Amontas writeth, that the Shrew mouses conceived betwire a Mouse and a Weasel, which opinion is not only ridiculous, but impossible for how is it likely that a Moule will ingender with that beaft which lyeth in wait to deftroy ber! Itin alfo faid, that a Weafel fighteth with those Serpents that hunt after Mice, for no other cause, but to gain the prey from him.

ception.

There is nothing in this bealt more strange, then their conception and generation, for they do not engender nor couple in their hinder parts, like other four-spoted beasts, but at their mouth, and for this cause Aristin written, the Jenn were bring forth their young ones at their mouth, and for this cause Aristin written, the Jenn were forbidden to eat them, for this their action was an emblem of folly, and of foolith man, which can keep no fecrets, but utter all that they hear (thus faith he) But we that are Christians bow other reasons why the Jewes were forbid to eat them. The Egyptians make of it another fign for they say, that their copulation at the ear, and generation at the mouth, are embleme of spech which is first taught to the ear, and then uttered by the tongue; there he other again, that hold this to be a fable: And Pope Clement writeth, that they conceive at the mouth, and bring forth as the ear. Many fay, it is true of the Weafel of the Sea, but not of the Weafel of the estib, which is therefore called Gollbara, and this they would confirm by another table of Medica, whole bead after it was cut off, it is faid to bring forth Coryfor and Pigajin; forme do alledge for this, epidion, that the Coryfor and the this do conscious the thing to the coryfor and the this do conscious the coryfor and the thing to the coryform and t that the Crowes and the Ibu do conceive at their mouths : but this is certain, that they have plant of conception underneath their tails like other four-footed healts, and therefore how is should come to passe, that their young ones should come forth at their mouths, I cannot askiy leads. It may be that the opinion thereof first arose from the fight of some old one carrying her young her mouth, for the young ones are very small like Mice, and therefore it is likely that they re move them to and fro, as Cats do their young ones, forthey are in continual fear, left shay should be taken and destroyed by men, or by some other enemy beast.

The dung of Weafels doth fmell many times like musk, the reason wheneof, we have thewed you in another place, all of them in generall have a most rank and filthy, sayour. It is a ravening and destroying beast; and although the body of it be very small, yet is the wit and understanding of it

very great, for with fingular art and subtilty it compasseth his prey, whereupon there lyeth this history of Galanthis the maid of Alemena, as Perottus observeth ont of Ovid. When Alemena was in long travel and childe-birth, it is faid that the maid perceiving the was hindered by Lucina, craftily obtained not only the knowledge of the cause by Lucina, but also the remedy; whereupon she eafed her Lady, (like a true and faithfull fervant) of many pains. Lucina feeing that the was beguiled by Galantbia, and that her crafty wit had over-reached a Goddeffe, the turned her into a wesfell, for her punishment, that as she had sinned by revealing of the counsell of the Goddess, the should be punished to bring forthall her young ones at her mouth, as Weafels do; and for this occasion, the Domesticall Weafel like a Maid doth continually live in houses, and her colour vellowish like the hair of Galambia: thus say they of metamorphosing and transforming

Other some say, that when Alemena was in travail of Hercules, having indured long torments, the was delivered by the fight of a Weafel which came in her prefence, and therefore the Theban Greians do religiously worship a Weasel, for they say, that as it was nourisht by Hecate the Goddesse, so it did nourish Hercules; but herein they take Gale for Galanthis aforesaid, that is, a Weafel, for Alemenaes maid; And feeing we have begun to talk of transformations, I will adde another thing out of Stobens, not impertinent to this common place, for he writeth in the difpraise of women, that the diversity of their dispositions perswadeth him that some of them are derived from one beaft, and some from another: and namely those which come of Weasels, are amilerable, fullen, and forrowfull kinde of women, to whom nothing is pleafing, delightfull, oracceptable, but having no minde to the pleasure of Venus, loathing her husband, hurteth her neighbours, robbeth her felf, and devoureth consecrated and hallowed things, even after the manner of Weasels, which will take a booty from the Altar: Thus faith he, which I beleive to be true inthe comparison, but not in the generation or transmutation of women from Wealels.

I do marvail how it came to passe, that a Weasel was called, an unhappy, unfortunate, and un. The signification beast among Hunters, for they held opinion here in England, that if they meet with a Weation of a Weating the significant was a significant to the s fel in the morning, they shall not speed well that day; therefore the Grecians say Galefteir, and Al-sels occurrence. ciatus hath an excellent Emblem, whereby he infinuaceth that it is not good to have a Weafel run upon ones lest hand, and therefore adviseth a man to give over his enterprize after such an Omen. Now although I would have no wife man to stand in fear of fuch a superstitious conceit, yet I will subscribe his verses, more for variety and elegancy, then for truth :

> Auspiciu res capta malis bene cedere nescit : Fælici que funt omine fatta, juvant. Quicquid ages, Mustela tibi si occurret, omitte: Signa male bec fortis bestia prava gerit.

It should feem that the beginning of this opinion did come from the punishment of a certain Generall of the Corinthians Navy, who being perjured in breaking his faith to that State, came running away from them; and they fay, that afterwards he could never fleep, but that he dreamed Weafels came and tore his flesh from his body : At last through anguish and grief of minde, hestew himself. These things are reported by Heraclides, which whether they be true or falle, are but a filly and slender foundation to build upon them a Propheticall opinion, or presage suture evils, and to I will leave the morall part of the Weafel, and return again to the naturall. They have knowledge like Mice and Rats, to run out of houses before their downfall. They live in hatred with the Serpent that hunteth Mice, for by eating of Rue they drive them out of houses wherein they inhabit, and this is a wonderfull work of God, that this filly beaft should have the knowledge of the vertue of that herb, and not only arm her felf with it, because it is hatefull to Serpents, and they in no wife in nature able to abide it, but also by it to restore to life again her young

There is a poyfon in Weasels which destroyeth the Cockatrice, for when the Weasel findeth the Cockatrices hole or den, the layeth her poylon in the mouth thereof, whereby two contrary natures meet and fight, and the lesser overcometh the greater; and this is affirmed both by Pliny and Solinus; wherefore all manner of Cattle do fear Weasels. They hunt all manner of birds, puling out their throat as a Wolf doth a Sheeps. They will play with Hares till they have wearyed them, and then destroy them; they are in perpetuall enmity with Swine, Ravens, Crowes, and Cats, for although Cats sometimes set upon them, yet they cannot overcome them. In many plathe of haly they are nourished tame, for as Ferrets are used to fetch Conies out of the earth, so are Weafels by tying a ftring about their neck, to fetch young Pigeons out of Dove-cotes, and birds out of their nells. If the powder of a Weasel be given unto a Cock, Chickens, or Pigeons, it is said, they shall never be annoyed by Weasels.

Likewife if the brain of a Weafel be mingled with a rennet in Cheefes, it keepeth them from being touched with mice or corrupted with age. The flesh of a Weasel is not used for meat, but dried and preserved for medicines. The powder thereof mixed with water, driveth away Mice, by cating the gall of Stellius in a house where Weasels are gathered together, and then by Oyl of bitter Almonds, or falt Ammoniak they are killed, but if one of their tails be cut off, all the residue do forfake the house. And thus much shall suffice concerning the History of Weasels, now followeth the medicines arising out of their bodies.

Ccc

The Medicines arifing from the Weafel.

V. linus.

Ætius.

A Weafel being applyed unto those which are troubled with Agues or Quartern Peavers, doin A Weater being approved unto the state of th in thort time cure them. It down ich are troubled with the gout, or any other infirmity in the joynt, mollifying medicine for those which are troubled with the gout, or any other infirmity in the joynt, molitying medicine for those which have a continual ache in the head, leaving a certain matter on the top and eafeth those which have a continual ache in the head, leaving a certain matter on the top thereof, and stroaking it from the forehead to the hinder part of the head

Pereot, and stroaking it from the sout, this is an excellent remedy. To take a little young whelp alive well fatted, and a living VVeafel in nine pints of Oyl, and unto the fame two or three pounds of well tatted, and a niving v value, in until the beafts be made lank or lither, and then to put your Butter, and to boyl them together, until the beafts be made lank or lither, and then to put your Butter, and to position to Better, will frained. Avicenna attributeth certain things to VVeahands or reet a whole day in health Authors rather ascribe to the powder of VVealels which are self-shell only, which the classical Authors rather ascribe to the powder of VVealels which are tels nein only, which the court, being drunk in wine against the Palling ficknesse, and the head ache, but it is accounted an especiali remedy against the bitings of Scorpions.

Avicenna.

I beophrastus.

Diofcorides.

ne, but it is accounted all expectations are good and effectually prefervative against all poylons.

The field of a VVealel being taken is a very good and effectually prefervative against all poylons. The same being taken in meat, the head and feet only cast away, doth help those which are troubled with wens or bunches in the flesh, being first anoyated with the blood of the same beast: The bloud of a VVeasel is very well applyed to broken or exulcerated fores in the flesh. The same vertue or a v veater is very with a Weafel, boyled in wine, being in the manner of a plaister placed therein. to. For the expelling of the gout take a dead Weafel, and boyl him in Oyl, untill it bemade it quid, (then strain forth the Oyl, and mingle it with wax, fashioning the same in the form of a plaister, and this being in good order applyed, will in very short time expell it quite away.

A house Weasel is wont to be burned for divers remedies, and to be embowelled with salt, and dryed in a shade. But there are some late writers which affirm, that a Weasel is better being dryed or burned for the faid difeafe, then used in the aforesaid manner, some also which are more solish

or purned for the fails shear, then shears the alore and the shear shear think it best, being only salted, but it is more proper, being used in the first manner.

The bodies of creatures which are dry by nature being dryed by the sprinkling of salt upon them, are unmeet for food, for a certain man going about to falt a Hare, made it like unto adred them, are unmeet for food, for a certain man going about to falt a Hare, made it like unto adred them. Some have written that the flesh of a Hedge-hog dried, doth very much profit the which are troubled with an outward or inward leprofie: which if it can effect, it will more from. ly have a drying force or power : even as the flesh of a VVeasel being dryed, and drunk in wine, cr. pelleth poylon. A vulgar VVeasel being kept very old, and drunk in wine, to the quantity of two drams, is accounted a present remedy against the venom or stings of Serpents.

A young VVeafel being prepared, as is before faid, that is to fay embowelled with falt, is of good force against all ill medicines. A VVeafel used in the same manner doth presently cure the bite of Serpents. A VVealet being burnt and dryed, especially the belly thereof, is accounted an excellent remedy against the bitings of any other wilde beast. Some small part of the belly of a young VVesfel, to the quantity of two drams being stuffed with Coriander, and drunk in wine, is given to those that are smitten by Scrpents, and is curable for them. The slesh of a VV casel being burnt, mingled with Rue and wine, and fo drunk, is very medicinable for the curing of the bites of all creatures. The young whelps of VVesfels being imbowelled with falt, is very profitable for the healing of the deadly stinging or biting of the Spider called Phalangium.

Pliny.

Galen.

Albertus.

The whelp of a Weafel doth cure the venemous bitings of the Shrew. The flesh of a Weafel being dryed, doth strongly drie and separate, by both which forces those are healed which are troubled with the Falling fickneffe having drunk it in wine. This vertue is also attributed unto the bloud of Weasels. A Weasel being dryed and drunk in wine, doth heal those that are troubled with the Palife or shaking of the joynts. Concerning the powder of Wealels, there are many things read : But Galen writeth, that he never burned this creature, that he might try the excellency thereof. The bloud and powder of a Weafel are very profitable, being anounted on those whose bodies are vext with the leprosie, according to the faying of Serenus in these verses;

Serenus.

Morbo adversme erit cedri de cortice succue, Mustelave cinia vel fusus sanguis ab illa.

The powder of a Weafel being mingled with the bloud of a young Swallow doth heal the Qualit or Squinzie, the inflamation of the jawes, as also those which are grieved with the strangury, being either taken in bread or in drink. The same is also very effectuall for the expelling of wens or bunches in the body, and healeth those which are troubled with the Falling licknesse, being dayly to ken in drink. The same diseases are both healed by this medicine, to burn a living Weasel alogother in an earthen pot, and to mingle with the powder thereof Hony, Turpentine, and Butter, of each a sufficient quantity, and in the manner of an Oyntment, to apply it unto the bodies of the grieved parties. The bloud of a Swallow and a Weafel are commended by some to be very gruent and agreeable, but Pliny, Avicenna, and the rest of the antient writers commend the blood of a Weafel only to be very medicinable for these diseases following; namely, the Falling sickness, the Foul evil, and the head-ache.

The powder of a Weafel being mingled in water, and given to one that is mad or frenzy to drink, Pliny. is reported by some to be very good and profitable for him, if so be that they can compell the frantick person to perceive it. The powder of a Weasel is very effectuall for the expelling or taking away of the pin and web in the eyes. There is a speedy remedy for the driving away of rheum in the away of the Catarrh swelling by rheum in the jawes, which is this, To take a Weafel upon a Thursday in the old Moon, and put him alive in an unburned pot, that in the Boyling he may be torn. day in the boying he may be torn, and dryed into powder, which powder being gathered together and well tempered with Hony, to

Of the Weasel.

will in thort space wonderfully ease him. A Weafel being burnt, and the powder thereof wrapped in some sear-cloth which is anounted over with the Oyl of Flower-deluces, doth help and heal all fores or impostumes proceeding from the head to the ears, being applyed thereunto. A VVeafel being beaten to powder, mingled with Galen. wax, and in the manner of a fear-cloth applyed unto the shoulders, doth expell all pains, aches, or eriefs therein what foever; it doth also purge or cleanse fores very effectually, according to the

give it to the diseased person every day in a spoon fasting, to the quantity of three drams, and it

Verses of Serenue following :

Obscanos si pone locos nova vulnera carpant, Horrentum man (a curantur fronde vuborum. Et si jam veteri succedit fistula morbo: Mustela cinere immisso purgabitur ulcue Sanguine cum ricini, quem bos gestaverit ante.

A VVcasel being burned in an earthen por, is very medicinable for the curing of the gour. The powder thereof being mingled with Vinegar, and in that manner thereunto applyed. The Dioferides. duft of a living VVeasel burnt, mingled with wax Rose-water, and anounted with a Feather upon gouty legs, cureth the same disease. The brain of a VVeasel being kept very long, and throughly dried afterwards mingled with Vinegar, and fo drunk, doth very effectually cure the falling lick-

The brains of a Camel mingled with the brains of a VVeasel, being both well dryed, and drunk Rasis. in Vinegar, speedily helpeth those which are troubled with the disease called the Foul evill. If a horse hall fall into a suddain disease (being for the most part termed dangerous) which our Countreymencall Reech, concerning which I have spoken in the Horse, he is cured by some Horse-coursers by asmall quantity of a VVeasels skin, being about the bignesse of a foresaid golden Crown) which is given to him inwardly, whether in a potion by some horn, or cut small and mingled with chasse. Iknow not. Some do give to the Horses troubled with the aforesaid disease the tail of a white Weafel being half black, and half white, cut exceeding small in their chaste or provender. If a Serpent or any other venemous creature shall sting or bite an Oxe, let the wounded place be stroked or smoothed with the skin of a VV casel, and it shall in short time be persectly cured. The famethey do in a manner command to be done to Horses which are so stung or bitten, rubbing the wound with a Weafels skin untill it wax hot, ministring in the mean time some certain Antidote within the Horses body. There are some also which are of opinion that the skin being in the said manner applyed, is of no efficacy, but that the whole beast being cut and applyed while it is hot, will rather profit, which both in a Shrew, as also in many other creatures is manifest.

The bloud of a Weafel being an oynted upon any impostume arising behinde the ear, doth in- Archigenes. stantly cause the swelling to cease, or being broken, doth speedily heal the fore. The same also being anounted upon any impostumes in the head either whole or broken, doth very effectually cure them. The bloud of a Weasel being anounted upon wens or bunches of flesh in any part of the body doth instantly expell them. The same doth also help those which are troubled with the Falling sicknesse: which disease is also cured by the whole body of a VVeasel either burnt or Isidorus. embowelled with falt. The head and feet of a VVeafel being cast away, and the body taken in any kinde of drink, doth perfectly heal those which are troubled with that pestiferous disease called 5. John evil. The bloud of the same same beast is an excellent remedy for the expelling of the foul evil. The bloud of a Weafel being anounted upon broken or exulcerated bunches in the flesh, doth not only mitigate the pain, but also heal the wounds. The bloud of a Weasel being anounted upon the jawes, doth heal all pains or fores therein what soever. The powder and bloud of a Weasel being both mingled together, and anounted upon the body of any leprous man, doth in short time drive away all scabs or scurfs thereon. The bloud of a VVeasel being anointed with a Plantain upon the kgor feet of any one that is troubled with the gout, doth very speedily mitigate or asswage the painthereof. The same being anounted upon the nervs or sinewes which are shrunk together, Galen. dotheafily mollifie them again, and loofen the grievous pain either in the joynts or articles. The liver of a VVeafel mingled with his own brains, being both well dryed, and taken in any kinde of drink, doth very much profit those which are troubled with the disease called S. John evil. The liver of a VVealel, being throughly dryed, and afterwards taken in water to drink, doth heal the diffuse called the Foul evil, taking hold of sense and minde together: but there must great are be had that this medicine be ministred unto the sick party, even when the disease is coming

on him. The gall of a Hare being mingled with the liver of a VVeafel to the quantity of three drams, one dram of Oyl of Beavers stones, four drams of Myrrhe, with one dram of Vinegar,

Myret fue.

Pliny.

and drunk in hony, or baftard wine, doth heal those which are troubled with a dizzinesse or certain and arunk in mony, or pattern wine, dott heart is reported to be very good and medicinable for the fwimming in the nead. Includer of a vyearer is reported to be red and including of the Lethargy, or Dropfic evil. The liver of a Weafel being bound to the left foot of a woman, doth altogether hinder her from conception. The gall of a Weafel is a very excellent and woman, doth altogether hinder her from conception. woman, does a segment and the venom or poylon of Afps, being taken in any kinde of drink. The enectuan remety against the ventors of poyton beaten to powder, and taken in wine, or any other yard of a Weafel, Hart, or Doe, being dried, and beaten to powder, and taken in wine, or any other yard of a Weatel, Hart, or Loe, being urieu, and bester to provide the first of Serpents. The yard of a Weaterink, is an excellent medicine for the curing of the bites or stings of Serpents. The yard of a Weaterink, is an excellent medicine for the curing of the bites or stings of Serpents. The yard of a Weaterink is commended for a very excellent remedy against the strangury, or disease talled the tel or retret, is commended lor a very excellent remedy against a fact of a female Weafel, is report.

Colick and stone. The stones of a male Weafel, or the secret parts of a female Weafel, is report. ed by some to be very medicinable for the curing of the Falling sicknesse. The stones of a Wassel being bound unto any part of a woman while she is in travail of childe birth, doth altogether himbeing bound unto any part of a woman while are a Weafel being bound in a piece of a Mule hide day her from her delivery. By the left stone of a Weafel being bound in a piece of a Mule hide. there is a certain medicine made, which being drunk by any woman not being with childe, caucht before is a certain medicine made, which being drunk by any woman not being with childe, bard and grievous pain in delivery. The efficacy or force in them, have the stones of a Weasel being cut off in the change of the Moon, and he for or force in them, have the Rolles of a vyealer being the woman in the hide of a Mule. The heel of a fered to go away alive, being tied upon any part of a woman in the hide of a Mule. The heel of a

Kiranides.

rered to go away anve, being tied upon any part of a woman, doth make her that the shall not contiving vyeater peing taken away and bound the value of a Dogs head dried, being put into anybroken ceive so long as she shall so bear it. The powder of a Dogs head dried, being put into anybroken or exulcerated fores, doth eat away all the corruption or dead flesh encreasing therein. The same vertue hath the powder of Weafels dung, being used in the said manner. The dung of Mice or of a Weasel, being anounted upon the head, is an excellent remedy for the

Æginetta.

falling off of the hair on the head, or any other part of mans body, and doth also curethe disease, called by some the Foxes evil. The biting of a Weasel is reported by some to be very venemous, and in his ravening or madnesse not to be lesse hurtfull then the bitings of mad Dogs. For Weasel is reported by some to be very venemous, and in his ravening or madnesse not to be lesse hurtfull then the bitings of mad Dogs. For Weasel is reported by some to be very venemous, and in his ravening or madnesse not to be lesse hurtfull then the bitings of mad Dogs. For Weasel is reported by some the property of the bitings of mad Dogs. fels and Foxes are very often mad. But Aradam is of a contrary opinion, and affirmeth that the Weafel doth more hurt by his biting, then by any venom he can put forth. Others allodosfirm, that there is venom in Weafels for this cause, that in all kinde of Weafels when they are angry the force of their smell is for ank and strong. The best way to drive away Mice, is by scattering the powder of Weasels or Cats dung up and down, the savour whereof Mice cannot abide, but the same being made into some certain kinde of bread will smell more frongly. That the bites of a Weiklare venemous and deadly, there is an example written by Aristides, of a certain man, who being bitten by a Weasel, and ready to die, gave a great figh, and said, that if he had died by a Lyon or Panther, it would never have grieved him, but to die by the biting of fuch an ignoble bealt, it grieved him worle then his death. The biting of a Weafel doth bring very quick and grievous pain, which is only known by the colour, being dusky or blewish: and it is cured by Onions and Garlick, either applyed outward, or taken in drink, so that the party drink sweet wine thereon. Unipe Figs also mingled with the flour of the grain called Orobos, doth much profit the same. Treacle in like manner being applyed in the manner of a plaister, speedily cureth them. Garlick being mingled with Fig-tree leaves and Cinamon, and so beaten together, are very well applyed to the hid bits. It cometh also to passe, that sometimes the Weasel biteth some Cattell, which presently kilkth them, except there be some instant remedy. The remedy for it is this, to rub the wounded place with a piece of a Weasels skin well dryed untill it waxe hot, and in the mean time give the best Treacle to drink in the manner of an antidote. The Weafel usually biteth Cowes dugs, which when they are swollen if they be rubbed with a Weafels skin they are instantly healed.



The leverall Æsculopim.

Wolf is called in Hebrew Zeeb, as it is faid in Gen. 49. and among the Chaldeans, Debt and Debt, among the Arabians Dib. The female is called Zebab a she-Wolf, and the masculine Zeeb, but in Read as it is called Zebab as the Wolf, and R. Hom Vica combuting Reads as it is called Zebab as the Country of the bim, but in Ezek, 22. it is called Zebeib, that is to fay, a Wolf. Alfebba (faith And. Bellun.) is a common name for all Four-footed beafts which do fet on men, killing and tearing them in piet, devouring them with their teeth and clawes, as a Lyon, a Wolf, a Tiger, and tuch like, whereon they are faid to have the behaviour of Alfebba, that is, wilde beafts which are fierce and cruel. from hence happily cometh it, that not only Albertus, but also some ignorant Writers do attribute unto a Wolf many things which Ariffotle hath uttered concerning a Lyon.

Of the Wolf.

Oppianus among the other kinde of Wolves hath demonstrated one which is bred in Cilicia. And also he doth write, that it is called in the mountains of Taurus and Amanus, Chryseon, that is to say, Aureum, but I conjecture that in those places it was called after the language of the Hebrewes or Syrium which do call Sahab, or Schab aurum, and Seeb Lupum for a Wolf, or Dahab, or Debah for Aurum: They also do call Deck or Decka for a Wolf. Dib (othertherwise Dijb) is an Arabian or Sarecenican word : Also the translation of this word in the book of medicines is divers; as Adib, Adep. Adbip, and Aldip: but I have preferred the last translation, which also Bellunenfis, doth use. Aldip Alambat doth fignifie a mad or furious Wolf. The Wolf which, Oppianus doth call Aureum, as I have faid even now, doth feem to agree to this kinde, both by fignification of the name Aurum. and also by the nature, because it doth go under a Dog close to the earth, to eschew the heat of the Summer, which Oppianus doth write, doth feek his food out of hollow places, as a Hyena or Dath doth out of graves where the dead men are buryed. The golden coloured Wolf is also more rough and hairy then the residue, even as the Hyena is said to be rough and maned. And also these Wolves necks in India are maned, but it differeth according to the nation and colour where there are any Wolves at all.

Lyon a Wolf among the Grecians, and Lugos, and Lucania, and Lycos, among some of the Arabi-can Writers, is borrowed from them, as Munster hath noted in his Lexicon of three languages. In Idly it is called Lupo. In Fren: b Loup, in Spain Lobo, in Germany Vulff, in England Wolf. In Illyria Vulk. as it were by a transposition of the letters of the Greek word. Now because both men, women, The notation Cities, places, Mountains, Villages, and many artificiall instruments have their names from the La- of Lupus and tine and Greek words of this beatt, it is not vain or idle to touch both them and the derivation Lycos. of them before we proceed to the naturall flory of this beaft. Lupus as fome fay in Latine is Quafi Leopos, Lyon-footed; because that it tesembleth a Lyon in his feet, and therefore Isidor w writeth, that nothing liveth that it preffeth or treadeth upon in wrath. Other derive it from Luker. the light, because in the twilight of the evening or morning it devoureth his prey, avoiding both extreme light, as the noon day, and also extreme darknesse as the night. The Grecians do also call Named apellathem Nyderinoi canes, dogs of the night. Lupa and lupula were the names of noble devouring Harlots, tives derived and from thenceforth cometh Lupanar for the stewes. It is doubtfull whether the nurse of Romulus from a Wolf. and Remus were a Harlot, or she-wolf, I rather think it was a Harlot then a Wolf that nursed thosechildren. For we read of the wife of Fostulus, which was called Laurentia, after she had playothewhore with certain Shepherds was called Lupa. In all Nations there are some mens names derived from Wolves, therefore we read of Lupus a Roman Poet, Lupus Servatus a Priest or Elder, of Lupus de Oliveto a Spanish Monk, of Fulvus Lupinus a Roman, and the Germans have Vulf, Vulfe, Hart, Vulfegang.

The Greetans have Lycambes, of whom it is reported he had a daughter called Neobole, which he promifed in marriage to Archilochus the Poet, yet afterwards he repented and would not perform bis promife, for which cause the Poet wrote against him many bitter Verses, and therefore Lycambes when he came to knowledge of them, dyed for grief. Lycaon was a common name among the Grecians for many men, as Lycaon Gnotius an excellent maker of edged tools. Lycaon the brother of Nessor another, the son of Priamus slain by Achilles: But the samous and notorious among all, was Lycaon, the King of Arcadia, the fon of Titan and the earth, whose Daughter Califto was deflowred by Jupiter, and by Juno turned into a Bear, whom afterwards Juno pitying, placed for a fign in heaven, and of whom Virgil made this Verse;

Pleiadas, Hyadas, claramque Lycaonia Arcioni.

There was another Lycaon the son of Pelasgus, which built the City Lycofui, in the Mountain Lyceus, this man called Jupiter Lyceus, upon a time facrificed an Infant upon his Altar, after which sacrifice he was presently turned into a Wolf. There was another Lycaon after him, who did likewise sacrifice another childe, and it was said, that he remained ten years a Wolf, and afterwards became a man again : whereof the reason was given, that during the time he remained a beast, he never tafted of mans flesh, but if he had tafted thereof he should have remained a bealt for ever. I might adde hereunto Lycopbron , Lycoflut, Lycimnius, Lycinus, Lycomedet, Lycurgus, Lycus, and of womens names, Lyca, Lyca, Lycafte, Lycoris, Ljoins, and many fuch others, besides the names of people, as Irpinia, of Mountains and places, as Lycabetus, Lyceus, Lyceina, Lycaonia, Lycifpus, Lycum Arifolles School. Of flouds and Rivers, as Lycu, Lycomus. Of Plants, as Wolfbane, Lepum salitarium, Lupinus, Lycantheum, Lycophris, Lycophone, Lycopsis, L)coscitation, and many such others, whereof I have only desired to give the Reader a taste following the same method that we have observed in other beasts : And thus much shall suffice to have spoken of the names of this beast,

The Countreyes breeding Wolves, are for the most part these that follow. The inhabitants of Guttwere wont to fay, that there was neither Wolves, Bears, nor Vipers could be bred in their Countreys Mind, because Jupiner was born there; yet there is in a City called Lycassus, (so named for the breeling multitude of Wolves that were abiding therein.) It is likewise affirmed of Sardinia, and Olympus, Wolves.

Ccc 3

kindes of

Oppianus.

Wolves.

a Mountain of Macedonia, that there come no Wolves in them. The Wolves of Egypt are leffer a Mountain of Maceaenta, that there could not the quantity of Poxes. Africa likewife bredeth then the Wolves of Greece, for they exceed not the quantity of Poxes. Africa likewife bredeth then the Wolves of Greece, for they exceed the Athefis, and the Barldome of Tyrolin Mulcovia, finall Wolves, they abound in Arabia, Swevia, R. betia, Athefis, and the Barldome of Tyrolin Mulcovia, The Wolves of Sometia by seeding the Wolves of Sometia by seeding the Control of the Wolves of Sometia by seeding the Control of the Wolves of Sometia by seeding the Control of the Wolves of Sometia by seeding the Control of the Wolves of Sometia by seeding the Control of the Wolves of Sometia by seeding the Control of the Wolves of Sometia by seeding the Control of the Contro finall Wolves, they abound in gravin, some Lituania. The Wolves of Scanzia, by reason of entreespecially that part that bordereth upon Lituania. The Wolves of Scanzia, by reason of entreespecially that part that normatical upon all their eyes: There are no Wolves bred in Lombardy mity of cold in those parts, are blinde and lose their eyes: There are no Wolves bred in Lombardy mity of cold in those parts, are onnue and to come into that Countrey, prefently they ring their beyond the Albes, and if any chance to come into that Countrey, prefently they ring their beyond the Alpes, and it any chains them, never giving over till they have killed him, or drove Bells, and arm themselves against them, never giving over till they have killed him, or drove Bells, and arm themielves against them, are three kinde of Wolves, and in Scandinavia the him out of the Countrey. In Norway there are three kinde of Wolves, and in Scandinavia the wolves fight with Elks. It is reported that there are Wolves in Italy, who when they look upon Wolves fight with Biss. It is that he cannot speak. The French men call those Wolves which

man, cause him to be ment Endbarnet. Among the Crotoniate in Meotie, and divers other parts have eaten of the flesh of ment Endbarnet. Among the Grotoniate in Meotie, and divers other parts have eaten or the nein of their entered there are fome few in France, but none at all in England, exof the world, vyolves an about the first the Tower of London, to be seen by the Prince and people, brought out cept such as are kept in the Tower of London, to be seen by the Prince and people, brought out cept fuch as are kept in the above fell out a rare accident, namely, a Maltive Dog was limed to of other Countreys, where there is not a fact account fix or feven young Whelps, which a she-Wolf, and she thereby conceived, and brought forth six or seven young Whelps, which

was in the year of our Lord 1605. or thereabouts.

as in the year of our Lord 1803. Of the the world, whereof Opplanus in his admonition to Shep.

There are divers kindes of Wolves in the world, whereof Opplanus in his admonition to Shep. There are givers kinues of violves in the work, which wolf, and runnerh fast, called therefore Texnerds, maketh mention of the, the fecond kinde are called Happager, and these are the enter, that is, Sagittarius, a shooter. The second kinde are called Happager, and these are the enter, triac is, sometiment, a modern Christ in the Gospel compareth false Prophets, when greatest raveners, to whom our Saviour Christ in the Gospel compareth false Prophets, when greatest raveners, to which out out which come unto you in Sheeps clothing, but are inwardh Lyco he faith, Take heed of falle Prophets which come unto you in Sheeps clothing, but are inwardh Lyco ne lattn, take need of faile respect, was the latter than the third kinde is called Laput aneut. Harpages, ravening Wolves; and these excell in this kinde. The third kinde is called Laput aneut a golden Wolf, by reason of his colour; then they make mention of two other kindes, (called Acmone) and one of them peculiarly lainus.

Comona, and one of them peculiarly available then other Wolves, and likewife greater legs fitted.

The first, which is swift, hath a greater head then other Wolves, and likewife greater legs fitted. to run, white spots on the belly, round members, his colour betwixt red and yellow, he is very bold, howleth fearfully, having fiery-flaming eyes, and continually wagging his head. The fecond kinde nowieth restrictly, naving hery-manning being swifter then all other; betimes in the morninghe hath a greater and larger body then this, being swifter then all other; betimes in the morninghe being very hungry, goeth abroad to hunt his prey, the fides and tail are of a filver colour, he inhabireth in the Mountains, except in the Winter time, wherein he descendeth to the gates of Citis or Towns, and boldly without fear killeth both Goats and Sheep, yet by stealth and secretly.

The third kinde inhabiteth the white Rocks of Taurus and Silicia, or the the tops of the hill dou. mu, and fuch other sharp and inaccessible places, being worthily for beauty preferred beforethe others, because of his golden resplendent hairs and therefore my Author saith, Non Lugar sed Lupopressamior fera. That he is not a Wolf, but some wilde beast excelling a Wolf. He is exceeding frong, especially being able with his mouth and teeth to bite asunder not only stones, but Brasse and Iron: He feareth the Dog star, and heat of Summer, rejoycing more in cold then inwarm weather, therefore in the Dog dayes he hideth himself in some pit or gaping of the earth, untilithat Sunny heat be abated. The fourth and fifth kindes are called by one common name Account, now Acmon signifieth an Eagle, or else an Instrument with a short neck, and it may be that these are so called in refemblance of the ravening Eagle, or else because their bodies are like to that infrument, for they have thort necks, broad thoulders, rough legs and feet, and finall fnowts, and little eyes: herein they differ one kinde from the other, because that one of them hath a back of a silver colour, and a white belly, and the lower part of the feet black, and this is Itimus canus, a gray Kite-wolf; the other is black, having aleffer body, his hair standing continually upright, and liveth by hunting of Hares. Now generally all Authors do make some two, some three, some four, and some five kinds of Wolves, all which is needlesse for me to prosecute, and therefore I will content my self with the only naming of such differences as are observed in them, and already expressed, except the Ther and the fea-Wolf, of whom there shall be something said particularly in the end of this Hillory. Olaus Magnus writeth, in his History of the Northern Regions, that in the Mountains called Duffm, which do divide the Kingdomes of Swella and Norway, there are great flocks or heards of Wolves of white colour, whereof some wander in the Mountains, and some in the vallies. They feed upon little, small, and weak creatures, but there are also wilde common Wolves, who lie in wait to destroy their herds of Cattell, and flocks of Sheep, against whom the people of the Country doordain generall huntings, taking more care to destroy the young ones then the old, that so the breeders and hope of continuance may be taken away. And some also do keep of the Whelpsalive, shutting of them up close and taming them, especially semales, who afterwards engender with Dogs, whose Whelps are the most excellent keepers of flocks, and the most enemies to Wolves of all other.

There be some have thought that Dogs and Wolves are one kinde; namely, that vulgar Dogs are tame Wolves, and ravening Wolves are wilde Dogs. But Sealiger hath learnedly confluted this opinion, shewing that they are two distinct kindes, not joyned together in nature, nor in any natural action, except by constraint; for he saith, that there are divers wild Dogs that are not Wolves, and to have continued for many years in a hill called Mountfalcon, altogether refusing the fociety and for vice of men, yea, fometimes killing and eating them; and they have neither the face, nor the voyte, nor the stature, nor the conditions of Wolves, for in their greatest extremity of hunger, they never set upon flocks of Sheep : so that it is unreasonable to affirm, that Wolves are wilde Dogs. although it must needs be confessed, that in outward proportion they are very like unto them. Some have thought that Wolfs cannot bark, but that is false (as Albertu writeth) upon his own The voices of knowledge, the voyce of Wolfs is called Villain, howling, according to these verses

Of the Wolf.

Ast Lupus ipse ululat, frendet agrestis aper, And again: Per nottem resonare Lupis ululantibus urbes.

It should feem that the word Ululaism, which the Germans translate Heulen; the French Hurler and we in English, howling, is derived either from imitation of the beafts voice; or from a night whooping Bird called Viula, I will not contend, but leave the Reader to either of both, for it may he that it cometh from the Greek word Ololu zein, which fignifieth to mourn and howl after a lamenwhile manner, and so indeed Wolfs do never howl, but when they are oppressed with famin; And thus I leave the discourse of their voyce with the Annotation of Servine : Ululare Canum est & Furiarum. To howl is the voyce of Dogs and Furies. Although there be great difference of colors in Wolfs. as already I have shewed, yet most commonly they are gray and hoary, that is, white mixed with other colours, and therefore the Greelans in imitation thereof, do call their twy-light which is betwixt day and night, as it were participating of black and white Lycophos, Wolf-light, because the upper side of the Wolfs hair is brown, and the neather part white. It is faid, that the shaggy hair of a Wolf is full of vermin and worms, and it may well be, for it hath been proved, that the skin of a Sheep which was killed by a Wolf breedeth worms.

The brains of a Wolf do decrease and increase with the Moon, and their eyes are yellow, black, and The several very bright, sending forth beams like fire, and carrying in them apparent tokens of wrath and malice : parce, and for this cause it is said, they see better in the night then in the day, being herein unlike unto men, that see better in the day then in the night, for reason giveth light to their eyes, and appetite to beaths, and therefore of ancient time the Wolf was dedicated to the Sun, for the quickness of his feeing sense, and because he seeth far. And such as is the quickness of his sense in seeing, such also it is Calius. in smelling, for it is reported, that in time of hunger by the benefit of the winde, he smelleth his Stumpfius. prey a mile and a half or two mile off: for their teeth they are called Charcharodontes, that is fawed. yet they are smooth, sharp, and unequal, and therefore bite deep, as we have shewed already, for this cause the sharpest bits of Horses are called Lupata.

All beafts that are devourers of flesh do open their mouths wide, that they may bite more firongly, and especially the Wolf. The neck of a Wolf standeth on a straight bone that cannot well bend, therefore like the Hyana, when he would look backwards he must turn round about, the fame neck is short, which argueth a treacherous nature. It is said that if the heart of a Wolf be kept dry,it rendreth a most fragrant or sweet smelling savour. The liver of a Wolf is like to a Horses hoof, and in the bladder there is called a certain stone call'd Syrites, being in colour like Saffron or Hony, yetinwardly contains certain weak thining stars: this is not the stone called Syriacus or Indicus, which is defired for the vertue of it against the stone in the bladder. The fore-feet have five distinct toes, and the hinder-feet but four, because the fore-feet serve in stead of hands, in Lions, Dogs, Wolfs, and Panthers. We have spoken already of their celerity in running, and therefore they are not compared to Lions which go foot by foot, but unto the swiftest Dogs. It is said they will swim, and go into the water two by two, every one hanging upon anothers tail, which they take in their mouths, and therefore they are compared to the days of the year, which do successively follow one another, being therefore called Lucabas. For by this successive swimming they are better strengthened against impression of the flouds, and not lost in the waters by any over-flowing waves or billows. Great is the voracity of this beaft, for they are so insatiable that they devour hair The meat and and bones with the flesh which they eat, for which cause they render it whole again in their excre- voracity of ments, and therefore they never grow fat. It was well faid of a learned man : Lupus vorat potius Wolfs. quam comedit carnes, & pauco utitur potu. That is, A Wolf is said rather to raven then to eat his meat. When they are hungry they rage much, and although they be nourished tame, yet can they not Alianus. abide any man to look upon them while they eat; when they are once satisfied, they endure hun-Philes. gera great time, for their bellies standeth out, their tongue swelleth, their mouth is stopped, for when they have drove away their hunger with abundance of meat, they are unto men and beafts as meek as Lambs, till they be hungry again, neither are they moved to rapine, though they go through a flock of sheep : but in short time after, their bellies and tongue are calling for more meat, and then faith mine Author: In antiquam figuram redit, iterumqne Lupus existit. That is, They return to their former conditions, and become as ravening as before. Neither ought this to feen strange unto any man, for the like things are formerly reported of the Lion; and it is faid that Wolfs are most dangerous to be met with all towards the evening, because of their falling all the day before, and for this is alleadged the faying of holy Scripture where the Prophet makes mention of Lupi Vespertini, but we have shewed already in the story of the Hyana, what

It is faid that Wolfs do also eat a kinde of earth called Argilla, which they do not for hunger, but to make their bellies waigh heavy, to the intent, that when they fet upon an Horse, an Ox, a Hart, an Elk, or fome fuch strong beast, they may weigh the heavier, and hang fast at their throats till they have pilled them down; for by vertue of that tenacious earth, their teeth are tharpened, and the weight of their bodies encreased; but when they have killed the beast that

Wolves are not wilde Dogs.

Of the Wolf.

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Albertus.

they fee upon, before they touch any part of his flesh, by a kinde of natural vomit, they disorge themselves, and empty their bellies of the earth, as unprofitable food.

themselves, and empty their beines of the cast, and if there be many of them in The remainder of their meat they always cover in the earth; and if there be many of them in the remainder of their meat they always cover in the earth; and sometimes it is said, that they hunting together, they equally divide the prey among them all, and sometimes it is said, that they hunting together, they equally divide the prey among their prey be plentiful. Now this they have common with Lions, in their greatest extremity of hunger, that when they are man and a beast, they for sake the man and take the beast. Some are of opinion, that when they are man and a beast, they for sake the man and take the beast. Some are of opinion, that when they are old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come unto Cities and Villages; offering old, they grow weary of their lives, and that therefore they come are of opinion, that when they are lives and the lives of t

Maid was faved, and the Wolf was killed.

Now those Wolfs that are most fluggish and least given to hunting, are most ready to venture upon nen, because they love not to take much pains in getting their living. This Wolf is called Vimon men, because they love not to take much pains in getting their living. This Wolf is called Vimon nen, because they love not to take much pains in getting their living of their goods, accounting the taked of the session of these things I have a living man, except he have formerly tasted of the session of their goods, accounting them their encipic quarrels against every man that is rich for the spoil of their goods, accounting them their encipic quarrels against every man that is rich for the spoil of their goods, accounting them their mies, how well soever they have deserved at their hands: In like manner, Wolfs in the time of their mies, how well soever they have deserved at their hands: In like manner, which is not beautiful to the spoil of their pains and that come in the way, whether they be men or beasts, without partial hunger fall upon all creatures that come in the way, whether they be men or beasts, without partial hunger fall upon all creatures that come in the way, whether they be men or beasts, without partial hunger fall upon all creatures that come in the way, whether they be men or beasts, without partial hunger fall upon all creatures that come in the winter time, wherein they are not assault to come to lity, to fill their bellies, and that especially in the winter time, wherein they are not assault to come to lity, to fill their bellies, and that especially in the winter time, wherein they are not assault to come to lity, to fill their bellies, and that especially in the winter time, wherein they are not assault to come to lity, to fill their bellies.

Houses and Cities.

They devour Dogs when they get them alone, and Elks in the Kingdom of Norway, but for Dogs it hath been seen, that they have lived in a kinde of society and fellowship with Wolfs, but Dogs it hath been seen, that they have lived in a kinde of society and fellowship with Wolfs, but Dogs it hath been seen in the inght time, like as Theeves do cover their malice and screet it was to steal and devour in the night time, like as Theeves do cover their malice and screet grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men. Wolfs are enemies to grudges one to other, when they are going about to rob true men.

They also devour Goats and Swine of all forts, except Boars, who do not easily yeeld unto Wolfs. It is said that a Sow hath resisted a Wolf, and that when he fightest with her, he is forced to use his greatest crast and subtlety, leaping to and from her with his best activity, less the should lay her teeth upon him, and so at one time deceive him of his prey, and deprive him of his life. It is reported of one that faw a Wolf in a Wood, take in his mouth a piece of Timber of some thirty or forty pound weight, and with that he did practise to leap over the trunk of atree thas lay upon the earth; at length when he perceived his own ability and dexterity in leaping with that weight in his mouth, he did there make his cave and lodged behinde that tree; at last it fortuned there came a wilde Sow to feek for meat along by that tree, with divers of her Pigs following her, of different age, some a year old, some half a year, and some less. When he saw them near him, he suddenly let upon one of them, which he conjectured was about the weight of wood which he carryed in his mouth, and when he had taken him, whilest the old Sow came to deliver her Pig at his first crying, he suddenly leaped over the tree with the Pig in his mouth, and so was the poor Sow beguiled of her young one, for the could not leap after him, and yet might stand and see the Wolf to eat the Pig which he had taken from her. It is also said, that when they will deceive Goats, they come unto them with the green leaves and small boughs of Osiers in their mouths, wherewithal they know Goats are delighted, that so they may draw them therewith, as to a bait to devour them.

Their manner is when they fall upon a Goat or a Hog, or some such other Beast of small sture, not to kill them, but to lead them by the ear with all the speed they can drive them to their sellow Molfs, and if the beast be stubborn and will not run with him, then he beateth his hinder-part with his tail, in the mean time holding his ear fast in his mouth, whereby he causeth the poor Basto his tail, in the mean time holding his ear fast in his mouth, whereby he causeth the poor Basto run as fast or safter then himself unto the place of his own execution, where he sindeth a crew of ravening Wolfs to entertain him, who at his first appearance seize upon him, and like Devils tearhim in pieces in a moment, leaving nothing uneaten but only his bowels.

But if it be a Swine that is so gotten, then it is said, that they lead him to the waters, and there kill him, for if they eat him not out of cold water, their teeth doth burn with an untolerable heat. The Harts when they have lost their horns do lie in secret, feeding by night for sear of the Wolfs. The Harts when they have lost their horns do lie in secret, feeding by night for fear of the Wolfs we have untill their horns do grow again, which are their chiefest defence. The least kinde of Wolfs we have untill their horns do grow again, which are their chiefest defence. The least kinde of Wolfs we have showed already, do live upon the hunting of Hares, and generally all of them are enemies to sheep for the soolish sheep in the day time is easily beguiled by the Wolf, who at the sight of the Sheep for the foolish sheep into him, for maketh an extraordinary noise with his soot, whereby he calleth the foolish Sheep into him, for shading amazed at the noise he salleth into his mouth and is devoured: but when the Wolf in the shading amazed at the noise he falleth into his mouth and is devoured: but when the Wolf in the night time cometh unto a fold of Sheep, he first of all compasses but when the wolf in the sheepheard and the Dog, whether they be asses or awake, for if they be present and like the Shepheard and the Dog, whether they be asses or awake, for if they be present and like resist, then he departeth without doing any harm, but if they be absent or asses, the hard no opportunity, but entereth into the fold, and falleth a killing, never giving over till he have destroyed all, except he be hindered by the approach of one or other; for his manner is not to destroyed all, except he be hindered by the approach of one or other; tor his manner is not to the same that the over-livers will tell tales, but for the

his insatiable minde thinketh he can never be satisfied, and then when all are slain he falleth to ear one of them.

Now although there be great difference betwist him and a Bull both in strength and stature, yet is he not afraid to adventure combat, trusting in his policy more then his vigor, for when he setteth upon a Bull, he cometh not upon the front for fear of his horns, nor yet behinde him for fear of upon a Duli, the first of all standeth aloof from him, with his glaring eyes, daring and provoking the Elianus Bull, making often proffers, to come near unto him, yet is wife enough to keep aloof till he fpy his advantage, and then he leapeth suddenly upon the back of the Bull at the one side, and being so aftended, taketh such hold that he killeth the Beast before he loosen his teeth. It is also worth the observation, how he draweth unto him a Calf that wandereth from the dam, for by fingular treethe chery he taketh him by the nofe, first drawing him forward, and then the poor Beast striveth and chery ne taketh link by the state of the sta letteth go his hold, whereby the poor Beaft falleth back upon his buttocks, and fo down right upon his back; then flyeth the Wolf to his belly which is then his upper part, and eafily teareth out his bowels, fo fatisfying his hunger-greedy appetite: But if they chance to fee a Beast in the water. or in the marsh, encombred with mire, they come round about him, stopping up all the passages where he should come out, baying at him, and threatning him, so as the poor distressed Ox plungeth himself many times over head and ears, or at the least wife they fo vex him in the mire, that they never fuffer him to come out alive. At last when they perceive him to be dead and clean without lie by inflocation; it is notable to observe their fingular subtilty to draw him out of the mire, whereby they may eat him; for one of them goeth in, and taketh the Beaft by the tail, who drawth him with all the power he can, for wit without firength may better kill a live Beaft, then remove a dead one out of the mire: therefore he looketh behinde him and calleth for more help, then preently another of the Wolfs taketh that first Wolfs tail in his mouth, and a third Wolf the seconds, a fourth the thirds, a fifth the fourths, and fo forward, encreasing their strength, until they have pulled the Beaft out into the dry land : whereby you may fee, how they torment and fretch their own bodies, biting their tails mutually, piaching and fraining every joynt until they have compafied their defire, and that no man should think it strange for a Wolf to kill an Ox; it is reported that Danau did build a Temple to Apollo at Argos, in the very same place where he saw a Wolf defroy an Ox, because he received instruction thereby, that he should be King of Greece. Wolfs at also enemies to the Buffes, and this is no marvail, seeing that it is confidently reported by when they meet together, each one bemoaning himself to other, as it were by consent they run round in a circle, and that Wolf which is first giddy, being not able to stand, falleth down to the gound, and is devoured by the residue, for they tear him in pieces, before they can arise

Phy affirmeth that there be Wolfs in Italy, whose fight is hurtful to men, for when a man seeth The harm of one of them, though he have never so much desire to cry out, yet he hath no power: but the mean-Wolfs. not speak, but if the man see the Wolf, the Wolf sir signer and the man is silent, and cannot speak, but if the man see the Wolf, the Wolf is silent and cannot cry, otherwise the tale is should be should be seen the prover be the same of the tale is show although these things are reported by Plate, Ruelius, Vincontius, and Ambrose, yet I rather believe them to be sabulous then true, how beit Albertus writeth, that when a man is in such extremity, sexum sith, that in case one of these Wolfs do see a man first, if he have about him the tip of a Wolfs tail he shall not need to fear any harm. There be a number of such like tales concerning shall never conceive with young. All domestical four-sooted Beasts, which see the eye of a Wolf, the hand of a man, will presently fear and run away.

the hand of a man, will prefently fear and run away.

If the tail of a Wolf be hung in the cratch of Oxen, they can never eat their meat. If a Horse tread upon the foot-steps of a Wolf which is under a Horse-man or Rider, he breaketh in pieces, or else and the amazed. If a Wolf treadeth in the foot-steps of a Horse which draweth a Waggon, he clearlist in the rode, as if he were frozen.

If a Mare with Foal tread upon the foot-steps of a Wolf, she casteth her Foal, and therefore the Egiissis when they signific abortment, do picture a Mare treading upon a Wolfs foot. These and such other things are reported, (but I cannot tell how true) as supernatural accidents in Wolfs. The Wolf also laboureth to overcome the Leopard, and solloweth him from place to place, but forsimuch as they dare not adventure upon him single, or hand to hand, they gather multitudes, and soldwour them. When Wolfs set upon wilds Boars, although they be at variance among them-Orse. selves, yet they give over their mutual combats, and joyn together against the Wolf their common adversary. For these occasions a Wolf hath evermore been accounted a most serve and wilde Beast, as may surther appear by this History following. When Euristines and Proctes intended to marry A history, by affinity, they went to Delphos to ask counsel of Apollo in what place they should meet with their wives. Apollo gave them answer, that when they should meet with an extreme wilde Beast, as they went into Lacedemonia, and yet the same Beast appear meek and gentle unto them, there they

Textor.

The History of Four-footed Beasts.

should take their wives. When they came into the land of the Cleonians, they met with a Wolf mould take their wives. When they cancelved that the meaning of Apollo was, that when carrying a Lamb in his mouth, whereupon they conceived that the meaning of Apollo was, that when carrying 2 Lamb in his mouth, whereast, they might very happily and fuctoffively take them wives, they met with a Wolf in that Countrey, they might very happily and fuctoffively take them wives, they met with a vy oir in that Country, they may be the funder Cleonymu, a very honest man of and so they did, for they married with the daughters of The ander Cleonymu, a very honest man of and so they did, for they married with the daughter share values from man, however, and of the country that was a state of the and to they did, for they married with the unuguestated that valiant firong man, how upon a featon rend.

Men defineyed that Countrey. It is reported of Mile Crotoniata, that valiant firong man, how upon a featon rend. that Countrey. It is reported of the arms was taken in the cloting of the tree, and he had not ing a cree in funder in the woods, one of his arms was taken in the cloting of the tree, and he had not ing a tree in lunder in the woods, one of the attitue there inclosed in most horrible torments, until a strength enough to loose it again, but remained there inclosed in most horrible torments, until a

Wolf came and devoured him.

Cilius. Tzerzes.

by Wolls.

of came and devoured min.

The like flory unto this, is that which Elianw reporteth of Gelon the Syracufan, a Scholar, unto The like itery unto this, is that which advantage on his Tables, and took the writing tables whom there came a Wolf as he fat in the School writing on his Tables, and took the writing tables whom there came a violt as he lat in the school withing tables out of his hand The Schoolmaster being inraged herewith, and knowing himself to be a valiant man, took hold of the same tables in the Wolfs mouth, and the Wolf drew the Master and Scholars man, took now of the fame tables out of the School into a plain field, where fuddenly he defired in hope of recovery of the tables out of the School into a plain field, where fuddenly he defired to hope of recovery of the tables out of the School into a plain field, where fuddenly he defired to have the school into a plain field, where fuddenly he defired to have the school into a plain field, where fuddenly he defired to have the school into a plain field, where fuddenly he defired to have the school into a plain field, where fuddenly he defired to have the school into a plain field, where fuddenly he defired to have the school into a plain field, where fuddenly he defired to have the school into a plain field, where fuddenly he defired to have the school into a plain field. the Schoolmaster and a hundred Scholars, sparing none but Gelon, whose tables were a bait for that prey, for he was not only not flain, but preserved by the Wolf, to the singular admiration of all the prey, for ne was not only not had, but plataccident did not happen naturally, but by the over-ne world; whereby it was collected, that that accident did not happen naturally, but by the over-ne world; whereby it was confected, that the wooll and skin of beafts killed ling hand of God: Now for these occasions, as also because that the wooll and skin of beafts killed ung nand of South 140w lot these occurrency, the flesh of Sheep is more sweeter) are unprofusile and by Wolves are good for nothing, (although the flesh of Sheep is more sweeter) are unprofusile and

hunters.

ood for nothing. Men have been forced to invent and finde out many devises for the destroying of Wolfs, for ne. Wolfs, and the cefficy hath taught men much learning, and it had been a shameful mifery to indure the tykanny of teward of the cefficy hath taught men much learning for refiseance and revenue. Conching the description of the cefficient and t fuch ipoiling beafts, without labouring for refiftance and revenge: for this cause they propounded luch ipoining beauts, without labouring for resistance and town, he that killed a young VVolf received alfo a reward to fuch as killed VVolfs, for by the law of Draco, he that killed a young VVolf received

a talent, and that killed an old Wolf received two talents. solon prescribed that he that brought a VVolfalive, should receive five pieces of money, and he that brought one dead, should receive two. Apollo himself was called Lycothom, a VVolfhe that brought one dead, mould receive two. that it is faid immediately after he was born of his mother Lalona, he was changed into the sapeof a VVolf, and so nourished; and for this cause there was the Image of a VVolf set up at Debis

Others say, that the reason of that Image was, because that when the Temple of Delphi was before him. robbed, and the treasure thereof hid in the ground, while diligent inquisition was made after the theeves, there came a VVolf and brought them to the place where the golden veffels were covered in the earth, which she pulled out with her feet. And some say that a VVolf did kill the saile. ger, as he lay afleep on the Mountain Parnassus, having all the treasure about him, and that every day the came down to the gates of Delphos howling, until some of the Citizens followed berinto the Mountain, where she shewed them the theef and the treasure both together: But list not to follow or fland upon these fables. The true cause why Apollo was called a VVolf-killer was, for that he was feigned to be a Shepheard or Herdiman, and therefore in love of his Cattle to whom VVolfs were enemies, he did not only kill them while he was alive, but also they were offeredunto him in facrifice, for VVolfs were facred to Apollo, Jupiter, and Mars: and therefore we read of Apollo Lycim, or Lycem, to whom there were many Temples builded, and of Jupiter Lycem, the factifices instituted unto him called Lycea, and games by the same name. There were other holy-days call'd Lupercalla, wherein barren women did chastise themselves naked, because they bare no children, hoping thereby to gain the fruitfulnels of the womb, whereof Ovid speaketh thus:

Excipe facunda patienter verbera dextra: Fam focer optatum nomen babebit aut. !

Properties and some other writers seem to be of the minde that those were first instituted by Fibius Lupercius, as appeareth by these verses:

> Verbera pellitus (eto samovebat arator, Unde licens Fabius sacra Luperom habet. And Junenal thus: Nec prodest agili palmas prabere Luperco.

ons to take Wolfs.

Divers policies Now concerning the manner of taking of VVolfs the Ancients have invented many deviles and gloss and first of all an Iron toil which they still fasten in the earth with Iron pins, upon which pins they feave a ring, being in compassabout the bigness of a VVols head, in the midst whereof they lay piece of flesh, and cover the Toil, so that nothing is seen but the flesh, when the Wolf cometh and taketh hold of the flesh, feeling it stick, pulling hard, he pulleth up the ring, which bringeth the whok Toil on his neck, and sharp pins. This is the first manner that Crescentiens repeateth of taking Wolfs, and he faith there are other devises to ensnare their feet, which the Reader cannot understand, except he saw them with his eyes.

The Italians call the nets wherein VVolfs are taken, Tagliola, Harpago, Lo Rampino, and Lycim, the French, Hauspied; and Blondus affirmeth, that the shepheards of Italy make a certain gin with a na,

wherein that part of the VVolf is taken which is first put into it. Now the manner of taking VVolts in ditches and pits is divers, first of all they dig a deep ditch, fo as the VVolt being taken, may in dictors and of it, upon this pit they lay a hurdle, and within upon the pillar they fet a live Goofe or Lamb, when the VVolf windeth his prey or booty, he cometh upon the trench, and feeing it at a little hole which is left open on purpose to talk the VVolf into the deep dirch; and some use to lay upon it a weak hurdle, fuch as will not bear up either a man or a beaff, that so when the VVolf comethupon it, it may break, and he fall down; but the best devise in my opinion that ever was invented in this kinde, is that the perch and hurdle may be formade, and the bait fo fet, that when one wolf is fallen down it may rife again of it owne accord, and fland as it did before to entrap another : and great care must be had, that these kinde of ditches may be made in solid and strong earth, or if the place afford not that opportunity, then must the inside be lined with boards, to the intent that the heaft by fcraping and digging with his feet make no evalion.

The Rheitans use to raise up to a Tree a certain engine like a Mouse-trap, but much greater, through which there is a cord where they hang a bait of flesh or pullen, or some such thing which the VVols loveth; when he cometh unto it, he fuddenly fnatcheth at it, and so pulleth the trap upon his own onte. The Tenerians, Mysians, and Thraseans, Inhabitants of Asia, were wont to carry short weaconsto kill VVolfs, and they used also the strongest Dogs, who by the incouragement of the Huntters would tear the VVolfs in pieces, for there is hardly any Dog fo couragious, as to adventure upon

AVVolf at fingle hand.

The Dogs have therefore certain collers made unto them of leather stuft full of sharp Iron mails, to the intent that their necks may be fafe guarded from the VVolfs biting. Now Blonus faith, that all hunting of VVolfs with Dogs is in vain, except there be also set up certain great nets made of frong cords, fretched out and standing as stiffe as may be immoveably fastned to the bodies of trees. or firong pillars in the earth, and in divers places of these nets they must set boughs to cover them. to the end the VVolf descry them not; and at either end of the net must be made a little shed with boughs to cover a man, wherein the hunter must lodge with his Spear, ready to pierce through the VVolf when he perceiveth him in the net, for if the VVolf be not instantly wounded, he will deliver himself and escape, and then also he must be followed with the cry of Men and Dogs, that he may not return back again into his den, and the Hunters observe this order in hunting of a VVolf, and driving him to their nets.

When they are far from their nets, they hunt them but gently, and let them go at leisure, but when they are closer and nearer unto them, they follow them with all speed and violence, for by that means many are intrapped and fuddenly killed; and these are those hunting observations which I finde to be recorded in Authors for the taking of VVolfs. And this is the nature of this bult, that he feareth no kinde of weapon except a stone, for if a stone be cast at him, he presently filleth down to avoid the stroke, for it is said that in that place of his body where he is wounded by a flone, there are bred certain worms which do kill and deftroy him; and therefore the Egyptians when they do decipher a man that feareth an eminent danger, they picture a VVolfand a stone; as

Wolfs do likewise fear fire even as Lions do, and therefore they which travel in woods and secet places by night, wherein there is any fuspicion of meeting of VVolfs, they carry with them a couple of flints, wherewithal they firike fire, in the approach of the ravening beaff, which fo dazleth his eyes, and danteth his courage, that he runneth away fearfully. It is faid that VVolfs are afraid of the noise of swords or iron struck together, and it may well be, for there is a true story of a mantravelling near Bafil, with a bell in his hand, who when he saw that the throwing stones at the VVolf which followed him would nothing avail, and by chance fell down, in the mean time a bell which he carryed about him did give a found, at which found the VVolf being affrighted ran away, which when he perceived, he founded the bell aloud, and fo drove away the wilde ravening bealt. As the Lion is afraid of a white Cock and a Mouse, so is the VVolf of a Sea-crab or shrimp. It is faid that the pipe of Pithecarie did repress the violence of VVols when they set upon him, for he founded the same unperfectly, and indistinctly, at the noise whereof the raging VVolf ran away; and it hath been believed, that the voyce of a finging man or woman worketh the same effect. Horace testifieth so much of himself, that by singing he drove away a VVolf, uin these verses :

Namq; me sylva Lupus in Sabina, Dum meam canto Lalagen, & ultra Terminum curie vagor expeditue, Fugit inermem.

Quale portentum neg; militaris Daunia in latis alit esculetis, Nes Juba tellus generat Leonum Arida nutrix.

If at any time a VVolffollow a man afar off, as it were treacherously to fet upon him suddenly and defroy him, let him but fet up a flick or flaffe, or fome fuch other knowledgable mark, in the middle space betwirt him and the VVols, and it will scare him away; for the suspensions beath feareth fuch a man, and thinketh that he carryeth about him fome engin or trap to take away his life: and therefore also it is said, that if a traveller do draw after him a long rod or pole, or a bundle of flicks and clouts, a VVolf will never fet upon him, worthily mistrusting some deserved policy to overthrow and catch him. Affeulapius writeth, that if a man do anoint himfelf with the fat or

fewet taken out of the reins of a Lion, it will drive away from him all kinde of Wolfs. There be fewet taken out or the reins of a Lion, it will salve from certain pieces of meat, and cast them abroad, some that take VVolts by poysoning, for they poyson certain pieces of meat, and cast them abroad, fome that take v vois by poyroning, to they die immediately. There were certain Countrey men which whereof when the Wolfs do eat, they die immediately. There were certain Countrey men which whereof when the works do eat, they do Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and carryed them up and down the firees pubbrought the skins of Wolfs into the City of Rome, and the Rome in the R brought the skins of vyons into the only skilled those Wolfs with the powder of a certain herb called liquely to be seen, affirming that they had killed those Wolfs with the powder of a certain herb called liquely to be teen, amriming that they man aimed they would kill Rats and Mice. Paufania faith, that Cardin Varim, and that therewithall also they would kill Rats and Mice. Paufania faith, that Cardus Varim, and that therewithan and they would at time the Inhabitants were fo annoyed there was a Temple of Apollo Lycem, at Siegon, and that on a time the Inhabitants were fo annoyed there was a 1 emple or Apollo Locay, at Carpon, and the by their flocks, whereupon Apollo taking pity of with Wolfs, that they could receive no commodity by their flocks, whereupon Apollo taking pity of with Wolfs, that they could receive no commonly by since of dry wood, commanding them to them, told them that there was in their Temple, a certain piece of dry wood, commanding them to them, told theu that their was in their added to powder, to mingle it with convenient meat pull off the rinde or bark of that wood, and beating it to powder, to mingle it with convenient meat for VVols, and so cast it abroad in the fields.

The people did as they were commanded by the Oracle, and thereby destroyed all the Wolfs: The people and as they were communities and any of the Priests of Siegon could declare. In but what kinde of wood this was, neither Paufanias nor any of the Priests of Siegon could declare. In but what kinds of world the Ewe-tree, and certain fragments of Juniper. The Spindle tree, and Ro. one part of the world the Ewe-tree, and certain fragments of Juniper. The Spindle tree, and Ro. one part of the world the Ewester, and their drink, and besides them we know no trees dodaphne do yeeld poyson unto VVols mixed in their drink, and besides them we know no trees dodaphne do yeerd poylon unto v vonstanable, especially V Volf-bane. And the occasion why there that are venemous, and yet plants innumerable, especially V Volf-bane. And the occasion why there that are venemous, and yet plants amount in the juyce or liquor whereby they are nourified, for are more poylonful herbs then trees, is in the juyce or liquor whereby they are nourified, for are more poyionium meros themetees, is in the payer it increases into a great tree, but where the juyce is wholesome and well tempered, there it increases into a great tree, but where it is imperfect and venomous, there it never groweth tall, nor bringeth forth any great

There are certain little Fishes called by the *Grecians*, Lycoi, and by the Latinists, Blennt, which we may English VVolf-sishes, and these the Hunters use to take Wolfs in this manner: when they have taken English v voir-nines, and there the faunters are of some tub or great mortar, and there kill them by a great many of them alive, they put them into some tub or great mortar, and there kill them by a great many or them anve, they put them the after of coals in the Mountains where the VVolls bruifing them to pieces, afterwards they make a fire of coals in the Mountains where the VVolls haunt, putting into the same some of these fishes mixed with bloud and pieces of Mutton, and so naunt, putting into the favour thereof carryed every way with the winde, they go and hidethemselves: whilest that in the mean time the VVols enraged with the savour of this fire, set to and fro to finde it, because of the smell, the fire before they come is quenched or goeth out naturally, and the VVolfs by the smoak thereof, especially by tasting of the sless, bloud and fish which there they finde, do sall into a drowsie dead sleep, which when the Hunters do perceive, they comeupon they finde, do sall into a drowsie dead sleep, them and cut their throats. The Armenians do poylon them with black fishes, and some dotakes cat, pulling off her skin, taking out the bowels, they put into her belly the powder of Frog, this Cat is boyled a little upon coals, and by a man drawn up and down in the Mountains where VVolfs do haunt; now if the VVolfs do chance to meet with the train of this Cat, they instantly follow after him, inraged without all fear of man to attain it, therefore he which draweth the Cat, is accompanyed with another Hunter armed with a Gun, Piftol, or Cross-bow, that at the appearance of the VVolf, and before his approach to the train, he may deftroy and kill

will not discourse of VVolf bane, commonly called Aconitum in Latine, wherewithall both men and beafts are intoxicated, and especially VVolts, but referring the Reader to the long discourse of Couradiu Gefner, in his History of the VVolf, I will only remember in this place an Bpigram of As-Soning wherein he pleasantly relateth a story of an adulterated woman, desiring to make away ber jealous husband, and that with speed and vehemency, gave him a drink of VVols-bane and Quickfilver mingled together, either of both fingle are poyfon, but compounded are a purgation, the Epigram is this that followeth :

Texica zelotypo dedit uxor macha marito, Nec fatis ad mortem credidit effe datum, Miscuit argenti letalia pondera vivi , Cogeret ut celerem vis geminata necem. Dividat hac ft quis, faciunt difereta venenum;

Antidotum fumet, qui sociata bibet. Ergo inter fele dum noxia pocula certant, Ceffit letalis nexa falutifera, Protinus & vacuos alvi petiere recesim, Lubrica dejectis qua vita nota cibis.

The enemies of Wolves.

Payloning of

Concerning the enemies of Wolfs, there is no doubt, but that such a ravening beast half sew friends, for except in the time of copulation wherein they mingle sometime with Dogs, and some time with Leopards, and sometime with other beasts, all beasts both great and small do avoid their fociety and fellowship, for it cannot be safe for strangers to live with them in any league or amity, feeing in their extremity they devour one another: for this cause, in some of the inseriour bealing their hatred lasteth after death, as many Authors have observed; for if a Sheep skin be hanged up with a Wolfs skin, the wool falleth off from it; and if an instrument be stringed with made of both these beasts, the one will give no found in the presence of the other; but of this main ter we have spoken in the story of the sheep, shewing the opinion of the best learned, concerning the truth hereof. The Ravens are in perpetual enmity with Wolfs, and the antipathy of their nature is so violent when the interest of the story of the sto is so violent, that it is reported by Philes and Elianus, that if a Raven eat of the carcase of a best which the Wolf hath killed, or formerly tafted of, the prefently dyeth.

There are certain wilde Onion's called Seille, and some say the Sea-Onion, because the root hith the similitude of an Onion, of all other things this is hateful to a Wolf, and therefore the American aus fay, that by treading on it his leg falleth into a cramp, whereby his whole body many times endureth insufferable torments, for the Cramp increaseth into Convulsions; for which cause it enumeer in the be observed how unspeakable the Lord is in all his works, for whereas the VVolf is an enemy to the Fox and the Turtle, he hath given secret instinct and knowledge both to this Beaft and fowl, of the vertuous operation of this herb against the ravening VVolt; for in their absence from their nests, they leave this Onion in the mouth thereof, as a sure gard to keep their young ones from the VVoif.

There are certain Eagles in Tartaria which are tamed, who do of their own accord being fee on by men adventure upon VVolves, and so vex them with their talons, that a man with no labout or difficulty may kill the beaft, and for this cause the VVolves greatly fear them and avoid them; and thereupon came the common proverb, Lupus fugit aquilam: And thus much shall suffice

to have spoken in general concerning their taking.

Now we will proceed to the other parts of their Hiftory, and first of all of their carnal copulati. Their copula on. They engender in the fame manner as Dogs and Sea-calves do, and therefore in the middle of lation and protheir copulation they cleave together against their will. It is observed that they begin to engender immediately after Gbrismass, and this rage of their lust lasteth but twelve days, whereupon there was wont to go a fabulous tale or reason, that the cause why all of them conceived in the inelvedays after Christmass was, for that Latona so many days together wandered in the shape of a the VVolf in the Mountains Hyperborei, for fear of Juno, in which likeness the was brought to Deim but this fable is confuted by Plutarch, rehearling the words of Antipater in his Book of Bealts. for he faith when the Oaks that bear Acorns do begin to cast their slowers or blossomes, then the Volves by eating thereof do open their wombs, for where there is no plenty of Acorns, there the young ones dye in the dams belly, and therefore such Countries where there is no store of Oaks, are freed from VVolves; and this he faith is the true cause why they conceive but once a year. and that only in the twelve days of Christmast, for those Oaks flower but once a year, namely, in the Spring time, at which feafon the VVolves bring forth their young ones. For the time that they go with young, and the number of whelps, they agree with Dogs, that is, they bear their young nine weeks, and bring forth many blinde whelps at a time, according to the manner of those that have many claws on their feet. Their legs are without Articles, and therefore they are not able to go at the time of their littering, and there is a vulgar opinion, that a she VVolf doth never in all her life bring forth above nine at a time, whereof the last which she bringeth forth in her old age is a Dog, through weakness and infirmity. but the Rhatians among whom VVolves do abound, do affirm constantly, that in the beginning of May, they bring their young out of their dens, and lead them to the water, sometimes seven and sometimes nine, every year encreasing their number; so that the first year she littereth one whelp, the second year two, the third year three, and so obserwith the same proportion unto nine, after which time she groweth barren and never beareth more: andit is faid when the bringeth her young one; to the water, the observeth their drinking very diligently, for if any of them lap water like a Dog, him the rejecteth as unworthy of her parentage, but those which fuck their water like a Swine, or bite at it like a Bear, them she taketh to her, and nourisheth very carefully.

We have faid already that VVolves do engender not only among themselves, but among other bealts, and such are to be understood of them which bear their young an equal proportion of time, as of Dogsand VVolves cometh the Lupus Canarius, or Panther, and the Crocuta. Of the Hyana and the Wolf come the Thoes, of whom we shall speak in their due place in the end of this story, and

the Hyanait self seemeth to be compounded of a Wolf and a Fox.

Concerning the natural disposition of this Beast we have already spoken in part, and now we will The Epithets adde that which doth remain; and first of all their Epithets which are attributed unto them among and natural feveral Authors are most clear demonstrations of their disposition; as sowre, wilde, Apulian, sharp, disposition, fierce, bold, igreedy, whoar, flesh-eater, wary, swift, bloudy, bloud-lovers, degenerate, hard, glutton, hungry, Cattle-eater, famishing, surious, yellow, fasting, ungentle, unhonest, untameful, harmful, Cattle-hurter, teeth-gnasher, insatiable, treacherer, martial, forrowful, mountain, nightly, robber, strate, ravener, mad, fnatcher, cruel, pack-bearer, bloud-sucker, foamer, proud, fearing, sullen, terrible, vehement, howling, and such other like belonging to the male Wolf. Now unto the female there are some peculiar ones also, as inhumane, ungentle, martial, obscure, rank, ravener, landed, Romulian, greafie, terrible, and Volfcan: and the ravening defire of this Wolf doth not only appear in the Proverbs of holy Scripture already repated, as where Christ compareth the Herevicks to Wolves, but also from hand instruments and sicknesses, for a little hand-saw is called of the Latinu and German: Lupus, a Wolf; because of the inequality of the teeth, wherewithal a man shearthasunder violently any piece of wood, bones, or such like thing.

There is a difease called a Wolf, because it consumeth and eateth up the flesh in the body next the fore, and must every day be sed with fresh meat, as Lambs, Pigeons, and such other things wherein is bloud, or else it consumeth all the flesh of the body, leaving not so much as the skin to cover the bones. Also the galls on a mans seat which cometh by Horse-riding, are by the Ancients called Lupi, and by Martial, Ficus, whereof he made this distichon;

Stragula succincii venator sume veredi Nam foles à nudo surgere ficus equo.

There be also instruments called Lupi, and Harpages, or Harpagenes, wherewithall Ankers are looked in the Sea, or any thing taken out of the deep. There is a certain territory in Ireland, (whereof Mr. Gamden writeth) that the Inhabitants which live till they be past fifty year old, are foolishly that the Inhabitants which live till they be past fifty year old, are foolishly that the Inhabitants which is the true cause whereof he conjectureth to be because for Mr. Gamaen writetin) that the inhabitant value whereof he conjectureth to be because for the reported to be turned into Wolves; the true cause whereof he conjectureth to be because for the reported to be turned into vyolves. the discase called Lycambropia, which is a kinde of melancholy causing most part they are vexed with the discase called Lycambropia, which is a kinde of melancholy causing most part they are vexed with the moneth of February to forfake their own dwelling or houses, and the persons so affected, about the moneth of February to forsake their own dwelling or houses, and the perions to anected, about the monette graves and fepulchres of men, howling and barking like to run out into the Woods, or near the graves and fepulchres of men, howling and barking like to run out into the vyous, of lignes of this difease are thus described by Marcellas: those sinh he Dogs and Wolves. The true fignes of this difease are thus described by Marcellas: those sinh he Dogs and woives. The true lightest pale, their eyes dry and hollow, looking drouffly, and which are thus affected, have their faces pale, their eyes dry and hollow, looking drouffly, and which are thus anected, have their tower all feabd, being very rough, neither can they foir and they foir and they foir and they foir and they cannot weep. I near tongue as it was breaking out of their bodies, especially on their legs; this difare very thirity, naving many meets breaming out the state of the stat ease tome can Lycaon, and memory times of facrificing of a childe, was by Jupiter turned into a is faigned by the Poets, who for his wickedness or facrificing of a childe, was by Jupiter turned into a wolf, being utterly diffracted of humane understanding, and that which Poets speak of him, my very well agree with melancholy, for thus writeth Ovid :

Territus ipfe fugit, naciufq; filentia ruris Exululat, fruftraq, loqui conatur.

And this is most strange, that men thus diseased should defire the graves of the dead. Like unto and this is another disease, called by Bellunensis, Demonium Leoninum, which is saith he, Consustantinals tius is another unicate, cantou by . Leone dillum videtur malum, quod co detenti alios homines ledan, 6 cum fallie malio, noxis & itacundis; à Leone dillum videtur malum, quod co detenti alios homines ledan, 6 cum jacus main, notin a transmit is, the Lian-devil difeafe is a confusion of reason, joyned with wrathful, and impious facts; and it feemeth to be named of Lions, because that such as are oppressed therewith, do rage against men, and wound them like Lions.

The apology of Wolves and Lambs.

there is a pretty Apology of a league that was made betwirt the Wolves and the Sheep, whereupon came the word Lycopbilios, my Author rehearseth it thus: Luph & agnit fadin aliquinwhereupon came the word Lycoponios, my rauthor remeatieth that he have a given jeum allemdo fuit, datie utring; obsidibus, Lupi suos catulos, over Ganum cobortem dedere. Quietie oribm as piemibus Lupuli matrum desiderio ulusatus edunt, tum Lupi irruentes sidem sadusq; solutum claintam, msq; canum prasidio desituius laniant, that is to say, There was a peace made between the Wolves and the Sheep, either fide giving hostages to other, the Wolves gave their young whelps, and the Sheep gave the Shepheards Dogs to the VVolves. Now when the young VVolves were among the flock of Sheep, they howled for their dams, which when the old VVolves heard, they came rufning in upon the Sheep, crying out that they had broken the league, and therefore they destroyed the Sheep in the absence of the Dogs that should keep them : whereby is notably fignified the simplicity of innocent men, and the impiety of the wicked, for whatfoever bonds of truce and peace are made with them, they ever respect their own advantage, taking any small occasion, like VVolves at the crying of their young ones, without all offence of the innocent and harmles, to break through the brazen walls of truce, peace, and amity, for the execution of their bloudy and ungodly mindes.

The particu-lar disposition of Wolves.

VVolves are truly faid to be fierce and treacherous, and not generous and bold, and noble like Lions. They especially rage in the time of their hunger, and then they kill not so much as will fuffice, but all the flock before them; but being fatisfied, as we have faid already, they frem rither Lambs then VVolves. The male is always as careful of the young ones as the female, for while the fuckleth her young ones, he bringeth meat unto her in the den, and when that they are greatly conftrained both to fly away, they carry their young ones along with them. Great is their malice toward them that hurt them, as Niphus faith, he tryed one day when he was a hunting near Rome, for his Dog was fighting with a VVolf, and he comming in with the multitude of Hunter, alighted from his Horse, and drew his sword, and gave the VVolf a wound, the VVolf feeling the froke of the sword for sook the Dog and turned upon the man, making all force at him he fould to bite him, but he professed he escaped with fingular danger, more by the help of his fellow hunters, then by his own valour; wherefore he concludeth, that as VVolves are enemies to all, fo they take special revenge of them that harm them, as we have said before of Lions. Some say that when many of them have obtained a spoil, they do equally divide it among them all, I am sure the likes reported betwirt the old Lion and the young, but whether it be true in VVolves I cannot tell, but rether think the contrary, because they are insatiable and never think they have enough. And the bertus faith, they do not communicate their prey like Lions, but when they have fed sufficiently, they hide the residue in the ground till they hunger again.

VVhen they fet upon horned beafts, they invade them behinde, and on their backs; when they fet upon Sheep, they choose a dark cloudy day or time, that so they may escape more freely; and to the intent that their treadings should not be heard, they lick the bottom or foles of their set, for by that means they make no noise among the dry leaves; and if going along they chance to brisk and for against their minds and they have a flick and for against their minds and they have a flick and for against their minds and they have a flick and for against their minds and the set of the set a flick, and so against their minde make a noise, then presently they bite their foot, as if it wet guilty of that offence : For the most part they fet upon such Cattle as have no Keepers, and the such as the such ven in secret. If they come unto a flock of Sheep where there are Dogs, they first of all confider whether they be able to make their party good, for if they fee they cannot match the Dog, they depart away although they have begun the spoil, but if they perceive their forces to beequal or superior, then they divide themselves into three ranks, one company of them killeth Sheep, a second company fighteth with the Dogs, and the third setteth upon the men. When they sneep, are in danger to be taken by the hunters, they bite off the tip of their tails, and therefore the Egypare in danger to be taken by the hunters, they bite off the tip of their tails, and therefore the Egypare in danger to be taken by the hunters, they bite off the tip of their tails, and therefore the Egypare in the tip of the tip of their tails, and therefore the Egypare in the tip of t are mans, when they would describe a man delivered out of extremity and danger, do picture a Wolf lacking that part of his tail. To conclude, when they are in peril they are extreamly tearful, attonifhed, and afraid, especially when they are unavoidably included they seem harmless, and this aroueth the baseness of their minde which is subtil, cowardly, and treacherous, daring do nothing but guern sielly, and not then neither, but upon a fingular advantage, and for the manifelting hereof. I will express these two stories following, as they were related to Gesner by Michael Herm, and Institute Goblerm. It happened (faith the first), that a certain Wolf constrained by famine. came unto a village near Millan in Italy, and there entred into a certain house, wherein sat the good wife and her children, the poor woman being terrified herewith, and not knowing what she did, ran out of the house, pulling the dore to after her, and so shutting the Wolf in among her children, at last her husband returned home, unto whom she related the accident, and how she had shut up the Wolf: the man being more afraid then was cause, lest the Wolf had devoured some of his children, enrered haltily in a dores, longing to fave and deliver his poor Infants, whom the fearful mother had lest with the Wolf, when he came in he found all well, for the Wolf was in worse case, astonished, amazed daunted, and standing like a stock without sense, not able to run away, but as it were offering himself to be destroyed : And this is the first history.

The second is like unto this, but more admirable, for the great Uncle of Geblerm, being marvelloully addicted to the hunting of wilde beafts, had in his land divers ditches and trenches cast up with other pits and caves wrought very artificially for the sase keeping of such beasts as should tall into them. Now it happed that upon one Sabbath day at night there fell into one of those pits three creatures of divers disposition, and adverse inclination, none of them being able to get out thereof: the first was a neighbors wife of his a poor woman, which going to the field to gather Beets and Rapes for her meat the day following, it fortuned that she fell down by a mischance into the faid pir, wherein the was fain to lodge all night (you must think with great anguish, forrow, and perillous danger to her self) beside that which her husband and family conceived at home, but she had not tarryed long in the faid pit ere a Fox was likewise taken and fell down upon her, now began her gief to be encreased, fearing lest the wilde best should bite and wound her, having no means to escape from him, nor no man to help and rescue her, although she cryed as loud as ever the could; wherewithal being wearyed, necessity made her to be patient, being a little comforted to fee the Fox as much afraid of her, as the was of him, and yet the thought the night full long, willing for the break of the day, when men ftir abroad to their labours, hoping that some or other would hear her moan, and deliver her from the fociety of fuch a Chamber-fellow: while thus she thought, striving betwixt hope, fear, and grief, lo what befel her more wofully then before, for suddenly a Wolf was taken and fell down upon her, then she lost her hope, and in lamentable manner thinking of husband and children, how little they conceived of her extremity, resolved to forsake the world, and commended her soul to God, making no other reckoning but that her diffressed lean limbs should now be a supper and breakfast to the Wolf, wishing that she might but feeher husband, and kifs her children before the loft her life by that favage execution; but all her wishes could not prevail, nor clear her heart from fear and expectation of an unavoidable death: while thus the mused, the saw the Wolf lie down, the sitting in the one corner, and the Fox resigns another, and the Wolf appaled as much as either of both, so the woman had no harm but an ill nights lodging, with the fear whereof the was almost out of her wits. Early in the morning came his great Uncle the Hunter to look upon his trenches and pits what was taken, and coming unto that pit, he found a treble prey; a Woman, a Wolf, and a Fox; whereat he was greatly amazed, and stepped a little backward, at the first sight the woman seeing him cryed out, caling him by his name, and praying his aid . he knowing her by her voyce, prefently leaped down into the pit, (for he was a valiant man) and with his weapon first slew the Wolf, and then the Fox, and so delivered the woman from the fear of them, yet there was forced to leave her till he went and fetched a ladder, for the was not able to come forth as he was; then having brought the ladder, he went down again into the pit, and brought her forth upon his shoulders, in that manner delivering ber fafe to her husband and family. Now these two stories do plainly set forth, that a Wolf dareth do nothing when he is in fear himfelf.

It hath been a question whether Wolves can be tamed or no, some say that they are always wilde Of tamed and can never be tamed. Albertin writeth, that being taken whelps, they are tamed and will play Wolves. like Dogs, yet he faith, they never forget their hatred against the Hunter and the desire of Lambs or other beafts which are devoured by Wolves, when soever he goeth abroad. And Siumpfius writeth, that even when they are tamed, they are angry with their Masters that look upon them while

Sneb, writeth a fable of two Woods among the ancient Veneti, one of them dedicated to Juno, and the other to Diana, and he would make the world believe, that therein the Wolves lived peaceably and gently with the Harts, and did come to the hands of men like familiar and tame Dogs, fuffering themselves to be stroked with their hands. Elianus and Siephanus do say, that near the plan of Meotis, there are Wolves which live like tame Dogs with men, being continually conterfant among the Fishermen, and these VVolves do part stakes and divide their prey with

Albarius.

The Wolf

the inhabitants dwelling upon the Sea-shores, and there is such a mutuall charity and commons ob. the innabitants awening upon the Sta-Holes, and the Wolves take fishes when the men take none, ferved betwixt them and the men, for sometimes the Wolves take fishes when the Meline take none, served Detwink them and the them, for tometimes the men take fishes when the Wolves have none; and then they part with the Wolf, sometimes the men take fishes when the Wolves have none; and and then they part with the won, jointenance like confederates, each one relieving and helping other; thus they live together in quiet manner like confederates, each one relieving and helping other; thus they live together in quiet manner have comeastace, and do not give them a share, they recompense but if the men at any time break with the Wolves, and do not give them a share, they recompense but it the men at any time oreas with the violes, and their nets: which thing if it be true, is a finguitheir ingratitude and falshood with tearing in pieces their nets: which thing if it be true, is a finguitheir ingratitude and falshood with tearing in pieces their nets: their ingratitude and iaimoud with tearing in pieces their as primitively ordained by God to be belar example of that rare concord and agreement which was primitively ordained by God to be belar example of that fare concord and agreement which was possible by God to be betweet man and beaft: Some fay, these kinde of Wolves be Otters, but I rather believe that they

be Sea-wolves, of whom we shall talk presently.

Sea-woives, or whom we man this presently.

There be many magicall inventions about the parts of Wolves, namely, their heads, teeth, ears, I here be many magical inventions about the patts of violes, because I cannot tell what benetails, and privy parts, which I will not hand to recite in this shade, Wolves are subject to the same fit shall come to the knowledge of them by the English Reader. Wolves are subject to the same fit shall come to the knowledge of the single of the throat, madnesse, and the gout: when they diseases that Dogs are, especially the swellings of the throat, madnesse, and the gout: when they are fick, they eat of an herb which makes them cast, some say, it is ground Ivy, some say it is graffe are next, they eat of an nert which make they have a pain in their bellies, and not otherwise, and fome otherwise, of this they eat when they have a pain in their bellies, and not otherwise. and some otherwise, or this they cal when they have a part of the reason why Dogs and Wolves are more subject to madnesse then any other beast, is because The reason why Dogs and vvolves are more and decrease with the Moon. If a man be buten their bodies are cholerick, and their brains increase and decrease with the Moon. If a man be buten their bodies are choierick, and their brains increase and decrease when a man be bitten by a mad Wolf, he is to be cured by the fame medicines that are applyed to the bitingsofamad Dog. They live very long, even until they lofe their teeth, therefore in their oldage oppressed Dog. They live very long, even until they lote their teeth, they have no friends but the Parrots, with famin they flie unto Cities and houses to seek meat. They have no friends but the Parrots. A Wolf was once the part of the Arms of Rome; and the Judgement-feat at Athens had in it the Picture of a Wolf. There were ancient Coins of money stamped with the image of a Wolf, both ha h no friend among the Greelans and among the Romans, which were therefore devised, because Romain and Rebut the Parrot. among the Grecians and among the Levinant, with the skins of Wolves after they were dressed by Cur. mm were late to be nurted by a violity with the small great Princes and Noble menwere riers, we do read that there were garments made, wherewithall great Princes and Noble menwere cloathed, the bare being inward next to their bodies, and the rough being outward, these were used in journeys and huntings, and they were the proper garment of the guards of Tyrants. And this shall suffice of the vulgar Wolf.

Of the SEA-WOLF.



Lthough nothing hath hitherto been brought to light concerning the Sea-wolf of hearing writers, that I know, yet his form is notable to be observed; and you may chilf whether you will call him a Thief or a Sea monfter, much differing from the Wolf fifth, as that he feemeth to challenge a particular description or treatife. It is also a Four-footed beast that liveth both on se and land, fatisfying his hunger on the most part upon fishes: It hath been seen upon the Bilitat Ocean shoar, and it doth resemble the Wolf that liveth on the land, that it is not undelervely

It doth live also a long time being tamed, it hath a dangerous head, and very many hairs growing on both sides of his eyes to shadow them, his nostrils and teeth are like unto a Dogs, and in the like unto a Dogs, and in the like unto a like unto a long, and in the like unto a long, and it is not the like unto a long, and it is not the like unto a long, and long the like unto a long time being tamed, it hath a dangerous head, and very many hairs growing on both sides of his eyes to shadow them, his nostrils and teeth are like unto a long time being tamed, it hath a dangerous head, and very many hairs growing on both sides of his eyes to shadow them, his nostrils and teeth are like unto a long, and long time being tamed, it has no strill a long time being tamed, it has no strill a long time being tamed, it has no strill a long time being tamed, it has no strill a long time being tamed, it has no strill a long time being tamed. ftrong hairs growing about his mouth: also small briftles growing upright upon his back: and adorned and marked on every fide with black diffinct spots, a long tail, thick and hairy, all the other parts being like to a Wolves, as you may eafily fee by this expressed Picture: and unto this belong eth the flory of the Wolves laft before expressed, which live upon fishes, and divide them familian with men.

Of the THOES.

Here are two kinds of Thoes, as there are of Panthers, differing only in magnitude or greatness. But the leffer Thoes is like unto the leffer Panther, a Lycopanther, and the Lupm canarum engendered betweet a VVolf and a Dog, are all one four-footed beaft. The Thoes also are a kinde of VVolf. And. Bellu. And again there is a kinde of VVolf which Ariffotle doth call Chabez, but Avicen doth write, that it And again to be called Bernet, in the Persian tongue. And again in another place, where he doth write, that ought to be called Bernet, in the Persian tongue. And again in another place, where he doth write, that the Lion and the Thoes are utter enemies, and Albertus doth translate it, that a VVolf doth fight with the four-footed beaft Tobox, which is a corrupted word, Tobox for Thoes, as Cabex for Thohox, and this fome men think to be the Lynx. Thoesis called in Hebrew, Tabas; Alfbali is a four-footed beaft like 10 Me Wolf. Adeditach is also a kinde of Wolf, but I do not know whether these names belong only to the Thoes, or to any other kinde of Wolf. Selinus doth call Thous Æthiopian Wolves, and a little before he said that Lycaon was an Ætbiopian Wolf, mained on the neck, and so divers coloured that a man would think there were no colors wanting in them.

The people of Scymia likewise say, that the Buff doth change his colors, neither is there any other healt covered with hair, except the Lycaon among the Indians, (as Pliny also writeth) and belides this there is no mention made of the Lycaon among all the ancient writers. Lycaons are called Dogs, in the fory of the diversities of Dogs. The lesser kinde of Thoes are the best, for some make two kinde of Thos, and fome three, and these like birds, and other four-footed beafts, change their color, both in Winter and Summer, fo that sometime they appear bare, and again at other times rough all over, that is bare in the Summer, and rough in the Winter, but it doth plainly seem that there is no more kinde of Thoes but one, which the things that come after doth prove and make manifest. Nearchus faith that those Tigers are not true Tigers, which are commonly called Tigers, but changeable Thoes (as if that every Thoes were not changeable) and greater then the other Thoes.

They have no reason which take the Lupus cervarius for a Thoes, which we have already shewed to be a Lynx for the Rhatians which speak Italian, & the Savoyans do to this day call him Cervario, and for the Armenian Wolf the Cicatus, and the Lupus Canarius we have already shewed, that it is a Panther. and therefore it is needless to stand any longer upon those names in this place. We will therefore take it for confessed, that the Thoes is a beast engendered betwixt a Wolf and a Fox, whereof some are greater and fome are smaller, and these are found about the Mountain Pangew, Cittus, Olympus, Myfim, Pindus, and Nifa, beyond Syria, refembling for the most part a Hyana, having a longer body, and aftraighter tail then a Wolf, and although it be not so high of stature, yet it is as nimble and as frong as is the Wolf, and it seemeth that the very name Thoes is taken from the celerity and swiftnesin running and leaping, for it getteth his living by the quickness of his feet. In the outward face is much resembleth a Wolf his Father, but iin spots and length of his body it resembleth a Panther his Mother; they couple in generation like Dogs, bringing forth two or four at a time, like Wolves, which are blinde, and their feet cloven into many toes.

They are enemies to Lions, and therefore they do not live in the same place where Lions are, not only because they live upon the same victuals and food, but also because they are a more pitiful creature then they, especially to man, for if they see the face of a man at any time, they run unto him and do him all fuch reverence as their brutish nature can demonstrate.

And further Philes and Selius write, that if they fee a man oppressed by any other beast, they run and fight for him, although it be with the Lion, not sparing to offer their own lives, and to spend their dearest bloud in the defence of him, who by fecret instinct of nature they understand to be ordained of God, the King and chiefest of all worldly creatures: therefore Gratius called this kinde, &miferam, Thoem de fanguine prolem, and of their taming and fighting with Lions, he speaketh:

> -Thoes commiffes Leones Et subiere affu, & parvis domuere lacertie.

They live for the most part upon Harts, whom they take in the swiftness of their course, these they bite and fuck their bloud, then fuffering them to run away to some Mountains, thither they follow them and take them the second time, not destroying them all at once, but by distance of time, whereby the Harts bloud groweth sweeter unto them, and they have the better appetite thereunto to detroy them. The Lyco panthers, and also the beast Pathyon, whereof Albert in speaketh, I do take to be two several distinct beasts from the Thoes, although the quantity and stature agree, and I see no cause if there be any such beast in the world, but that we may truly say they are a lesser kinde of Panthers: And this shall suffice to have said of these beasts, which are deemed to be of the kinde of Wolves, wherein we have endevored to fay fo much of the general and special as we could collect out of any good Authors; and thus we will that up the story of the Wolf with a short remembrance of his medicinal vertues.

The Medicines of a Wolf.

A Wolf being sodden alive until the bones do only remain, is very much commended for the pains of the Gout, or a live Wolf steeped in Oyl and covered with Wax, is also good for the same dis-

B. Honius.

Ddd3

The

Pliny.

Sexius.

Blondus.

The skin of a Wolf being tafted of those which are bit of a mad or ravenous Dog, doth preserve The skin of a Wolf being tatted of those which was The skin of a Wolf is very profitable for those them from the fear or hazard of falling into water. The skin of a Wolf is very profitable for those them from the lear or nazard or ranning into water.

which are troubled with the winde colick, if it be bound faft about the belly: and also if the person which are troubled with the winde collen, it will much avail him. If any labouring or travelling man doth to affected doth lit upon the 1aid skin it will inden a feet pain or trouble him. The skin of a Wolf about his feet, his flooes fhall never pain or trouble him. The skin of a Wolf wear the skin of a worr about his rectains income man it hath the natural heat in it, and rowled about being new plucked off from him, and especially when it hath the natural heat in it, and rowled about the member where the cramp is, is very effectual against it.

e member where the cramp is, is very elected a gain the leafnels of the bloud of a Wolf being mixed with Oyl, is very profitable against the leafnels of the ane bloud or a wolf being initial with the commended, for those that are troubled with the Co.

k and stone. The bloud of a Buck, Fox, or Wolf being warm, and fo taken in drink, is of much force against the the bloud or a Buck, rox, or work being warm of a Wolf well tempered and fodden, will keep him difeate of the ftone. He which doth eat the skin of a Wolf well tempered and fodden, will keep him difeate of the itone. He which doth cat the said the fact the said the first fact the said the first fact the fact the said the fact the said the fact the f taken in meat, doth help those that are things in the chapter going before, concerning remedies of the ation of children. You may read more things in the chapter going before, concerning remedies of the flesh of a Wolf taken in meat. The fat of a Wolf is no less efficable, then the flesh.

The fat of a Wolf doth very much profit, being anointed upon those whose joynts are broken.

Some of the later writers were wont to mingle the fat of the Welf, with other Outments for the some of the later writers were wone to mingle it with other Ointments, for the Pallie. It doth foften allo difease of the Gout. Some also do mingle it with other Ointments, for the Pallie. It doth foften also the Uvula, being anointed thereon. The fame also being rubbed upon the eyes, is very profitable for the bleardness or bloud-shot of the eyes. The head also of a Wolf is very good for those that are weak to fleep upon, being laid under their pillow. The head of a Wolf being burned into after, is a weak to neet upon being laid under the The right eye of a Wolf being falted, and bound to the body, special remedy for the loofiness of teeth. The right eye of a Wolf being falted, and bound to the body, doth drive away all Agues and Peavers. The eye of a Wolf being rubbed upon the eye, doth diminish all difeases that rise in the fight of the eye, and it doth also take away all marks or prints being made with hot Irons. The right eye of a Wolf also is profitable for those that are troubled with flitches on the right fide of the belly; and the left eye of a Wolf for pains on the left fide. The right eye of a Wolf is very good against the bitings of Dogs. Also the eye of a Wolf is much commended for those that are Lunatick by the bitings of Dogs.

The teeth of a Wolf being rubbed upon the gums of young Infants, doth open them, whereby the teeth may the easier come forth. Again, the gums of children are loofened with the tooth of a Dog, being gently rubbed thereon, but they are fooner brought forth with the teeth of a Wolf. Somemen do commend the tongue of a Wolf to be eaten of those that are troubled with the Falling fickness. The artery which fpringeth in the throat of a Wolf being taken in drink, is a most certain cure against the Squinfie. The throat of a Wolftaken in drink, is very much commended for those that are troubled with the Falling-sickness. The lungs or lights of a Wolf being sodden and dryed, and mingled with Pepper, and so taken in milk is very profitable for those that are puffed up or swoln in the belly. The heart of a Wolf being burned and beaten to powder, and so taken in drink, doth help those

that are fick of the Falling-fickness. Take one ounce of the gum of an Oak, and half an ounce of the gum of a Pear-tree, and two drams of the powder made of the top of a Hart-horn, and onedram of the heart of a Wolf, all which being mingled together, and made into medicine, is always used for the cure of all ulcers: but it will be more effectual if thou dost add thereto the hinder-part of the skull of a man beaten to powder. The Liver of a Wolf is of no less vertue then the Lungsor Lights, which I have manifested in the medicines of the Fox. The Liver of a Wolf helpeth or profiteth those that are fick of the Falling-ficknes. The Liver of a Wolf being washed in the best white wine, and to taken, is very good for those diseases that arise in the Liver. The Liver of a Wolf mixed in the medicine made of Liver-wort, is very much commended for the diseases in the Liver. Galen also doth fay, that he hath holpen those which have been diseased in the Liver, only using the medicine made of Liverwort, and he faith, if he did apply any other medicine thereto, it did little or nothing at all pro-

The Liver of a Wolf is very profitable for those that are troubled with the scurse in the mouth. The Liver or laps of a Wolf is much used for those that are troubled with diseases in the Liver; but you must dry it and afterwards beat it to powder, and so give the party so affected one dram of it in fweet wine. The Liver laps of a Wolf faith Marcellus, being dryed and beaten to powder, and a little part of it mingled in like portions with the powder made of Fenegreek, of Lupines, Wormwood, and of the herb called Herba Marie, and so mingled that it may be about the quantity of a cup full, and so given him that day which he is not troubled with the Feaver, but if he shall be troubled with it, let him take it in water for the space of three days, and after he hath drunk it, let him lie for the space of half an hour with his arms spread abroad : and afterwards let him walk very often, but est very feldom, and let him be fure he keep himself for the space of those three days well ordered, and from drinking any cold drink, or eating any falt or fweet thing, and within a little space after he shall be from the first fr be freed from that disease. The Liver laps of a VVolf being wrapped in bay-leaves, and so set to dry at the Sun or at the fire, and being dryed, beat it to powder in a Mortar, first taking away the leaves very warily, which being powdered, you must keep it in a clean vessel, and when you give it him to drink, you must adde thereto two leaves of Spoonwort, with ten grains of Pepper beam very small, and as much clarified Honey as is needful, and also made hot with a hot burning from and mingled very diligently in a Mortar, which being so warmed, you must give him to drink string right up in his bed, that after he hath taken the potion, he may lye down on his right fide for the Avicen. foace of an hour, drawing his knees together, and after that he hath done fo, let him walk up and down for the space of an hour, and this will likewise cure him of the same disease.

Of the Wolf.

down for the ipact of an addicine concerning the cure of the hardness of the Liver, which is, Take Opium, Henbane, Oyl made of Beavers stones, Myrrhe, Sastron, Spicknard, Agrimony, the Liver of a Wolf, and the right horn of a Goat burned, of each equal parts, and make thereof a medicine. The Dioscorides. Liver of a Wolf being made in the form of a dry Electuary and given as a Lozeng, doth also very much profit against the disesses of the Liver.

Guerra Philosopher do th affirm, that the Liver of al living beafts doth very much profit against all Galen. nains of the Liver. The Liver of a Wolf being throughly dryed and drunk in sweet Wine, doth mi- Plun. reste all griefs or pains of the Liver. The Liver of the same beaft to the quantity of a penny, taken in a pince of fweet Wine, is very medicinable for the curing of all pains in the Liver what foever. The Liver of a Wolf being taken in hot wine, doth perfectly cure the cough. If an intolerable cough doth ver any man, let him take of the Liver of a Wolf, either dryed or burnt, as much as he shall think convanient, and therewith let him mingle wine, honey, and warm water, and afterward drink the amefalting every day, to the quantity of four spoonfuls, and he shall in short space be cured of the

The laps or fillets of a Wolves Liver, being applyed unto the fide, doth perfectly heal any stitch or pricking ach therein. The Liver of a Wolf being taken in sweet wine, doth heal those which are trouhed with a Tifick. The Liver of a Wolf being first boyled in water, afterwards dryed, beaten and mingled with some certain potion, doth instantly heal the grief and instanation of the stomach. The nowder of a Wolves Liver mingled with white wine, and drunk in the morning for fome certain days together, doth cure the Dropfie. The Liver of a Wolf taken either in meat or drink, doth affwage the pains of the secret parts. Two spoonfuls of the powder of a Wolves Liver being given in drink. doth cure all pains or fores of the mouth. The gall of a Wolf being bound unto the navel of any man, doth loofen the belly.

The gall of a Wolf taken in wine, doth heal all pains in the fundament. The entrails of a Wolf Sylvius. being washed in the best white wine, blown upon, dryed in an Oven, pounded into dust, afterwards Albertus. rowled in Wormwood, is a good and effectual remedy against the Colick and Stone. If some part of theyard of a Wolf being baked in an oven, be eaten by any, either man or woman, it inflantly firreth them up to luft. Concerning the genital of a Wolf I have spoken before in the medicines of the Fox. but antiquity, as Pliny faith, doth teach that the genital of beafts which are bony, as Wolves, Foxes, Ferrets, and Weafels, are brought to an especial remedy for many diseases. If any man take the right hone of a Wolf, being bloudy, freep it in Oyl, and give it unto any woman to apply it unto their fecret parts, being wrapped in wooll it instantly causeth her to sorsake all carnal copulation, yea although hebea common ftrumpet. The same being taken in some certain persume, doth help those which Marcellus. are troubled with the foul evil.

Theeyes being anointed with the excrements of a VVolf, are instantly freed from all covers or fpreading skin therein. The powder of the same VVolf being mingled with the sweetest Hony as can possible be had, and in like manner rubbed or spread upon the eyes, doth expel all dazeling from them. The fime of a VVolf long rubbed, until it be very light, being mingled with Honey, by the un- Galen. dion thereof, causeth the filth or scurfe growing about the eyes to avoid away, and restoreth them to an exceeding clearness. The powder of a VVolves head being rubbed upon the teeth, doth make fall and confirm the loofeness thereof, & it is most certain that in the excrements of the same beasts. there are certain bones found, which being bound unto the teeth, have the same force and efficacy.

The dung of a VVolf or Dog being beaten into small powder, mingled with Honey and anointed upon the throat, doth cure the Quinfie or Squinanfie as also all other fores in the throat what soever. The time of a VVolf being given to those which are troubled with the Colick to drink, doth easily cure them, but this dung is more effectual if it have never touched ground, which is very hard to come by, but it is found by this means. The nature of the VVolf both in making his water, as also in voiding his excrements is like unto a Dogs, for while he voideth his water he holdeth up his hinderleg, and voideth his excrements in some high or steepy place far from the earth, by which means it fileth down upon bufhes, thorns, fruits, elder-trees, or fome other herbs growing in those places, by which means it is found never touching the earth. There is furthermore found in the fime of VVolves train bones of beafts which they have devoured, which for as much as they could not be grinded or chawed, so also can they not be concocted, which being beaten and bruised small, are by some commended to be excellent given in drink for the ease of the Colick, but if the grieved party shall besome fine or delicate person which cannot endure so gross a medicine, then mingle it with Salt, Pepper, or-some such like thing, but it is most often given in sweet wine, so there be but a small quantity thereof drunk at one time.

But his dung which the Gracians call Lagonas, and is to be applyed to the groin of the diseased person, ought to be hanged in a band made of wooll, but not of any wooll: But it would be more effectual if it were made of the wooll of that Sheep which was flain by a VVolf. But if the same cannot be got, then is it fir that there be two bands, one which may be bound about the groin, and another which may be bound upon the dung to keep it from falling.

There are also some which cast a small quantity of the same dung to the bigness of a Bean in a little 70t, fastening the same to any one which is troubled with the faid difease, and it healeth them (which

The History of Four-footed Beasts.

in a manner feemeth incredible) in very short time. The dung of a Wolf boyled in small white wine. in a manner leemeth increasible, in very most time. And afterwards taken in drink, is very profitable for those which are troubled with the colick: and and afterwards taken in drink, is very profitable for those which are troubled with the colick: and and afterwards taken in drink, is very promeane for those with the skin of the same beast, and hung upon it is also reported that if the same dung be covered with the skin of the same beast, and hung upon it is also reported that it the lame using be tovered with a thread made of the wooll of a the thigh of any one which hath the colick being bound with a thread made of the wooll of a Sheep sain by a Wolf, it will instantly cure the said disease.

neep flain by a Wolf, it will initiality cute the land upon the earth, but upon fome trees, Brambles, or The fime of a Wolf, fo that it be not found upon the earth, but upon fome trees, Brambles, or The time of a vyoir, to that it be not found upon the arm of him that shall be trou-Bulrushes, being kept, and when there shall be need bound unto the arm of him that shall be trou-Bultushes, being kept, and when there man be need bound unto the actu of multipat that that betroubled with the Colick, or to his neck being included in a bone, or in Copper, and hung with the bled with the Colick, or to his neck being included in a bone, or in Copper, and hung with the thread wherewith filk-women weave, doth wonderfully and most speedily cure him, so there be thread wherewith filk-women weave, be a little of the same dung given to the grieval. thread wherewith mik-women weave, and wonderlying and more specially care him, so there be great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there be a little of the same dung given to the grieved party to great care had, that in the mean time there had a little of the same dung given to the grieved party to great care had, the great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of the grieved party to great care had a little of drink, not knowing what it is. The using or a vivol being taken and the bones therein betten into powder, mingle therewith cold water, giving it to any one to drink which is troubled with the Stone, powder, mingle therewith cold water, giving it to any one to drink which is troubled with the Stone,

The dung of a Wolf beateninto the smallest powder then strained and given unto any inhis sit and it will instantly cure him. The dung or a won peacement the interior of half a spoonfull in hot water, is a very effectually which is troubled therewith to the quantity of half a spoonfull in hot water, is a very effectually which is troubled the entire to the bones which are found in Wolves, being bound unto the and approved cure for the Stone. The bones which are found in Wolves, being bound unto the and approved cure for the Stone. The bolick, having never touched the ground, do with arm of any one which is troubled with the Colick, having never touched the ground, do with arm of any one which is troubled with the College, and the found in the dung of a Wolfsbeing great speed and celerity cure him. The pastern bone of a Hare found in the dung of a Wolfsbeing great speed and celerity cute him. I he pattern bound with the colick, doth very effectually bound unto any part of the body of him which is troubled with the colick, doth very effectually bound unto any part of the body of mill white is troubled with the contain the dung of a Wolf with the hairs of a white Affe, taken by any woman in a certain cure him. The dung of a Wolf with the hairs of a white Affe, taken by any woman in a certain

persume, maketh her apt for conception. The teeth of a Wolf are unequall, wherefore their bitings are very dangerous. A ravening Wolf by his biting bringeth the same danger, as a ravenous Dog, they also are cured by the same medicins, by his biting bringeth the same danger, as a ravenous Dog, they and are cured by the same medicins, as we have declared at large in the story of the Dog. The wounds which come by the tenhormis of a Wolf are very dangerous, for the filth which pierceth through all clouts or spungs which or a vyon are very unngerous, for the first which pieroest carough an clouds or ipunge which are laid upon them: But they are cured by no other means then the bitings of Dogs: Anjude writesh these things concerning the biting of a Lion, and not of a Wolf.

Johannes Vitte the Hungarian declared that there were certain men in Hungary bitten by a mad Wolf, and that they were as it feemed prefently cured: But before forty dayes expired they all died by a most bitter or painfull disease, small pieces of flesh encreasing through their urine in the some by a most pitter or paintain disease, main pieces of neint entereating through their units in the form of Dogs, with an exceeding pain or torment. It is also reported of a certain Countreyman, who when he had striken a Wolf with his Club, and the Wolf had so torn his face with his nails, that he pulled off the skin, he was in short time healed that there appeared no sign of any harm, but in thort time after he began to be fick, and to how! like unto a Dog, and fo perished; by which it was conjectured that that Wolf was mad. An Oxe being bitten by a mad Wolf or Dog is cured by Garlick, being beaten and rubbed upon the wound: the Wolf himself is also healed of any wound by old falt flesh applyed unto the same. Two drams of Gentian being drunk in wine, is an excellent out fait nem applyed unto the faith. Two drains of Gentian being at disk in which, is an extendit cure for the bites of a mad Dog and ravening Wolves, as also of all beafts tearing with their teach or nails. The bites of Wolves being marked in the bodies of any Cattell, are burned or feared with 4 hot Iron, left that the biting be affiredly hurtfull, may draw unto it self corruption. And thus much shall suffice concerning the medicines of the Wolf.

Of the ZEBEL, commonly called a SABEL.

A Mong all the kindes of Weafels, Squirrels, Wood-mice, wilde Mice, or other little beals of the world, there is none comparable to this Zebel, commonly called in Latine Zebelm and Zobela, from whence the Germans call it Zobel, the Illyrians and Polonians, Sobol and Sobol, the Italian, Seft, and Sablines: The skins hereof are called Zebelline, and Zobelline, and fometimes Zibelline. Itis bred in Mulcovia, and the Northern parts of the World, among the Lapones, but no where more plentifull then in Tartaria, Soylbia, and Sarmatia, and it is therefore called by fome Mu Scythia, the Scythian Mouse. The French men because of the similitude it hath with a Martin, do call it by a conpounded name, Marteis Soublineis. It liveth for the most part in the Woods, being leffer then a Martin every way, and hath also shorter legs: They run up and down upon trees like Squirrels, eafily fastning their clawes in the boughes; when they leap, their tail ferveth them instead of across Beam to direct them. They bite most irefully, for their teeth are as sharp as Razors, and there is no beaft in the World of their quantity so angry and terrible as they: their flesh is unprofitable and good for nothing. The only price and estimation of this beast is for the skin, which farrestxelleth all the skins of the World, either Ermins, Martins, or Foines, differing herein from the Martins, because their hair is thinner, and if you froke them from the head to the tail, or on the contrary from the tail to the head, they do lie every way fmooth, whereas the Martins do only fall smooth

Thefe are more subject to Worms then other skins, except they be continually worn, or laids? from the head to the tail. with bunches of Wormwood; but above all other things the laying of them open one day together in the first the laying of them open one day together in the first the laying of them open one day together the laying of ther in the Sun or air, doth him more harm then a whole years wearing, for the beaft it fell inch. evermore in fladowy places, forbearing the fun except she be hunted, and catcheth small birds in fecret. In the furthest part of Lituania they have little or no money, and therefore the Merchants which traffique thither do exchange their wares for Zebel or Sabel skins; those are the belt which had have most white and yellow hairs mingled in them, and the Garments of Princes are only fringed nave most with these Sabel skins, and honourable Matrons, ancient Noble men and their Wives do and there will all there of these to wear about their necks; for it is certain that a garment of these skins is much dearer then cloth of Gold, and I have heard and also read, that there have been two

thousand Duckets payed for so many as were put in one Cloak.

It is a very libidinous and lustfull beast, and at that time stinketh very rankfully, wherefore it mingleth it felf with Martins of all forts that it meeteth. And thus much shall suffice to have dicoursed of this little beast. Now there are divers other which seem to be of this kinde, of which though I have not much to fay, yet rather then they should be omitted, I will expresse their bare names, that so I may give occasion to all our Countrey-men that shall travail into other Nations. name, make enquiry after them, that fo at their return, if they have any conscience of publique good. they may get themselves eternall same and names, by communicating publiquely their own knowledge, experience, and learning, which they have gained in these, or other Four-sooted beasts.

Of the NOERTS.

His beaft is of the quantity of a Weasel, and by the Germans called Noerts, and Nerts, from which word the Latines have their Noerza, for this beaft. It liveth (as Georgius Agricola writeth) in the Woods, betwixt Swevia and Vistula, the colour of the hairs which is short and smooth, is for the most part like an Otters. Their skins are fold at Franckford by forty in a heap or bundle, they are long, and more red then the Ferrets, every bundle most commonly is fold for fix and twenty Nobles. Some think that this is the Latax, spoken of before, because it getterh his living in the wa-

Of the VARMEL.

His bealt is called by the Latines Vormela, by the Germans Wormiein, it is leffe then a Ferrer, the belly whereof is black, all the refidue of the skin full of white, pale, red, and yellow spots. which adorneth it in admirable manner, very comely and excellent to be looked upon, the tail not path half a hand breadth long, the tip whereof is black, but the hairs of the refidue mixed with white and ash colour together.

There is another beaft which for the variety of the colours, which are apparent in his skin, he is called a Salamander, not that which liveth in the fire, but one like unto it, having a gentle hair, difinguished all over into black and yellow spots, and these because of our ignorance we reckon among

our outlandish Weafels.

In India there is a little beaft called Chiurca, having a very precious skin, and this (as Cardan writeth) hath a bag under the belly, wherein it suffereth his young ones to go in and out, as before we have

faid of the Simivulpa, or Foxe-Ape.

There is another little beaft in Hungaria, called Unoken, which dwelleth in holes of the earth as Conies do, the outward proportion whereof is like a Weafel, but it is much thinner and longer, the colour of the back is red, and all the refidue of the body Mouse colour, Now although I'do not read any speciall use of the skin of this beast, yet I thought it good to name it in this place, because it is reported that the breathing thereof upon the face of man is venemous and poysonfull, for when Souldiers sleep in their tents upon the earth, they come many times and look in their faces and poyson them: And thus much for the Zebel, and the severall kindes of this little beaft.

Of the ZIBETH, or SIVET-CAT.



The best description that is of this beastin all the World, that I could ever finde, was taken by Doctor Gay, and thus sent as it is here agared to Doctor Gayer with these words following. There came to my sight (saith Doctor Cay) a Zibeth or Sivet very lacely, which was brought out of diese, the picture of the said of the taken which is this pressed. thies, the picture and shape whereof in every point I caused to be taken, which is this prefixed, that one Egge is not more like another, then this is to the faid Sive or Zibei. It is greater then

Avicenna.

The History of Four-footed Beasts.

any Cat, and leffer then a Taxus, having a sharp face like a Martin, a short, round, blunt ear, which any Cat, and letter then a Taxus, naving a mary two and blew sky-coloured eye, a foot and leg black was black without, but pale within, and on the brims a black claws neither fo crooked space leg black was black without, but pale within, and on the brinis a black claw, neither fo crooked, nor fo hid in the and more broad or open then a Cats: Likewife a black claw, neither fo crooked, nor fo hid in the and more broad or open then a Cats: Linewill and horrible. It is all spotted over the body foot as it is in a Cat, but their teeth are more fearfull and horrible. It is all spotted over the body foot as it is in a Cat, but their teeth are more reasonable the upper chap pale, and the middle part black, and but the nofe thereof is black, the nether part of the upper chap pale, and the middle part black, and but the nose thereof is black, the nether part or the upper chap pare, and the mode part black, and from thence to the top of the head it is of the colour of a Badger. The lower chap was all black, and the briftles of the upper chap were white, growing forth of a pale skin, and a little above the

and the briftles of the upper chap were write, growing total of a pair sain, and a little above the eye there were two other white ones growing forth of a black skin.

The throat thereof was black, and a little above the eye there arise three black lines or firakes, whereof the first or uppermost descendeth down right to the throat, the second descendeth comwhereof the first or uppermost descendeth down right to the throat, the second descendeth compasses in and out to the middle of the neck, and the third down to the shoulder, and there little beneath that place on the contrary, arise two other black lines like circles ascending in the compasse of the shoulder to the back bone: and all the residue of the body is distinguished and parted into of the shoulder to the back bone: and all the residue of the body is distinguished and parted into of the shoulder to the back bone: and sall the residue aftered abruptly throughout the whole circuit, many colours, having diversand sindry black spots scattered abruptly throughout the whole circuit, many colours, having diversand sindry black spots feathers. For that which is upon the back is continued whereof some are continued and joyned together. For that which is upon the back is continued whereof some are continued and third arising in that part, are broken and divided, the from the shoulder, and the second and third arising in that part, are broken and divided, the sall the residue are in like fort discontinued and separated one from the other so from the shoulder, and the recond and the sort discontinued and separated one from the other, so that fourth and all the residue are in like fort discontinued and separated one from the other, so that

their position runneth all in length.

The first part of his tail to the middle is spotted, and all the residue black. The hair bothon The first part of his tail to the middle is spotted, and as the residue black. The hair both of the face, legs, and feet, is fost, and very gentle to be handled, falling down, but in all other part of the body, it is harsh, deep, and standing upright: the spots doth both ascend and defend, the the body, it is harsh, deep, and standing upright: the tail was the passage for the excrement tongue hereof was smooth and not rugged, and under the tail was the receptacle or bag containing after the fashion in other beasts, and a little beneath the same was the receptacle or bag containing after the fashion in other beasts, and a little beneath the same was the receptacle or bag containing after the lamon in other beatts, and a little frace after that the privy part of the male which was hid or sheathed in the body. The beaft being moved to anger, uttereth a voyce like to the voyce of an angry Cat, withall doubling the letter R R. but being not angry the voyce is like a young Cats although lower.

doubling the letter I. A. Due being not angry the voyee is like a young cats although lower.

This Zibeth was in length from the head to the tail, one foot, three palms, and one Roman finger breadth, but the breadth thereof under the belly, was one foot, two palms, and three Roman finbreadth, but the breadth thereor under the beny, was one root, two paims, and three Raman fingers. It was a gentle and tractable Creature, and was fold for eight pounds of English money, which was in French twenty four Crowns, or in Florens forty and eight. These things are said by which was in French twenty four Crowns, or in Florens forty and eight. These things are said by which was in French twenty four Crowns, or in Florens forty and eight. Now unto this Gesner addeth, that he received such another Picture from one Johnnes Doctor Cay. Doctor Cay. Now unto this Gejner addeth, that he received such another Picture from one Johnson Kentmannus, which he took by another of these Cats in the possession of the Duke of Sayan, and the said that it was bought by him for seventy Taters (every Tater being worth in our English money eight pence half penny) in the year of the Lord, 1545. This beast is a very clean beast, I mean, a eight pence half penny) in the year of the Lord, 1545. This beast is a very clean beast, I mean, a half of the control of filthinesses and therefore the place wherein it lyeth must be sweet every day, and the hater of nithinesie: and therefore the place wherein it syeth must be swept every day, and the Vessels clean washed. The Sivet or liquor distilled out of the Cod, must be taken away every second or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or third day, or else the beast doth rub it forth of his own accord upon some poste in his kentond or the last day and the last day according to the last day accord nel, if he be tamed or inclosed. This Sivet is an Excrement not growing in the secret part only, but in a peculiar receptacle by it self, increasing every day the weight of a groat; the colour where of at the beginning is like Butter, but afterwards it groweth more fad and brown: one ounce of it if it be pure and not sophisticated, is fold for eight Crowns at the least. There be Impostors, it if it be pure and not sophisticated, is fold for eight Crowns at the least. It it it be pure and not iopnimicated, is iold for eight Crowns at the leak. I here be impossor, which do adulterate it with an Oxes gall, Styrax, and Hony. This is of a strange savour, and preferred before Musk by many degrees, yet it smelleth worse if it be held hard to the nose: Itishid that the liquor running out, doth go back again if any Vessel be put to receive it, except the a Silver Spoon or Porringer.

Les Afer faith, these Beafts are wilde, untamable, and live upon flesh, but the European Merchants buy of the young ones and nourish them tame, with Bran, Milk, hard Egges, and other things, and that fo they convey them into Europe out of Africk, emptying their Cods twice or thrice a daying the hot Country at and that this Sivet is nothing else but the sweat of the beast under the rise legs, neck, and tail. There were divers of these Zibeths tamed among other. It is reported to the control of the of a Conful of the Florentine Merchants at Alexandria, that had one of these for tame, that it would not be self, thereaplay with a man, and bitch is nose; ears, cheeks, or live so gently that it should not be self, thereason whereof was given, because it was at the first nourished with the milk of a Woman. Cardinal Galestim had three of these at Rome, which he kept for their Sivet : And Otho Duke of Bearis, had also one which he nourished with Sugar. They are bred in Ethiopia and India, about the City Pegus and Tarnafari. Their Sivet is not favoury till it be wished and cleanfed. It is faid to be very excellent against the strangulations of the wombe; and it is good against the Colick; It hash allo vertue to purge the wombes of women, to purge the brain, and is applyed to many other disast and infirmities. and infirmities.

The end of the History of Four-footed Beasts.

HISTORY SERPENTS:

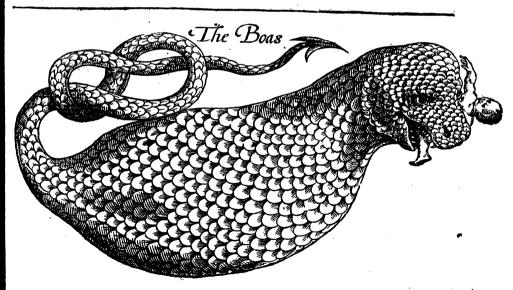
Thesecond Book of living Creatures:

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By EDVVARD TOPSELL.



London, Printed by E. Cotes, 1658.



To the Reader.



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Entle and pious Reader, although it be needlesse for me to write any more of the publishing of this Treatise of Venemous Beasts, yet for your better satisfaction and direction, briefly take this which followeth.

After the publishing of the former book of Four-footed Beafts, I understood of two things much misliked therein, wherein I also my self received a just offence.

First, the manifold escapes in the Presse, which turned and sometimes overturned the sense in many places, (especially in the Latine) which fault as it is in this Edition amended. may in part concern me, so yet it toucheth another more deeply, yet are both of us excusable: He in wanting the true knowledge of the Latine Tongue; and I, because of my employment in my Pastorall charge, and both of us together, because we were not so throughly estated, as to maintain a sufficient Scholar to attend only upon the Presse. Wherefore, in this second Book, we have removed away that blot, and used a more accurate diligence, and I trust there is no escape committed perverting the sense, and not very many altering the letters.

The second exception taken against the former Treatise, was the not Englishing or translating of the Latine Verses, which thing I purposed to have done, if I had not been overhaltened in the businesse; for it had been to the work an Ornament, and to the History a more ample declaration: This fault I have now amended in the setting forth of this second Book of Living Creatures. All therefore that can be said for your direction, I could wish the History more compleat for the manifestation of the most blessed Trinities glory, whose works are here declared; and for the better revelation of the severall natures of every Serpent. I may fail in the expressing of some particular, yet I suppose that I have omitted no one thing in their narration, which might be warranted by good authority or experience. And therefore, although I cannot say that I have said all that can be written of theseliving Creatures, yet I dare say I have wrote more then ever was before me written in any Language.

Eee

To the Reader.

Now therefore ask the Creatures (after God) and they will tell you: For. saith S. Austin, Interrogatio creaturarum profunda est consideratio ipsarum: responsio earum, attestatio ipsarum de Deo, quoniam omnia clamant, Deus nos secit. The asking of the Creatures is a deep and profound confideration of their l ne asking of the Clearing of their artellation or testimony of God, beseverall natures: their answer is their attellation or testimony of God, because all of them cry out, The Lord hath made us. Wherefore, seeing it is most true, incognita non desiderantur, things unknown are not desired, to the intent that all true English Christians may hereafter more affectionately long after and desire, both the mysticall vision of God in this World, and also his perfect fight in the World to come, I have (for my part) out of that weak ability wherewith I am endued, made known unto them in their own mother Tongue, the wonderfull works of God; for the admiring of Gods praise in the Creatures, standeth not in a confused ignorance, not knowing the beginnings and reason of every thing, but rather in a curious and artificiall investigation of their greatest secrets.

Therefore, let all living men consider every part of divine wisdome in all his works; for if it be high, he thereby terrifieth the proud; by the truth he feedeth the great ones; by his affability he nourisheth the little ones. And so I will conclude my Preface with the words of the three Children: Dall ye works of the Lord, praise him and magnifie him for ever.

Edward Topsell.

AGENERAL TREATISE

SERPENTS,

DIVINE, MORAL, and NATURAL.

Of the Creation and first Beginning of SERPENTS.



Here is no Man that can justly take exception that this History of Serpents beginneth at their Creation: for seeing our purpose is, to set forth the works of GOD, by which as by a clear glass, he endevoureth to disperse and distri-GOD, by which as by a clear glats, he endevoureth to disperse and distribute the knowledge of his Majesty, Omnipotency, Wisdom and Goodness, to the whole race of Mankinde, it seemeth most proper that the first stone of this building, laid in the soundation be setched from the Creation: and the rather, because some Naturalists (especially amongst the antient Heathen) have taken the Original of these venomous Beasts, to be of the earth, without all research of Divine and Brimany Creation. And hereupte some Heartiche are

all respect of Divine and Primary Creation. And hercunto some Hereticks, as Augustine. the Manichees, and Marcianites, have also subscribed, though not directly, for they account the CreEpiphan.
suon of these venomous and all hurtful Beasts an unworthy work for the good GOD, because they could never fee any good use of such creatures in the World.

tould never lee any good use or justificreatures in the vvorid.

Yet we know the blessed Trinity created the whole frame of this visible World by it self, and for Zanchius.

Sood, reasonable, and necessary causes, framed both the beneficial and hurtful Creatures, either for a Physical or Metaphysical end. Therefore it is most certain, that if we consider the outward for a phylical or Metaphylical end. I herefore it is most certain, that if we consider the outward parts of these Creatures endued with life, no man nor nature could begin and make them, but the first Essence or Fountain of life; and if we can be brought to acknowledge a difference betwixt our shallow capacity, and the deep wisdom of God, it may necessarily sollow by an unavoidable sequel, that their uses and ends were good, although in the barrenness of our understanding, we reques, that their uses and ends were good, although in the barrenness of our understanding; we cannot conceive or learn them. But I purpose not to follow these things Philosophically by arguments, but rather Divinely by evident demonstration of the things themselves. And first of all, it appeareth, Gen. 1.24. that God brought out of the earth all creeping things after their binds: And less that any man should doubt, that under the general name of creeping things, Serpents, and other venomous Beasts, were not intelligibly enough expressed, it is added Chap. 3.1. That the Serpent was more subtliether all the Beasts of the field which God bad made. The Propher David also, Pall 148. 7. among other things which are appeared by the Propher to pressed the series of th Pal. 148. 7. among other things which are exhorted by the Prophet to praise their Creator, there are named Dragons, which are the greatest kinde of Serpents. Unto this also alluded S. James, the chi.3.7. saying. That the whole nature of Beasts, and of Birds, of orcepting things and things in the Sea in tamed be the nature of Man, which is next unto God, hath authority and power, to rule over all his

works, and therefore over Serpents.

And herein it is fit to shew, what wonders men have wrought upon Serpents, taming and de-Textor. frozing them rather like Worms and Beafts, no ways enemies to mankinde, but friendly, and endued with sociable respect, or esse as weaklings commanded by a superior power. Such an one was Any anotable Inchanter, who by touching any Serpent brought it into a deadly sleep: according to thefe verfes;

> Nec non Serpentes diro exarmare veneno, Doctus Atyr : talluque graves sepire chelydres. In English thus;

The cunning Atyr, Serpents fierce, of poylon did difarm, And Water-snakes to deadly sleep, by touching be did charm.

Alvifim

Alvisius Gadamustus, in his description of the new World, telleth an excellent history of a Live rian young man, being among the Negroes travelling in Africk, whereby he endevoureth to prove, rian young man, being among to them, to take and charm Serpents, according to the verse of the

Of Serpents in General.

Frigidus in praiis cantando rumpitur anguis. That is. The cold-earth-spake in Medows green, By finging, broke in rieces may be feen.

The young man being in Africk among the Algrees, and lodged in the house of a Nephew to the The young man being in spirit to his reft, fuddenly awaked by the hearing the un-Prince of Budontel, when he was taking ministrated to make the worked noise of the hiffing of innumerable forts of Serpents; whereast while he workled, and bewonted note or the mining of influence and located to suppose the work of the work of the ing in some terror, he heard his Hoff (the Princes Nephew) to make himself ready to go out of the doores, (for he had called up his servants to saddle his Camels:) the young man demanded of him doores, (for he had called up his servants are well lates in the dark night? to whom the work of the work doores, (for ne had spined ap out of doores now so late in the dark night? to whom he answered, I the cause, why ne would go out of accords now to late in the above ingit to whom he answered, I am to go a little way, but I will return again very speedily: and so he went, and with a charm quieted the Serpents, and drove them all away, returning again with greater speed then the Lightler young man his guess expected. And when he had returned, he asked his guess if he did not hear the later to his guess if he did not hear the later to his guess in a supplied that he had heard them to his guess. young man me for the Serpents ? and he answered, that he had heard them to his great terrour: immoderate mining of the oct pents and dishoror) replyed, saying; they were Serpents which had Then the Princes Nephew (who was called Bishoror) replyed, saying; they were Serpents which had beset the house, and would have destroyed all their Cattel and Herds, except he had gone forth to drive them away by a charm, which was very common and ordinary in those parts, wherein were abundance of very hurtful Serpents.

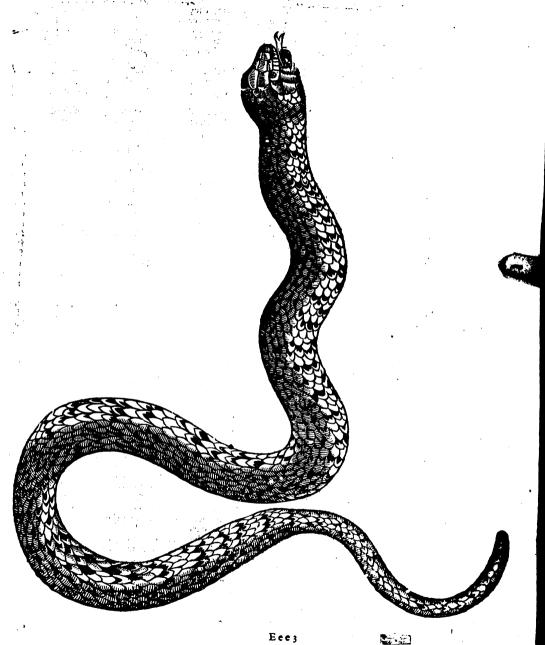
The Ligurian young man hearing him say so, marvailed above measure, and said, that this thing was fo rare and miraculous, that scarfely Christians would believe it. The Negro thoughtitas frange that the young man should be ignorant hereof, and therefore told him, that their Prince could work more strange things by a charm which he had, and that this and such like were small vulgar, and not to be accounted miraculous. For when he is to use any strong poylon upon present necessity, to put any man to death, he putteth some venom upon a sword, or other piece of Armor and then making a large round circle, by his charm compelleth many Serpents to come within that circle, he himself standing amongst them, and observing the most venomous of them all sastem. bled, which he thinketh to contain the strongest poyfon, killeth him, and causeth the residue tode. part away presently; then out the dead Serpent he taketh away the poyson, and mixeth it with the feed of a certain vulgar tree, and therewithal anointeth his dart, arrow, or fwords point, whereby is caused present death, if it give the body of a man but a very small wound, even to the breaking of the skin, or drawing of the bloud. And the faid Negro did earnestly perswade the young man to fee an experiment hereof, promifing to shew all as he had related, but the Ligurian being more willing to hear fuch things told, then bold to attempt the trial, told him, that he was not willing to fee any fuch experiment. And by this it appeareth, that all the Negroes are addicted to Incantations, which never have any approbation from GOD, except against Serpents, which I cannot very easily be brought to believe.

And seeing I have entered into this passage of Charming, being (no doubt) an invention of Man, and therefore argueth his power to tame these venomous Beasts, according to the former laying of Saint James, although I condemn such courses utterly, yet it is lawful to prosecute the same, seeing the holy Ghoft, Pfalm 58. verf. 4,5. affirmeth a practife against Serpents, a dexterity and ripensin that practife, and yet an impossibility to affect any good, except the voyce of the Charmer come to the ear of the Adder: For thus he writeth ; Their poyfon is like the poyfon of a Serpent, like a desf Aida that Roppelb bis ear. 5. Which heareth not with the voyce of the Inchanter, though be be most expert in cuming Upon which words Saint Augustine, Saint Ferom, and Cassidorus writing, say; that when the Chamer cometh to Inchant or Charm, then they lay one of their ears to the earth lo close, asit may not receive the found, and their other ear they stop with their tail. I will therefore vet add somewhat more

of this taming of Serpent.

I have heard a Gentleman of fingular learning, and once my worshipful good friend, and dayly encourager unto all good labours, report divers times very credibly, upon his own knowledge and eye-fight, that being at Padua in Italy, he faw a certain Quack-falver, or Mountebanck upon a flage, pull a Viper out of a box, and suffered the said Viper to bite his flesh, to the great admiration of all the beholders, receiving thereby no danger at all. Afterward he put off his doublet and thirt, and thewed upon his right arm a very great unwonted blew vein, standing beyond the common course of nature; and he said, that he was of the linage of Saint Paul, and so were all other that had such veins, and that therefore (by special vertue to that Family given from above) no Viper nor Strptn could ever annoy or poylon them: but withall, the fellow drank a certain compound water, or an idea of the could ever annoy or poylon them: tidote, for fear of the worft, and fo at one time vented both his superstitious hypocrific, and also much of his Antidote to his great advantage.

But I have fince that time also read, in Matthiolus his Commentaries upon the fixth Book of Disserides, that there were wont to be many such Juglers in Italy, carrying in their bosomes link Serpents, of whose fraudulent Impostures he speaketh in this fort. They take Serpents in the



Mr. Will. Morley of Glynde in Suffex.

Winter time, when they grow dead and stiffe through cold, & yet for their better defence against their venomous biting, they defend themselves by a certain experimental unguent, known to be practifed in this sport, made of the Oyl pressed out of wilde Radish, the roots of Dragonwort, the juyce of Dassonit, the brain of a Hare, the leaves of Sabine, sprigs of Bay, and some other sew things of Dassonit, the brain of a Hare, the leaves of Sabine, sprigs of Bay, and some other sew things of the reason of a secret antipathy in Nature, they grow very dull thereby, and lay aside the force and by reason of a secret antipathy in Nature, they grow very dull thereby, and lay aside the force and the reason of a secret antipathy in Nature, they grow very dull thereby, and lay aside the force and the reason of a secret antipathy in Nature, they grow very dull thereby, and lay aside the force and the secret when a steerward they make oftentation, hereof in the Market, or publique Stage, they suffer them the manner of the stage of the stage, they suffer them to bite their own sech substitution of the second substitution of the second substitution of the second substitution of substitution of the second substitution of substitutions. And by this deceive the world where ever they come, giving sorth that of filled again: And by this deceive the world where ever they come, giving sorth that they are of the linage of Saint Paul, who cast a Viper off from his hands, as we read in the holy Scritter of the substitution of the substitution of the linage of Saint Paul, who cast a Viper off from his hands, as we read in the holy Scritter of the substitution of the substitution of the linage of Saint Paul, who cast a Viper off from his hands, as we read in the holy Scritter of the substitution of the su

ture. It was an invention of ancient time armong the wife Magitians, to make a pipe of the skins of Cats legs, and therewithall to drive away Serpents; by which it appeareth, that the foveraignty of Man over Serpents, was given by GOD at the beginning, and was not loft, but continued after the fall over serpents, was given by that thould rule be much weaker) and practifed by the most barbarous of man, (although the hand that should rule be much weaker) and practifed by the most barbarous or man, (anthough the hand the defence forcing a violence and hatred, betwixt the Serpent and the or the world, necessity of the seal of the seaven daughters of Ailas, whereof one was called Hys, whose daily exercise was hunting of venomous Beasts, and from her the Hysdes had herdenomination. And for a conclusion of this Argument I will adde this one flory more out of Minne. when Thoms the King of Egypt had received of Menelaus, Helen to be fafely kept, while he travelled through Ethiopia it happed that the King fell in love with her beauty, & oftentimes enderons. ed by violence to ravift her; then, it is also said, that Helen, to turn away the Kings unlawful lust, opered all the matter to Pondamna the wife of Thonis, who instantly fearing her own estate, lest that in time to come, fair Hohn thould deprive her of her husbands love, banished her into the Island of time to come, fail come finding all manner of Serpents, and yet taking pity on her for her simplicity, gave her a certain herb, whereby she drove away all Serpents. For (it is said) when the Serpents and venomous Beafts do but smell the same herb, they instantly hide their heads in the enth. Helen coming into that Island planted the same there, and was therefore called by the Inhibitants after her own name Helenium, which the skilful Herborifts at this day affirm to grow in

Unto this discourse of the taming of Serpents, I may add yet more strange things, if any thing thrange in the nature of this world. And those are some Histories of the samiliarity of Men, Women and Serpents. Alexander was thought to be begotten of a Serpent, for it is said, that on a time there was sound a great Serpent upon his Mother Olympia as she was sleeping; and some six (for the honour both of the Mother and the Son) that this Serpent was Jupiter, turned into the likeness of a Serpent, as we read he changed himself into many other shapes. And the like story unto this, is alledged of Scipio Africanus his mother, who long time remained barren without the fruit of the womb, insomuch as P. Scipio her husband utterly despaired of posterity. It hapsed one day, as she was in her bed, her husband being absent, there came a great Snake and lay beside her, even in the presence of the servants and family, who being mightily assonished thereas, cred out with loud voyces for sear, whereat the woman awaked, and the Snake slid away invisibly. P. Scipio hearing this report at his return home, went to the Wizards to understand the secret or signification of this prodigie: who making a sacrifice, gave answer that it betokened prolification, or birth of children, and thereupon sollowed the birth of Scipio Africanus.

We read also in Plutareb of certain Serpents, lovers of young Virgins, who after they were taken and instanced, shewed all manner of lustiful, vitious, and amorous gestures of uncleanness and carnality; and by name, there was one that was in love with one Etolia a Virgin, who did accussom to come unto her in the night time, sliding gently all over her body never harming her, but since glad of such acquaintance, tarryed with her in that dalliance till the morning, and then would depart away of his own accord: the which thing being made manifest unto the Guardians and Tuors of the Virgin, they removed her unto another Town. The Serpent missing his love, sought her up and down three or four days, and at last met her by chance, and then he faluted her not as he was wont, with sawning, and gentle sliding, but sierce assaulted her with grim and suster countenance, slying to her hands, and binding them with the spire of his body sast to her sides, did forty with his tail beat upon her backer parts. Whereby was collected, some token of his chassisement up to her, who had wronged such a Lover with her wissus and disappointment.

to her, who had wronged such a Lover with her wilful absence and disappointment.

It is also reported by Ælianus, that Egemon in his verses, written of one Alva a Thessalian, who seed ing his Oxen in Thessalian, near the Fountain Hamonius, there fell in love with him a Serpent of exceeding his oxen in Thessalian, and the same would come unto him, and softly lick his face and golden had been according to the same would come unto him, and softly lick his face and golden had been according to the same and manner of hurt at all

without doing him any manner of hurt at all.

These, and such like things do evidently prove, that Serpents are not only involuntarily tamed by
Men, but also willingly keep quarter with them, yeelding to the first Ordinance of the Creator, that
Men, but also willingly keep quarter with them, yeelding to the first Ordinance of the Creator, that
Men the first ordinance of the Creator, that the first ordinance of the Creator, the first ordinance o

Of the natural Generation of SERPENTS, and their several Originals.

It being thus cleared, that Serponts were at the beginning created by GOD, and are ruled by men, it now followeth, that we should in the next place talk of the matter of their beginning, and the means of their continuance ever since their Creation.

VI Serpents in General.

First therefore it is most plain in Genesis, that the Earth (by the vertue of the Word of GOD) did produce all Creeping things, and among them Serpents: but since that time, they have engendered both naturally, and also prodigiously.

As concerning their constitution, it is held to be most cold, above all other living Creatures; Pliny. and therefore Pliny writeth, that they have neither heat, nor bloud, nor sweat. Hereunto subscri- Galen, heth Galen and Rafis; yet Avicen feemeth to affirm the contrary. Mercurial decideth this controversie, and proveth that Serpents are extreamly cold, and their bodies outwardly moift. First, because those which are stung and poyloned by Serpents, are oppressed with an unnatural cold, which overcometh natural hear, and distendeth all their parts, vexing them intolerably. Secondly, there can be affigued no other reason why these Creatures hide themselves sour moneths in the year, but only their natural cold, making them fo tender, as they are altogether unfit to endure any external frigidity. Thirdly, if a man take a Snake or a Serpent into his handling in the midft of Summer, and warmest part of the year, yet shall he perceive that they are cold in a palpable manner being alive, which is not a quality competible to any other creature. Fourthly, seeing that bloud is the proper and native feat of all heat in natural living bodies, Serpents having a very small quantity of bloud, must also have a smaller proportion of heat : and therefore it followeth unavoidably, that the eminency of their temperament is cold in the highest degree, above all other living Creatures. And that their bodies be outwardly moift, it appeareth (faith Istairm) by this, that when they flide along upon the Earth, (which way foever they go) they leave behinde them in their train or path a flimy humour.

By this therefore it is confirmed, that they are of the Earth and of the Water, as afterward we shall shew in the description of their kindes. But yet there are prodigious beginnings of Serpents, Plutareb, whereof some seem to be true, and other to be fabulous. The first fort are those which Pliny affirm—Pierius, whereof some of the marrow in the back-bone of a man, and that indifferently, out of the Textor. dead bodies of good and evill men. Yet some more modest, thinking it unreasonable, that the remnants of a good meek man, should beget or be turned into so barbarous, venomous, and cruel a nature; rather taking it for granted, that peace and quietness is the reward of such persons, attribute these beginnings or alterations to the bodies of wicked men, as a just deserved punishment of their former evils, that the reversions of their should after death turn into Serpents, whom they resembled being alive in the venomous fraud of their spirits. Of this Ovid speaketh.

Sunt que cum clauso putresatta est Spina sepulchro, Munari credunt bumanas angue medulus. Which may be thus Englished,
Some think the putrid back bone in the grave rack'd,
Or marrow chang'd, the shape of Snakes to take.

In Egyp, as Frogs and Mice are engendred by showres of rain, so also are Serpents: And Avicen Macrobius. faith, that the longest hairs of women are easily turned into Serpents. Nivander dreameth, that all Calius Rho. Tybon. Apollonius Rhodius, of the bloud of the Titans or Giants. Acustlam, of the bloud of Pliny. dung being laid in a hollow place, subject to receive moisture, engendereth Serpents, Of the Gordina drops, Ovid writeth thus;

Cumque super Lybicas victor penderet arenas,
Gorgonei capitis gatta cecidere cruenta,
Quas humus exceptas, varios animavit in angues,
Unde frequens illa est insessanta colubris.
Which may thus be Englished:
— And as be over slew
The Lybick sands, the drops of bloud that from the head did sew
Of Gorgon being new out off, upon the ground did fall,
Which taking them, and as it were conceiving them withall,
Engendred sundry Snakes and Worms: by means whereof that Clime
Did swarm with Serpents ever sinca, to this same present time.

But most strange of all other, are the succeeding Narrations. For it is reported that when L. Scipio, and G. Norbanus were Consuls, that the Mother of Clusius in Hetruria, brought forth a living Serpent in stead of a childe, and the said Serpent by the command of the Wizards was cast into a River,
nevertheless it would not drown, but swimmed against the stream. And Pliny saith, that at the beguning of the Marlyck war, there was a maid-servant that brought forth another Serpent. And

Plutarch.

Ca. Oppins. Int. Higinus. Gellius.

Pieriw.

Pierius.

Fausting the Empress dreamed that the brought forth Serpents, when the was with childe of Commisdu and Antoninus, and one of these Serpents seemed more fierce then the other, which proved alleam and Antoniam, and one of the war of voluptuous and tyrannous, that he feemed like a Serpent to be born for nothing, but for the destruction of mankinde.

In the year of our Lord 1551. there was a little Latine Book printed at Vienna, wherein was conin the year or our Lord 1551. there was a fitte Book) about S. Margarites day, there hap tained this History following. In this Summer (faith the Book) about S. Margarites day, there hap pened most rare and admirable accidents: for near a Village called Zichfa, by the River Theofe in peneu mon rare and admin able access and Lifards bred in the bodies of men, very like to fuch as are bred in the earth, whereupon they fell into exquisite torments: and there dyed of that calamity, bred in the earth, whereupon they fell into exquisite torments: and there dyed of that calamity, about three thousand, and some of the bodies being laid against the Sun gaping, the Serpents came forth of their mouths, and suddenly entred into their bellies again. Amongst other, there was a certain Noblemans daughter which dyed of that malady, and when the was discreted or ripped, there were found in her body two great Serpents. These things seem to be miscreded or ripped, there were found in her body two great Serpents. These things seem to be miscreded on the was the order of Nature: yet credible, because in our experience in Emstand, there raculous, and above the order of Nature: yet credible, because in our experience in Emstand, there have been Worms like Serpents sound in the bodies of men, whereof some have been ejected the have been when as the parties were dead. But that these beginnings have been worms like serpents found in the parties were dead. But that these beginnings of Serparties being alive, and other when as the parties were dead. But that these beginnings of Serparties being alive, and other when as the parties were dead. parties being unnatural, are Divine and lent from God as scourges, it may appear by another notable pents peing unnatural, are Divine and Book, both in the same year, and in the same Countrey. History, recorded in the aforenamed Book, both in the same year, and in the same Countrey.

there was (faith mine Author) found in a mow or ryck of Corn, almost as many Snakes, Adders. and other Serpents, as there were theafs, fo as no one theaf could be removed, but there prefently and other serpents, as there were interest, to as no other men determined to fet fire upon the appeared a heap of ugly and fierce Serpents. The Countrey-men determined to fet fire upon the Barn, and so attempted to do, but in vain, for the straw would take no fire, although they labored with all their wit and policy to burn them up. At last, thereappeared unto them at the top of the heap with an their wit and poincy to burn their deplace with mans voice to the Countrey-men, faying: a huge great Serpent, which lifting up his head spake with mans voice to the Countrey-men, saying: Ceale to prosecute your devise, for you shall not be able to accomplish our burning, for we were not bred by Nature, neither came we hither of our own accord, but were fent by God to take vengeance on the fins of men. And thus much for the true and natural beginnings of Serpents.

Now we read in read in holy Scripture, that the rod of Moses was turned into a Serpent by divine miracle, whereby he was affured of the power that God would give him to deliver his people Ifial out of Egypt, which land abounding with Serpents, both natural bred in the earth, and moral, fuch are crafty and politick Princes and people: yet Mofes should take them as he did his Serpent by the tail, and cause them to bend unto him like as it were a wand, or else some other little walking staffe: and also that his power should be unresistible, because his Serpent devoured others. The Magitians or Sorcerers, (as Jannes and Jambres) relisted him, and also turned their rods into Serpents. But Milit did it by true piety, they by diabolical delusions, as false Christians many times work miracles by outward fignes of true piety, and therefore Mofes rod overcame the Sorcerers Serpents, because theend of fraud and falsehood is, to be overcome by truth and piety.

From this changing of rods into Serpents, came the several metamorphosing of fundry other things into Serpents also, as that tale of Orphens head, after he was torn in pieces by the Thracian women; and the same thrown into a River, was taken up in Lemnos. The Poet describeth it thus;

Hic ferm exposito peregrinu anguis arenis Os petit, & Sparfos Hillanti rore capilles Lambit, & hymniferos inbiat divellere vultus : In English thus;

Tandem Phabus adeft : morfafque inferre parantem Arcet, & in Lapidem rictus Serpentis apertos Congelat, & patulos ut erant indurat hiatus.

No fooner on the forain coast now cast a land they were, But that cruel natur'd Snake did straight upon them fly, And licking on bis ruffled hair, the which was dropping dry, Did gape to tyre upon those lips that had been wont to sing The beavenly hymnes. But Phabus straight preventing that same thing, Dispoints the Serpent of his buit, and turns bim into stone, With gaping chaps, o.c.

So Isacius Tertes writeth, that when Tiresia found Serpents in carnal copulation in Cilians, he flew a female, who presently after death was turned into a Woman, then also he slew a male, who likewise being dead, was in the same place and manner turned into a Man. When Cadmus was was sent by his Father, to feek out his fifter Europa that was ravished by Jupiter, with straight charge notto return back again except he could finde her, having spent much time in seeking her to no purpose, because he could not finde her, and not daring to go back again to his father; he was warned by the Oracle that he should go into Baotia to build a City. Coming thither, he sent his companiors to the fountain of Mars that was in the Countrey to fetch water, where a great Serpent came and killed them; at last, Cadmas not finding their return, went likewise to the same Fountain, wherehe he found all his men flain, and the Serpent approaching to affail him but he quickly killed it. After ward he was admonished by Palles, to strew the teeth of the same Serpent upon the ground, which he performed, and then out of those teeth (saith Ovid) arose a multitude of Armed men, who inflantly fell to fight one with the other, in such cruel and bloudy manner, that at the last there were but five of them all left alive, which five (by the will of Pallu) were preserved to be the Fathers Of Serpents in General.

of the people of Thebes. And so Apolionius faigneth, that with the help of men bred of Serpent, teeth, came Jason to obtain the Golden Fleece.

They faign also, that Achelons when he strove with Hercules about Deianira, turned himself into divers shapes, and last of all into a Serpent, or as some say, into a River. So likewise Galmus aforefaid, being overcome with the fight and fense of his own miseries, and the great calamities that hefell to his Daughters and Nephews, forfook Thebes, and came into Illyrium, where it is faid, that he earnefly defired of the Gods to be turned into a Serpent, because a Serpent was the first original of all his extremities. Anipater faigneth Jupiter to be turned into a Serpent; and Meduja refuling the love of Neptune, is also faigned by Ovid to be turned into a Serpent, when he writeth;

Hanc pelact rector templo vitiaffe Minerva Dicitur . aver a eft & caftos Ægide vultus Nota Tovis texit : neve boc impune fuiffet,

Gorgoneum crinem turpes mutavit in Hydros. Nunc quoque ut attonites formidine terreat boftes, Petiore in adverso, quos fecit suffinet angues.

In English thus: It is reported bow fhe should abus'd by Neptune be, In Pallas Church, from which foul fact Joves daughter turn'd her eye:

And lest it should unpunish be, she turnd her seemly hair To loathsome Snakes, the which the more to put ber foes in fear, Before her breast continually she in her hand doth bear.

Fierius writeth, that the myrtlerod was not lawful to be brought into the Temple of Hecate, and that a Vine branch was extended over the head of her fign: and whereas it was not lawful to name Wine, they brought it into her Temple under the name of milk, and that therein continually lived harmlels Serpents. The reason of all this was, because that her own Father Faunus sell in love withher, whom the resisted with all modesty, although the were beaten with a Myrtlerod, and made to drink Wine; but at last the beastly father was transformed into a Serpent, and then he oppressing her with the spires of his winding body, ravished her against her minde. These and such like stories and Fables are extant about the beginnings of Serpents; all which, the Reader may confider, to flir up his minde to the earnest and ardent meditation of that power that of stones can make men,

of Rocks, water; of water, Wine; and of small Rods great Serpents.

Then thus having expressed the Original of Serpents in their Creation, it followeth now to add Pliny. the residue of this Chapter about their generation. It is a general rule that all Beasts wanting feet Aristotle. and have long bodies, perform their work of carnal copulation by a mutual embracing one of the other, as Lampreys and Serpents : And it is certain, that two Serpents in this action feem to be one body and two heads, for they are so indivisibly united and conjoyned together, and the frame of their body is altogether unapt for any other manner of copulation. When they are in this acti- Elianus. on they fend forth a rank favour offenfive to the fense of them that do perceive it: And although like unto many fishes, they want stones, yet have they two open passages wherein lyeth their generative seed, and which being filled provoketh them to their venereal lust, the seed it self being like a miky humor; and when the female is under the male, the hath also her passages to receive the feed, sit were into the cells of her womb, and there it is framed into an Egge, which she hiderh in the earthan hundred in a cluster, about the quantity of a Birds egg, or a great bead, such as are used some-

Andthis is general for all Serpents, except Vipers, who lay no Egges, but hatch in their wombs their young ones, as we shall shew at large in their particular history. The Serpent having laid her Egge sitteth upon them to hatch them at several times, and in a year they are persected into young ones. But concerning the supposed copulation of Serpents and Lampreys, I will not meddle in this place, referving that discourse to the History of Fishes, and now only it sufficeth in this place to nameit, as a feigned invention; although Saint Ambrofe and other ancient Writers have believed the same, yet Aibenam, and of late days P. Jovim, have learnedly and sufficiently declared by unanswerable arguments the clean contrary. The Serpents love their Egges most tenderly, and do every one of them know their own, even among the confused heaps of the multitude, and no less is their love to their young ones, whom for their safeguard, sometime they receive into their mouths, and suffer them to run into their bellies : And thus much for the generation of Ser-

Of the Names of Serpents, and their several parts of Anatomy.

 $\mathbf{R}^{ ext{Y}}$ Serpents we understand in this discourse all venomous Beasts, whether creeping without legs, Das Adders and Snakes, or with legs, as Crocodiles and Lizards, or more neerly compacted bodies, as Toads, Spiders, and Bees, following herein the warant of the best ancient Latinists, as namely Corneliu Celliu, Pliny and spuleiu do call Lice Serpents, in that their relation of the death of Phere-Ode the Syrian, who was the Præceptor of Pythagoras, of whom it is faid. Seppentibus periffe, to have perished by Serpents, when on the contrary it is manifested he was killed by Lice. Aristicale and Galen define a Serpent to be animal sanguineum pedibus orbaium & oviparum, that is a bloudy Beast without feet,) it laying egges; and fo properly is a Serpent to be understood.

The Hebrews call a Serpent Nachalch. Darcon and Cheveia by the Chaldees: fo also Thaninha and The Hebrews can a serpent Avacage.

Schephiphon, by the Hebrews; as Rabbi Solomon, Munster and Pagnine write. The Grecians, Othidi and Schephiphon, by the receive; as Acade Viper in particular, even as the Latine, Sepons, or Sepula Ophia, although this word do also fignifie a Viper in particular, even as the Latine, Sepons, or Sepula Ophis, although this word do and right an Adder. The Arabians, Hale, and Haddie, for all manner of do, sometime a Snake, and sometime an Australian for Serpents of the Wood, likewise Apartia and Auss.

Serpents. And Testub, or Tenstu, or Agestim for Serpents of the Wood, likewise Apartia and Auss. Serpents. And Legius, or Lengus, or August and Aug.
The Germans, Ein Johlang; which word feemeth to be derived from Angus, by an usual figure, and af. The Germans, Ein joniang; winch word recine to be call it Un ferpent; the Italians, Serpe & Serpente; ter the German fashion, preposing Sch. The French call it Un ferpent; the Italians, Serpe & Serpente; ter the German tathion, prepoining oco. The remodel in two desires of all manner of Serpente; and Massarius saith, that Scorze and Scorzone, are general words for all manner of Serpents in Italy, which strike with their teeth. The Spaniards call them Sierpe; the Grecians call the young ones in the which itrike with their teeth. The Opanian and the Latines, Catali. And thus much for the names in general, which in holy Dams belly, Embrua; and the Latines, Catali. Scripture is Englished a Creeping thing.

Now it followeth, that I should fet down a particular description of all the outward parts of Ser-Now it ionowers, that a modulate for the most part like the place of their habitation, or abode, pents; and first of all, their colour is for the most part like the place of their habitation, or abode, pents; and nrivor and therein they live; and therefore I have feen fome black, living in dung; I mean like the Earth, wherein they live; and fome of other colour, as green living in treas I mean like the Earth, whiteh the following in fandy rocks; and fome of other colour, as green, living in trees and fields, fome yellow, living in fandy rocks; and former balls. Like the feeler of fifth, which are not fields, tome yenow, average in landy locas; and felds, like the scales of fish, which are both white, but generally they have spots on their sides and belly, like the scales of fish, which are both white,

black, green, yellow, brown, and of other colours also, of which Ovid writeth:

___Longo caput extulit antro Caruleus Serpens, horrendaque sibila misit.

That is, The greenish Serpent extold ber bead from den so steep, And fearful hiffing did fend forth frem throat fo deep.

The frame of their bodies do not much vary in any, except in the feet and length, fo that with a reservation of them, we may express their universal Anatomy in one view; for almost all of them are of the same proportion that is seen in Lizards, if the seet be excepted, and they made to have longer bodies. For they are inclosed in a kinde of shell or crusty skin, having their upper parson ther back, and their neather parts on the belly like a Lizard, but they want stones, and have such manner of places for copulation as fiftes have, their place of conception being long and cloven All their bowels, by reason of the length and narrowness of their bodies, are also long and narrow, and hard to be diferred, because of the distimilitude of their figures and shapes. Their artery is long, and their throat longer then that : the ground or root of the artery is near the mouth, for a man would judge it to be under the tongue, fo as it feemeth to hang out above the tongue, specially when the tongue is contracted and drawn backward. The head long like a Fifhes, and flat; never much bigger then the body, except in monstrous and great shaped Serpents, as the Bost. Yea, Ariftotle maketh mention of a Serpent that had two heads; and Arnoldus, of a Serpent in the Pireney Mountains, flain by a fouldier, that had three heads, in whose belly were found two fons of the faid fouldier devoured by him, and the back-bone thereof was as great as a mans skull, or a Rams head. And such an one we read in our English story was found in England, in the year 1349. And the 23 year of Edward the third, there was a Serpent found in Oxfordfbire, near Chippingnorion , that had two heads and faces like women , one being shaped after the new attire of that time, and another after the manner of the old attire, and it had great wings, after the man-

The tongue of a Serpent is peculiar, for befides the length and narrowness thereof, it is also cloven at the tip, being divided as it were with very little or small nails points. It is also thin, lorg, and black of colour, voluble; neither is there any beaft that moveth the tongue fo fpeedily where fore some have thought, that a Serpent hath three tongues, but in vain, as Islaorus theweth, for they deceive by the nimbleness thereof. Their ventricle is large, like their maw, and like unto a Dog, also thin, and uniform at the end. The heart is very small, and cleaveth to the end of their artery. but yet it is long, and sheweth like the reins of a Man : wherefore sometimes it may be seen to be the tip or lap thereof to the breaft-ward. After this followeth the lights, but far separate from 6, being simple, full of fibres, and open holes like pipes, and very long: The liver long and simple; the mile small and round as in Lizards. The gall is for the most part as in fishes, but in Water-snakes it is joyned to the Liver . in other Serpents to the stomach or maw. All their teeth stand out of their mouth, and they have thirty ribs, even as there were among the Hebrews and Egyptians thirty days

Arifforle faith, that as their eyes be small, so also they have the same good hap that befalleth young Swallows, for if by chance they feratch or rend out their eyes, then it is faid they have other grow up naturally in their places; In like manner their tails being cut off, grow again. And generally Serpents have their heart in the throat, the gall in the belly or stomach, and their stones near ther tail: Their egges are long and foft, and in their teeth they cary poyfon of defence and and annoy. ance, for which cause they desire above all other things to save their heads. Their fight is but doll and dim, and they can hardly look at one fide, or backward, because their eyes are placed in that temples, and not in their fore-head, and therefore they hear better then they fee. They have eye-lids, for generally no creatures have eye-lids, except those which have hair in the other parts of their hadies forms. parts of their bodies; four-footed beafts in the upper cheek, fowls in the neather, or Lizards which

have egs, or Serpents which have foft backs. They have also certain passages of breathing in their have egs, or surprise are not fo plain that they can be termed nostrils, but yet they are not fo plain that they can be termed nostrils, but breathing places. Their nostrils, but yet they are not for plain that they can be the plain that notifies, parts of their ears are like to finny Fishes, namely small passages, or hollow places in the backer parts of their head, by which they hear.

ead, by which are like Sawes, or the teeth of Combes joyned one within the other, that fo they might not be worn out by grinding or grating together; and yet they bend inward, to the end that might not be better hold their meat in their mouths, being without all other externall help for they may ofe; for even those Serpents which have feet, yet can they not apply them to their chaps. In the upper chap they have two longer then all the refidue, on either fide one, bored thorough in the appropriate hole like the sting of a Scorpion, by which they utter their poyson. Yet there be fome good Authors that affirm, that this poyfon is nothing elfe but their gall, which is forced to the mouth by certain veins under the ridge or back-bone. Some again fay, that they have but one long tooth, and that a crooked one, which turneth upward by often biting, which sometime fallthoff, and then groweth again, of which kinde those are, which men carry up and down tame in

Although they be great raveners, yet is their throat but long and narrow, for help whereof when they have gotten a booty, they erect themselves upon their tails, and swallow down their meat the more easily. They cannot be said properly to have any neck, yet something they have, which in proportion answereth that part. They have tails like all other creatures, except Men and Apes, and some say that their poyson is contained in their tails, and is from thence conveved into fittle bladders in their mouths, therefore the Mountebanks or Juglers, break that bladder, that they may keep them without poylon, but within the space of twenty four hours they are recollected. and grow anew again.

Their bodies are covered over with a certain skin like a thin bark, and upon Serpents it fupplyeth the place that scales and hair do upon Beafts and fishes; for indeed, it is a pure skin, and in most things they are like to Fishes, except that they have lights, and Fishes have none: the reason is, they live on the earth, and the Fishes in the sea, and therefore have fins and gills instead thereof. The little Serpents have all their bones like thorns, but the greater, which stand in need of greater strength, have folid bones for their firmitude and better constitution. It is questionable whether they have any milt or no, and some say they have at the time of their laying of egges, and not otherwise. Their place of conception or secret, is large, and standeth far out, beginning beneath, and so arising up to the back-bone double; that is, having one skin or enclosure on either fide, with a double passage, wherein the egs are engendered, which are not laid one by one, but by heaps or clusters together. They have no bladder to contain urine, like to all other Creatures which have feathers, scales or rinde-speckled skins, except the Tortoises: the reason is, because of the exiguity and smallnesse of the assumed humour, and also all the humour acquired, is consumediato a loofe and evaporate flesh. And to conclude this Anatomy, I will adde a short description which Gregorius Macer a Physician wrote to Gesner, 1558. by this own diffection as followeth,

As I lay at rest in a green field, there came unto me a great Serpent hissing, and holding up her neck, which I suddainly with a piece of wood amazed at a stroak, and so slew without peril to my felf. Afterward, sticking her fast to a pale, I drew off her skin, which was very fast and sharp, and I found betwixt the skin and the flesh, a certain little, thin skin, descending all upon the body with the outward skin, and this was fomewhat fat. And when I came unto the place of excrements I found it like a Fishes, but there issued forth certain filth, farre exceeding in stinking savour the excrements of a man. After I had thus pulled off the skin, it was easie for me to look into the inward parts, which I found to answer the inward Anatomy of fishes and Fowls in some parts, and in other things, there appeared a proper disposition to the Serpent it self. For the Artery Traches was about three or four fingers long, turned about with little round circles, and fo descended to the lights, unto which the heart and the bladder containing the gall, did adhere or cleave fast. Then the liver was long, like the Fish Lucius, and so a white caul or fatnesse covered both the liver and flomach, which was half a span long: The guts began at the chaps, and so descended down to the place of excrements, as we see they do in Fishes.

Beneath the liver were the guts, upon either fide descended a certain nervy or hard vein, unto which the egs did cleave: which were covered with fuch little skins as Hens egs are before they belayd, but yet they were distinguished in seat or place, because of their multitude; for upon either fide I found two and thirty egs. The tongue of the Serpent was cloven, and very sharp, but there appeared not any poyson therein. And soit is evident, that in the vein Trachea, heart and lights, it agreeth with Birds; in the liver, guts and caul, it resembleth a Fish, but in the place of the gall, and disposition of the egs, it differeth from both. And thus farre Macer, with whose words will conclude this Chapter of Serpents Anatomy.



of the quantity of Serpents, and their abode, food, and other accidents.

great is the quantity of Serpents, and their long during age increaseth them to so great a state of the forms lost some sufficience and environments. So great is the quantity or Serpents, and their sold from fulpicious and envious minded persons, ture, that I am almost afraid to relate the same, left some suspension only the plantist. O ture, that I am aimot afraid to teleate the same of the plentiful testimonies should utterly condemn it for fabulous; but yet when I consider not only the plentiful testimonies inould utterly concerning for labulous; and also the evidence of all ages, (not excepting this where, of worthy and undounted Antiquaries, and and the worthy and Serpents, and Serpents skins, I re. in we live) wherein are and have been shewed publiquely many Serpents, and Serpents skins, I re. in we live) wherein are and have been thewea publiques, and affured answer for all future Obceive warrant sufficient to express what they have observed, and affured answer for all future Obceive warrant sufficient to express what they have observed. A size wherefore are the sufficient to express what they have observed A size wherefore are the sufficient to express what they have observed. ceive warrant jumcient to express what they have their kindes be many factions, of ignorant, incredulous, and unexperienced Asses. Wherefore as the life of Serpents is long, to is the time of their growth; and as their kindes be many, (as we shall manipents is long, 10 is the time of their grown, forme grow much greater and biggerthen fest in the succeeding discourse) so in their multitude, some grow much greater and biggerthen

ther.

Gellius writeth, that when the Romans were in the Carthaginian war, and Attilius Regulus the Con-Gelliss written, that when the Roman weter it to there was a Serpent of montrous quantity, ful had pitched his Tents near unto the River Braggada, there was a Serpent of montrous quantity, ful had pittined ins Tents near unto the tier to the Tents, and therefore did cause to the whole Arwhich had been loaged within the compaison the fines with flings, and many other deviles, they my exceeding great calamity, untill by casting of stones with slings, and many other deviles, they my exceeding great calaimty, until by carried fleyed off the skin and fent it to Rome, which was oppressed and slew that Serpent, and afterward slewed off the skin and sent it to Rome, which was oppressed and new that serpent, and although this seem to a beast of unmatchable sin length one hundred and twenty seet. And although this seem to a beast of unmatchable size in length one numered and twenty iter, relateth a ftory of another which was much greater, for ture, yet Possidonius a Christian Writer, relateth a story of another which was much greater, for ture, yet rojugonim a Christian writer, related as the form an acre of Land, and all the refidue both he writeth, that he faw a Serpent dead, of the length of an acre of Land, and all the refidue both of head and body, were answerable in proportion, for the bulk of his body was so great, and or near and body, were aniwerable in proportion, and the wideness lay so high, that two Horsemen could not see one the other being at his two sides, and the wideness lay to nign, that two rioriemen could not see one at one time within the compass thereof, a Horse of his mouth was so great, that he could receive at one time within the compass thereof, a Horse or his mouth was to great, that he could be feales of his coat or skin, being every one like a large and a man on his back both together: The scales of his coat or skin, being every one like a large buckler or target. So that now there is no fuch cause to wonder at the Serpent which is said to be killed by S. George, which was as is reported fo great, that eight Oxen were but strength enough to draw him out of the City Silena.

There is a River called Rhyndacus near the Coasts of Bythinia, wherein are Snakes of exeeding monstrous quantity, for when through heat they are forced to take the water, for their falegard against the Sun, and birds come flying over the pool, suddenly they raise their heads and upper parts out thereof, and swallow them up. The Serpents of Megalauna, are faid by Paulania to be thirty cubits long, and all their other parts answerable. But the greatest in the world are found in India, for there they grow to such a quantity, that they swallow up whole Bulls and great Stags. Wherefore I do not marvel that Porus the King of India, fent to Augustus Cafar very huge Vipersa Serpent of ten cubits long, a Torroise of three cubits, and a Partridge greater then a Vulture. For Alexander in his Navigation upon the Red-sea, saith; that he saw Serpents forty cubits long, and all

their other parts and members of the same quantity.

Among the Service, the Serpents come by great swarms upon their flocks of Sheep and cattel, and fome they eat up all, others they kill and fuck out the bloud, and fome part they carry away. But if ever there were any thing beyond credit, it is the relation of Volateran, in his twellth Book of the New found Lunds, wherein he writeth, that there are Serpents of a mile long, which at one certain time of the year come abroad out of their holes and dens of habitation, and deftroy both the Hends and Heard-men if they find them. Much more favourable are the Serpents of a Spanish Island, who do no harm to any living thing, although they have huge bodies, and great ftrength to accomplish their

In the Kingdom of Senega, their Serpents are fo great that they devour whole Bealts, as Gouls, and such like, without breaking any one of their bones. In Calechute, they are as great as their greatek Swine, and not much unlike them, except in their head, which doth far exceed a Swints And because the King of that Countrey hath made a Law, that no man kill a Serpent under pain of death, they are as great in number as they are in quantity: for fo great is his error, that be deemeth

it as lawful to kill a Man as a Serpene.

All kindes of Serpents are referred to their place of habitation, which is either thearth, or the waters of the earth; and the Serpents of the earth are more in number then the Serpents of the water, except the Serpents of the Sea: And yet it is thought by the most learned Rabbins, that the Serpents of the Sea, are fifthes in the likeness of Dragons. Now the places of Serpents about being thus generally capitulared, we must enter into a farther narration of their habitations, and regions of their native breeding. In the first place, India nourisheth many and divers forts of Serpeats, especiallying the Kingdom of the Children and the Chi the Kingdom of Morfillum, and elexander the Emperor, found among other Beafts, fundry kinds of Serpents in a long Defert, which is on the North-fide of India. But all the Nations of the World may give place to Ethiopia for multitude and variety, for there they gather together on heave and line an heaps, and lie in compass like round hills, visibly apparent to the eyes of them that behold them and off. The like is faid of all Africa, for in Numidia, every year there are many men, women and children defleased to Company the children defleased to Company the company to the company t children destroyed by Serpents. The Island Pharus, is also (by the testimony of the Espiral) filled with Serpents: The Coasts of Elymais are annoyed by Serpents; and the Caspians are lost noved by Serpents which the Coasts of Elymais are annoyed by Serpents. noyed by Serpents which come swimming in the floods, that men cannot fail that ways but in the Winter time. For from the beginning of the Spring, or equinoctial, they feem (for their num- Solling, ber) to approach ravening, like Troops and Armies. There are certain Islands called Ophinse inin'e. Elianu. named after Ophis a Serpent, for the multitude bred therein . And there are Serpents in Candy, Epher in. and all hot Countries , for this priviledge hath GOD in hature given to the colder Countreys. that they are less annoyed with Serpents; and their Serpents also less nocent and hurtful : and there. Cor. Cellus. fore the Serpents of Europe are fewer in number, leffer in quantity, and more refiftable for their Piering. weakness and strength.

Of Serpents in General.

There were a people in Campania called Ofci, because of the multitude of Serpents bred among them : Likewife there are great ftore in Lumbardy and Ferrara. And whereas we have faid, that Scalieer, themost nocent and harmful Serpents are bred in the hottest Regions, where they engender more feedily, and also grow into greater proportions, yet is it not to be understood of any special properry appertaining to thermalone, for I read in Olaw Magna his description of the Northern Regions, of Serpents of as great quantity as in any other place of the world; but yet their poylon is Boing near Livonia, there are great flore of great Serpents also, to that the Heard-men are at connual war and contention with them for defence of their flock. Likewill in the Mountains of Helwile and Avergne, whereof there are many wonders reported in the World, which I will not fland uoon to relate in this place. We read alfo, that fome places have been difinhabited, and dispeopled by Serpents, fuch were the people of Socia, called Neuri, who before the war of Darin, were confirmed to for sake their foil, because they were annoyed, not only with home-bred Servents. but allo with many other which came from other parts : and fo the Countrey remaineth desolate

The Mand Tenos, was called Hydruffa and Ophiuffa, so were Cremiufcos, Epolium, and the Eupelides. Mountains Macrocremnii, Rhodus, and the long Islands Ophiades in the Arabian coast, which after it had remained along time defert, was purged and cleared from Serpents by the Kings of Egypt. Nicameton allo calleth Cyprus, Ophiodia. And in Paufanias, we read of a place named Opheos Rephale, the Serpents head. The like might be said of Rivers, as of Orontes, called also Ophites, and Ophis Diod. Sigul. in Pontos, which divideth afunder Colchis, and the Countrey Thiamica. Ebufos nourisheth no Serpents, and the Barth thereof hath in it a secret vertue to drive away Serpents, wherefore je is much defired of all men to carry about them, for that it hath been often proved, that never any venomous beaft durft adventure upon any man possessed thereof. The like is faid of Ireland, Arrianus. sour own Chronicles do plentifully declare, and therefore I will spare to enter into any narration Suctonius.

to this present day, the ancient Inhabitants being all removed to dwell among the Buditani. The

City Amyola in Italy, (as M. Varro writeth) was destroyed also by Serpents. And there be der-

min places of the world, which have received their denomination from Serpents, besides the Ophle

ule near Crete.

To come therefore to the more particular abode of Serpents, especially of such as are known tous, we must leave off the talk and nomination of Kingdoms, and descend to dens, holes, caves, dunghils, Sheep-coats, valleys, rocks hollow-walls and trees, woods, green pastures, hedges, and fuch like places, wherein they make their most abode: And now and then in these Northern parts of the world (and yet feldom) they dive down into the bottom or roots of trees, especially such as aregreen all the Winter time : For they finde in them a greater heat or warmth, then in other, whole leaves fall off and decay in the cold weather, except in the roots of Birch. And by reason of their multitude gathered together at the root of this tree; it falleth out that their breath heateth the same, and so preserveth the leaves from falling off: Wherefore in ancient time, the ignorant multitude, seeing a Birch tree with green leaves in the Winter, did call it our Ladies Tree, or a holy tree, attributing that greenness to miracle, not knowing the former reason, or secret in Nature. Soling reporteth of such a like Wood in a part of Africa, where in all the Winter time, the leaves of all the trees abide green, the cause is as before recited, for that the Scrpents living at the roots of the trees in the earth, do heat them with their breath. Neither ought any man to wonder that they should so friendly live together, especially in the Winter and cold time, seeing that by experience in England, we know that for warmth they will creep into bed-straw, and about the legs of men in their fleep; as may appear by this fucceeding discourse, of a true history done in England, in the house of a worshipful Gentleman, upon a servant of his, whom I could name if it were needful. He had a servant that grew very lame and seeble in his legs, and thinking that he could never be warm in his bed, did multiply his clothes, and covered himfelf more and more, but all in vain, till at length he was not able to go about, neither could any skill of Physician or Chirurgeon

It happed on a day as his Master leaned at his Parlour window, he saw a great Snake to slide along the house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and to creep into the chamber of this lame man, then lying in his bed (as I remember) ber house fide, and the chamber of this lame man, then lying in his bed (as I remember) ber house fide in the chamber of this lame man, then lying in his bed (as I remember) ber house fide in the chamber of this lame man, then lying in his bed (as I remember) ber house fide in the chamber of this lame man, then lying in his bed (as I remember) ber house fide in the chamber of ber,) for he lay in a low chamber, directly against the Parlour window aforesaid. The Gentleman defirous to fee the iffue, and what the Snake would do in the chamber, followed, and looked into the chamber by the window; where he espyed the Snake to flide up into the bed-ftraw, by some way open in the bottom of the bed, which was of old boards. Straightway his heart rifing thereat, he called two or three of his fervants, and told them what he had feen, bidding them gotake their Rapiers and kill the faid Snake. The ferving men came first and removed the lame man (all remember) and then the one of them turned up the feed, and the other two the straw, their

P. Fagius.

Pliny.

Megasib.

Solinus.

Textor.

Strabo.

Ælianus.

Alesius.

Gellius.

Scaliger.

Cardan.

Venctus. Hatthonus.

Pierius.

Epift 5.

mafter standing without at the hole, whereinto the faid Snake had entered into the chamber. The matter itanding without at the love, which there is the first interest of the standard but there is the first of the bed was no foonst turned up, and the Rapier thrust interest of the standard men believing themselves for the standard men believing themselves for the standard men believe to the standard men b bed was no looner turned up, aim when the ferving men belivering themselves, soon dispatched great Snakes that were lodged therein : Then the serving men belivering themselves, soon dispatched great Snakes that were longed the same and the lame Mans legs recovered, and became at them, and calt them out of doors dead. Afterward, the lame Mans legs recovered, and became at them, and cait them out or doors usual Action appear, the coldness of these Snakes or Serpents, throng as ever they were: whereby did evidently appear, the coldness of these Snakes or Serpents, throng as ever they were: whereby did so become them as he could not so. And the throng as ever spay were: wherevy might, did fo benum them as the could not go. And thus for her which came close to his legs every night, did fo benum them as the could not go. And thus for her which came close to his legs every ingut, was no the tops of hills and houses, much more into the they pierce into the holes of chimneys, yea into the tops of hills and houses, much more into the

Of Serpents in General. W

bottoms and roots of trees.

Notions and roots of trees, whetein they finde out their refting places, whetein they will be they perceive that Winter approacheth, they finde out their refting perceive that When they perceive that winter approachets, and again communicating her heaten all Creating half dead four months together, until the Spring Jun again communicating her heaten all Creating half dead four months together, until the Spring Jun again to life During which simple form he halt dead jour months together with them up from death to life During which time of cold Winter, tures reviveth, and (as it were) raiseth them up from death to life During which time of cold Winter, tures reviveth, and (as it were franceit etten poteff, pop defunt tuno illi venena, fed topent. They as Seneca writesh, Auto traditi's pestifica Serpens poteff, pop desunt tuno illi venena, fed topent. They as Seneca writern, Ano tracers positions served yours, and arrived poylon at that time, but be may be fafely handled, without fear of harm, not because they want poylon at that time, but be may be fairly nangieu, without test us afactus, and begins a question, whether when they bein this se cause they are drouzy, and deadly astonished. But there is a question, whether when they bein this se cause they are unousy, and underly que of the eat, or elfe their fleep be unto them in flead of food. Olege crefic or drouginess, they awake not to eat, or elfe their fleep be unto them in flead of food. Olege creite or grouzingly show awant and surveys that they cat not at all, but are nourished with steep.

Magnus affirmethy of the Northern Serpents, that they cat not at all, but are nourished with steep. Magnus amrmetiv of the Political food, as appeareth by those which are carryed up and down in Cardan laith, that they take tollie inche took, and the But this may be answered, that Serpent in boxes to be feen, and are fed with bran or cheafil. But this may be answered, that Serpent in boxes to be seen, and are see with order and Deferts: and therefore feeing cold keepeth them poxes, are not to come as those the box-house, or humane body which beareth them about, may from eating, the external heat of the box-house, or humane body which beareth them about, may be a cause, that inclosed Serpents feed in Winter as well as in Summer, and yet the Serpents which gen cause, that in the fields eat nothing at all, during the time of their Chias or Ehiam, that is, their ly,

Grevinus that learned man proponeth this question, Si Serpentes calidi funt, qui fit is imore me ing hid. ant quature menses, id est toto illo tempore quo delitescunt, absque cibo vivunt? If (faith he) Serpents be hot, how cometh it to pass that they can live three or four moneths without all food, that is, all the time of their lying secret? He maketh (in my opinion) a sufficient answer to this question, which for me shall conclude the cause, saying; Doth it not fall out with Serpents as it doth with some wo. men, who being full of humor, and thick phlegmatick matter, have but a little and weak named heat, (yet proportionable to the faid humor) do live a great time by reason thereof without food heat, (yet proportionable to the sails humor) do live a great time by reason thereof without food parties and for this cause, all the hoasts of Philosophers do define, that Serpens do also or pourishment? And for this cause, all the hoasts of Philosophers do define, that Serpens do also abstain from eating a long season. For Nature hath clothed them with a more solid skin, and line them with a more thick and substantial fiesh, to the intent that their natural heat should not easily vanish away and decay in their bodies, but remain therein permanent, for the feeding and preferring of life. When they fleep, they feem to fleep with open eyes, which is elegantly deferibed by Phila in these Greek verses :

Opos kathéude ka's doker palin blepein Ophie te kai ptox kai thumou pleics leon Epipetalaigar he chlamys ton ommaton

Alleu tinos Chitones bapaloterou. Phrorountos autois os dieptras, task oras.

Which may be Englished thus; How can the Hare, the Serpent, and the Lion bold, Both fleep, and fee together at one time? Within their eye-lids, a fost skin their sight doth fold. Shilding their apples, as glass doth weakened eyne.

The food of Serpents that is permitted them by God, is the dust of the earth, as may appearly that first and just sentence, which GOD himself gave upon them, for seducing our first Parents, the and Eve, Gen. 3. 14. Because thou hast done this thing, thou art accursed above all the Beath of the field, in thou Shalt go upon thy belly, and eat dust all the days of thy life. And again, Biay 65. 25. Duft Shall be med to the Serpent. And left that we should think that this curse hath not taken hold upon the Serpent, we may finde the express practise hereof, Mich. 7.17. where it is said of Gods enemies, that. They Mell lick the dust like the Serpent. Yet Aristotle affirmeth truly; that Serpents are Omitori, that is, devourers of flesh, fish, herbs, or any other things; howbeit, herein they passible that is, devourers of God reachest needs or any other things; howbeit, herein they passible that is a supplied to God reachest needs or any other things; howbeit, herein they passible that is not the passible that it is not the passible that the passible t or elfe the curse of God reacheth not to any other kindes then to that alone which deceived our first

We have shewed already, how they eat and devour men, women and children, Oxen, Sheep, and Goats, but what foever they eat, they retain nothing but the moisture of it, and the residue the eject whole and undigested. Whatsoever is offered them, that they take, either a bird, or a small chicken, or an egge having it, they take hold but of one end, as of the head of a chick, or fmall ed of an egge, and fo fet it directly before them; then do they gather them felves together in as thor a compais as may be, that so their bodies which seem long and small, being extended, may appear great and wide, reduced into a short and compacted frame. And surely hereby they open and mile wider their passage and swallow for then they suddenly goble in the beast or meat before them, with out any great ado; and having kept it in their body till it be dryed from all moisture, they are out again as they swallowed it up, at another ordinary place. But for birds and chickens, they fine with them till they have gotten off their feathers, or elfe, if they swallow them whole, they got the feathers or they have gotten off their feathers, or elfe, if they swallow them whole, they got the feathers or they do the feathers or they do they got the feathers or they do they got they got the feathers or they got they g the feathers as they do egge-fhells.

The Serpents of the North dointhe Summer time eat the neth of birds, and herbs, and after the eating of them, they take of a little water, or milk if they can accain it, or elie Wine. For the eating of them, they date of kine, or Goats, or Sheep, as bath been feen in England. Yet is their appetite to drink but small, as is in all other creatures, whose livers are sungous, and for like spunges; and so are all beasts and creatures which lay egges. Above all kindes of drink they love Wine, and thereof they be drunk; wherefore in Indy they fer pottles of Wine to en they love they for if once they finell the Wine, they enter the veffel gladly and speedily, and the Wine or Milk whereof they drink, is poyloned by them. But in those places of Africk where it never raineth, they eat a kinde of black moult worm, which hath many legs, as is faid by Theobtails, And to conclude, their meat and drink is fo fmall, that it is received for truth, Natlun venenatum perit fame vel jiti, that no venomous beaft perifheth by hunger or thirft.

The voyce of Serpents is called Sibilus, a histing, and their voyce different from all other Beafts hilling, in the length thereof: for the hilling of a Tortoife is shorter and more abrupt. Of this his

Quod frident ululantque fera, quod fibilat anguis. In English thus; Grashing and bowling is the voyce of wilde Beasts; Long biffing in Snakes and Serpents doth reft.

Among other things notable in a Serpent, this is one, because it casteth off his old age every year, whereof the Grecians tell this fabulous reason. Once Man-kinde strove earnestly with the year, and obtaining God by supplication for a perpetual youth, that they might never wax old: and obtaining their desire, they laid the same to be carryed upon an Ass. The filly Beast waxing sore atherit in his travail, at last came unto a water, and thereof endevoured earnestly to drink; but the keeper of the same water being a Serpent, denyed leave to the As to drink thereof, except he would grant him his carriage, which was Perpetual youth : The poor Als ready to perish for thirst, casily condescended thereunto. Whereupon the Serpent changeth her age for youth, and Men their youth for old age; and the Ais for his punishment, is more tormented with thirst then any

But to leave fables, and to come more neer the mark, the Latines call the casting off their skin, Anguins senectius, folium Serpentie, & vernatio; the Grecians, Opheas derma, Suphar, Leberis & Geta; the Arabians, Geluc & Genlut, & Falcalbaileb; the Italians, Spoglia delle Serpi: and the Spaniards, Philaculebra. About this Snakes skin there is great difference among Authors, some affirming it to be the very skin. Other, that it is nothing but a kinde of hard Leprofie, grown upon them during the Winter time while they lie hid. Some again say, that they cast it twice a year, first Elianus. in the Spring, and then secondly in the Autumn. But by conserence of all together it appeareth, Grevinus. that while the Serpents lie hid, by reason of their drought now in the beginning of the Spring when Olaus Magthey come first abroad, they rub off this skin by sliding betwixt two stones, or underneath some Textor. 1000 of a tree, or elfe betwixt some boughs or small trees, beginning at the head, and so continuing Pliny. to the tail. And within four and twenty hours, that which was raw and bald, beginneth to have another tkin upon it; and fo as a young childe or beaft cometh out of the Secondine doth a Serpent come

As concerning their eye-fight, they naturally do take the juyce of Fennel, which they eat, and by that recover their feeing again: and if it happen that they cannot finde fufficient, they rub their dim eyerthereupon. And if it happen that any of his scales be bruised, or fall senseles, then do Mercurialie. they rub themselves upon the thorns of Juniper. And whereas it is thought that they cast their Pliny. skins againin Autumn, that is to be attributed either to Vipers alone, which cast their skins twice a year, or elfe to those which are long before they cast, and so it falleth off in Harvest or Autumn the first time, which by reason of the unseasonableness, is thought to be a second coat. And this have I my felf often found here in England in the Summer time. The casting off this skin is thus ele-

Crudeles Divi! Serpens nous equit annos, Forme non ullam fate dedere moram. Anguibu exuitur tenui cum pelle vetustas: Cur nos angusta conditione sumus?

Which may thus be Englished;

O cruel Gods , fith Serpents change their yearly age, And Fates delay not to refine their form, Sib Snakes with tender skin excusi'd their years enlarge, Why unto worfer hap to Manhinde born?

Of the inward disposition of Serpents, and of their concord and discord with other Creatures.

Tis ever to our woe to be remembred, that which the Lord himself hath left recorded in Genefic I is ever to our was more subrile then all the beafts, which God had made. By which is expressed that, The Serpent was more subrile then all the beafts, which could be subriled than the subriled and college. For I which is expressed Lithat, The Serpent was more provine special above other to subtiley and policy; For I cannot approve the the natural disposition of this beast above other to subtiley and policy; For I cannot approve the the natural disponition of this beam above still the beginning might as well have used the tongue of an faying of them, who think that the Devilat the beginning might as well have used the tongue of an faying of them, who think that the Devilat has Sacratic him finally that all Sacratic him finally that the Devilat has sacratic him finally has sacratic him finally has been sacratic him finally had been sacratic him f faying of them, who tunnk that the Devillat the Devillat the September of the furely that old Serpent knew very Algor a Dog to have deceived Man, as well as a Serpents; but furely that old Serpent knew very After a Dog to nave deceived man, as well as a Sex peller; see land, and she select them all they which speak she contrary) that he could not have so fit a subject in all well, (better then all they which speak she contrary). well, (better then all they which speak and conning of a Serpent. And that this came not into the Serpent the World, as the shape, wit, and cunning of a Serpent. the World, as the inape, wit, and cuming of a perfect. The when the Devil framed his tongue to speak, may appear by the precept of our Saviour at that time when the Devil framed his tongue to speak, may appear by the precept of our Saviour at that time when the Devil rained his congained his congained and Dover. For if there had not been ma. Christ, where he saith; Be wife as Serpents, be innocent as Dover. For if there had not been ma. Christ, where he latter; De wife on Derfrent, as there is of meeknessina Dore, turally, some extraordinary faculty of understanding in this beast, as there is of meeknessina Dore, turally, some extraordinary faculty of understanding in this beast, as there is of meeknessina Dore, turally, some extraordinary saculty of understanding field with a Devil, but rather to some other his wisdome would never have sent us to a Serpent possess with a Devil, but rather to some other his wildome would never nave lent us to a set petite posters. And therefore I conclude, that ingenious Beaft, whereof there were great store in the World. And therefore I conclude, that ingenious Beau, whereof the serpent as speaking into Balaams Als, but rather by nature subtilty and prudence came not to the Serpent as speaking into Balaams Als, but rather by nature

And yet concerning this last sentence of our most blessed Saviour, I cannot but express the words of Telzes, who writeth thus upon it, Servate capita vestra, quemadmodum Serpens qui infidiu paine Of A Reizels will writern thus apon to, Serven condit, fie ves a tyrannis & implis crucialt, capit firms vapulanfque ad mortem, on nimodo caput fuum abscondit, sie ves a tyrannis & wapnianjque aa mortem, on nimous varas jamin ajamin mortem. That is, it is as much as if our Savione milbi, fidem vestram, o ne Deum negetie usque ad iplam mortem. That is, it is as much as if our Savione Christ should say; Even as when a Serpent is set upon and stroken, by all the means she can she hideth her head, and exposeth all her other parts to blows, reserving that sound; so you, when you are persecuted by Tyrants, preserve your head, that is, your faith, and deny not your God to death. And this thing is affirmed by all Writers, both divine and humane, which have ever touched this point, that above all the parts of the body the Serpent preserveth his. For Pliny faith, that if his body be cut off but two fingers length from his head, he will go away as if he had no harmatall, and

Paulus Fagius writing upon Genefis, faith; It is the opinion of some Hebrews, that the Serpent at the beginning did go upright, and was indued with all the affections of men: but this Jewishin. ble is not worthy to be confuted, because humane affection cannot proceed but from a ressonable foul, which to ascribe to the Serpent, were blasphemous and absurd. Besides, that then the soul might die, and that God had created such a foul, otherwise then by breathing into the body the

Serpents have many Epithets given unto them, as illiberal, perfidious, treacherous, venomous, poyfonful, flinging, implacable, furious, favage, mercilefs, devourer, and fuch like: And indeed the holy Writers, by a Serpent do understand implacable fury : For they are immitifimum animalium gmu, 1 most ungentle and barbarous kinde of all creatures, as may appear by the rage of a little Snake, one of the least of Serpents kinde : for when he perceiveth that he is hurt or wounded, heneverceaseth casting out his poyson, until he have done harm, or die for madness.

Two things I finde to be notable in Serpents, the first is proper to their kinde, the secondiscommon to them with Swine, Rats, and Mice. First, they are above measure kinde, not only to their young ones, but also to their Egges. For Funckius confidently sweareth, that at Lestorfium he sawa Str. pents Egge taken and cast into a hot furnace, and when it began to fry in the same, whether by matural inflinct, or by smell thereof, the old Serpent came, and would have run into the fire to setch it out, but that he and other strangers hindered her by killing her. And so likewise, if in a Wood one of them be fet on fire, all the Serpents that are within the favour thereof, or within the hearing of the histing, will instantly gather unto it, even as beasts when they hear one another roar. And so great is their love one toward another, (as Pliny and Textor write) that it was a vulgar faying, Serpentium morfie non petit Serpentes, one Serpent will not bite another. And Juvenal writeth;

Sed jam Serpentum major concordia-Scilicet, quam hominum inter se.

That is to fay; Better do Serpents with Serpents accord. Then Man with Man, who should be their Lord.

I cannot conceal a most memorable History as ever was any in the World; of a fight between the Serpents of the Land and the Water. This History is taken out of a Book of Schilbergon, Bavarian, who knew the same (as he writeth) while he was a captive in Turky, his words are the la the Kingdom called Genreke there is a City called Sampfon, about which while I was prifoner all Baiazeta King of Turkes, there pitched or arrived an innumerable company of Land and Witter Serpents, compassing the field City of a restrict an innumerable company of Land and Witter Serpents. ter Serpents, compassing the said City a mile about. The Land-serpents came out of the wood of Trienick, which are great and means and account of the wood of Trienick, which are great and means and means are said and means and means are said and means and means are said and mean of Trientek, which are great and many, and the water Serpents came out of the bordering

Of Serpents in General.

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These were nine days together assembling in that place, and for fear of them there was not any that durit go out of the City, although it was not observed that they hurt any man, or living creature thereabouts. Wherefore the Prince also commanded, that no man should trouble them. or do them any harm, wifely judging, that such an accident came not but by Divine miracle, and that also to fignifie some notable event. Upon the tenth day these two valiant Troops joyned bartel early in the morning before the Sun-rifing, so continuing in fight until the Sun-set, at which rime the Prince with some Horse-men, went out of the City to see the battel, and it appeared to him and his affociates, that the Water Serpents gave place to the Land Serpents. So the Prince and his company returned into the City again, and the next day went forth again, but found nor a Serpentalive, for there were flain above eight thousand: all which he caused presently to he covered with earth in ditches, and afterward declared the whole matter to Baiazeta by Letters after he had gotten that City, whereat the great Turk rejoyced, for he thereby interpreted happiness to himself.

But I have been too long in this first and proper affection of Serpents, namely, their mutual concord; and this example of the Land and Water Serpents, doth not break the common promifed rule, because it is to be understood of Serpents that live in the same element. The second property Elianus. is to prefage Pestilence, rottenness of air, famine, floods, and ruine of those places wherein they are commorant, and have their abiding. fo do they know to chuse a good air, and fore-know ferility of fruits, earth-quakes and great tempefis. When Helice was deltroyed, five days before, the Serpents, Snakes, Rats, Mice, and Weafels, departed all out thereof, being wifer then Men, that mifdeeming no harm, although they saw and wondered at these removals, yet stood it out to their own nter ruine, overthrow and destruction.

of the friendship and enmity which Serpents keep with other Creatures.

Ver fince the Devil entered into the Serpent, it became hateful to all, or the most part of the L bealts of the field, so that it may as truly be verified of the Serpent as it was of Efau, that the bands of all Men and Beafts are against them, (except very few) for they are strangers to all, and findevery few or no friends. Yet it is reported, that the Serpent and the Fox will live peaceably together in one cave or lodging. There is a story, not unpleasant, of a Man that found a Serpent enclosed betwirt two stones, and at the intreaty of the Serpent, he loosed him out of danger, and did him no harm. The Serpent being released and free from death, in stead of other recompence for so good a turn, told the Man that he had been therein a long time inclosed, and was very hungry, and therefore was forced (against his will) to make the best of his fortune, and therefore must needs eat the Man, and bad him prepare himself for death. The Man astonished at this motion, replyed to the Serpent, that he hoped he would not deal fo with him, having delivered himfrom death, now to put his deliverer to death: and faid moreover, that he would not be the Judge of his own case, but refer the same to the next they found : and the Serpent also yeelded tothat judgement, being affured that no creature would quit the Man, lest he should cast his own life into peril. Forth then they went and met with an Ass, to whom the Man told the difference betwixt him and the Serpent, how kindely he faved the Serpents life, and how unkindely he again would take away his life. And then the Serpent bade the As consider what judgement he gave, and for whom he spake. The As adjudged it lawful for the Serpent to kill the Man. Lo now, faid the Serpent, make you ready, for the matter is judged against you, and withall, began to make force at him with mouth and fting. But the Man faid, that he would not take this Asses deree for reasonable, and therefore prayed the Serpent to tarry yet a little longer, and try once more the next Beaft they met withall; and the Serpent thinking himself sure of the booty, yeelded thereunto. Then forth they passed again, and shortly after met with a Fox, to whom the Man related his case, and the benefit he had done to the Serpent: The Serpent again confessed he released him, but withall, denyed his case to be as the Man had said, so desperate, but only he entrapped himself the better to compass a booty. The Fox having heard them both, (defirous to end the matter for the Mans benefit) would needs go with them both to the place where the Serpent was inclosed, and so all parties consented. And when the Fox came thither, he bade the Serpent go into the same place again, that so he might the better judge of the whole matter. The Serpent went in again betwixt the stones, and was so inclosed as he was before, for he could not stir neither backward nor forward. Then the Fox asked the Man if this were the Serpents case, from which he had delivered him? The Man answered yea, in all points. Then he bade the Serpent come out again, as he said he could, without the help of the Man. But the Serpent called the Man to help him again. Nay, faid the Fox, I found you two at variance, because of your descharge from this place, and seeing now you are as you were before, and the Man as he was before your enlargement, my fentence is, that when you come forth of that place you are in, then shall you eat the Man: and if he will let you forth again, I will never pity him. By this fable is shewed, that Foxes love not Serpents so well as they love Men, and yet they never love Men, but they are afraid, suspicious, and willing to forsake their

Penzettus.

Some fay there is a kinde of love betwirt Serpents and Cats, whereof I finde this flory in Ponzelling. Some lay there is a kinge of love betweet of period and the Phylitians could not tell.

There were certain Monks, who all of them fell fick upon a fudden, and the Phylitians could not tell. There were certain Monks, who all of them ten form form form for the fervants of how or whence this fickness came, except from form feeret poyson. At last, one of the servants of how or whence this neknels came, except from Joine Acts table, to play with a Serpent; and there, the Abbey, faw the Cat which was daily fed at the Monks table, to play with a Serpent; and there, the Abbey, law the Cat which was uany led at the National Bolt or left fome poylon upon the Cats by it was conjectured, that the Serpent having in his sport lost or left some poylon upon the Cats by it was conjectured, that the serpent having in the therewith. And the cause why the Cat was skin, the Monks by stroking of the Cat were insected therewith. And the cause why the Cat was skin, the Monks by moking of the Cat were interested the poyfon from the sport, and not from the anger of not harmed thereby, was for that she received the poyfon from the sport, and not from the anger of e Serpent.

And this thing furely is not fo marvellous, feeing that little Mice and Rats do also play with Ser-

And this thing jurily is not to marvellous, feeing that herefoondence and peace both with the pents, and herein Politicians play the Serpents, who hold correspondence and peace both with the pents, and herein Politicians play the Serpents, who had natural enemies together. The like peace and league Cat and the Moufe: that is, with two fworn and natural enemies together. The like peace and league Cat and the Moule: that is, with two two that any more plainly appear by this following History, of a cer-they are also said to keep with Eeles, as may more plainly appear by this following History, of a cer-

tain Monk called Redolphus a Will Monachus Capellensis.

in Monk caused Reauspum a resustantiam of his fellow Monks, which did often tell him, that be.
There was (as this Monk affirmeth) one of his fellow Monks, which did often tell him, that be. There was (as this Monta and the state of the water fide, he hapned to catch an Eele, which he ating a little boy, and using to sport himself by the water fide, he hapned to catch an Eele, which he ating a little boy, and using to sport himself by the water fide, he hapned to catch an Eele, which he attempted (for his own pleasure) to carry to another water, and by the way as he went, he passed the Bala bagget his based to be tempted (for his own pleasure) to early to another the Wood, the Bele began to his and cry mainly, through a Wood, at which time when he was within the Wood, the Bele began to his and cry mainly, through a vyoud, at which time which the description and the hearing whereof, there gathered together very many Serpents round about him, infomuch at the meaning whereon, the Basket fast pinned and ran away; afterward he came again and that he was afraid, and fet down his basket fast pinned and ran away; afterward he came again and that he was alraid, and let down in some the Eele therein, wherefore it was supposed, that the Serfought for his basket, but he found not the Eele therein, wherefore it was supposed, that the Serfought for his basket, but he found not the Eele therein, where fore it was supposed, that the Serfought for his basket, but he found not the Eele therein, where fore it was supposed, that the Serfought for his basket, but he found not the Eele therein, where fore it was supposed in the Serfought for his basket, but he found not the Eele therein, where some it was supposed in the Serfought for his basket, but he found not the Eele therein, where some it was supposed in the Serfought for his basket, but he found not the Eele therein, where some it was supposed in the Serfought for his basket, but he found not the Eele therein, where some it was supposed in the Serfought for his basket, but he found not the Eele therein, where some it was supposed in the Serfought for his basket, but he found not the Eele therein, where some it was supposed in the Serfought for his basket, but he found not the Eele therein, where some it was supposed in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket, but he found not the Eele therein in the Serfought for his basket for his rought for this passet, but he round not the basket, by fome fleight of nature: the only doubt is, whe pents delivered the same Eele out of the basket, by fome fleight of nature: the only doubt is, whe ther Beles do his or not, feeing they are fishes, and Omnes pisces muti, all fishes are mute or dumb. But for answer to this objection, it is most certain that Beles have a voyce, as all they know which But for answer to this objection, the have not only heard fuch a voyce in the night time in Rivers, use fishing in the night; for I my self, have not only heard fuch a voyce in the night time in Rivers, and other waters where Eeles abounded, but have had it confirmed by divers other, of greater practife and experience in fishing. The reason whereof, may be their manner of generation; practife and experience in fishing. The reason whereof, may be their manner of generation; practife and experience in fishing. The reason whereof, may be their manner of generation; practife and experience in fishing. not from Serpents in their external form, except in their colour, and therefore may be faid to partake with Fishes and Serpents in both their natures: that is, having a voyce like a Serpent, and a fubstance like a Fish. Such is their confederacy with living Creatures, and with no more that I ever

But moreover, it is faid that they love some Plants or Herbs above measure, as the Fennel and Ivy; and for this later, both Pliny and Textor do not without great cause wonder, that ever there was any honour ascribed or given to the Ivy, seeing that Serpents (the most unreconcileable enemies of man-kinde) delight fo much therein. But herein the Devil blinded their reason, as he did the modest women, that worshipped Priapu; or the Tartars, which at this day worship the Devil, to theend that he should do them no harm. Thus much I can only say of the friends and lovers of Serpents, by the multitude whereof we may conjecture, how among other parts of the curse of God upon them,

they are held accurfed both by man and Beaft.

Now then it followeth, that we enter into a more particular description, or rather a relation of that hatred which is between them and other creatures, and first I will begin with their archenemy, I mean Man-kinde For when GOD at the beginning did pronounce his sentence against the Serpent, for deceiving our first Parents, among other things he said, I will put enmity betwiet thee and the Woman, betwiet thy seed and the Womans seed. Whereby he did signific that perpetual war, and unappealable discord, which should be for ever (by his own appointment) betwixt them. And the truth hereof is to be seen at this day, for by a kinde of secret instinct, and natural motion, a man abhorreth the fight of a Serpent, and a Serpent the fight of a man. And as by the tongue of the Serpent, wis wrought mans confusion, so by the spittle of a mans tongue, is wrought a Serpents astonishment For indeed fuch is the Ordinance of God, that Men and Serpents should ever annoy and vex each other. And this Erasmus faith shall continue, as long as meminerimus illius insuspicati pomi, we shall remember that unfortunate Apple.

Issuring faith, that Serpents are afraid of a man naked, but will leap upon, and devour a manclothed. Which thing is also affirmed by Olam Magnus, for he saith, that when he was a boy he often tryed it, that when he was naked, he found little or no resistance in Serpents, and did safely with At Season oak out all danger combat with them hand to hand. I my felf also in my younger time, when I was about in Kim, which ten or twelve years old, used many times in the Spring and Summer time, to wash my self with other my Colleagues, in certain fish-ponds, wherein I have seen and met with divers Water-snakes with out all harm; and I did never in my life, hear of any harm they did to any of my fellows being naked, neither did I ever fee any of them run away fo fast on the land, as they did fly from us in the water, and yet are not the Water-snakes less hurtful then the Land-adders. And this was well known to

About the beginning or Fountain Springs of Euphrates, it is faid, that there are certain Serpents which know frangers from the people of the Countrey, wherefore they do no harm to the might be and the state of the countrey. tural born Country-men, but with strangers, and men of other Countreys they fight with might and the standard of the Country strangers and men of other Countreys they fight with might and the standard of the Country strangers and men of other Country strangers and men of other Country strangers are strangers. main. And along the banks of Euphrates in Syria, they also do the like; saving that if they change to be trade upon by any of the color to be trode upon by any of the people of those parts, they bite (like as a Dog doth) without any great harm; but if any other, for ainer or ftranger annoy them, they also repay him with maker,

Of Serpents in General.

for they bite him, and intolerably vex him; wherefore the Countrey-men nourish them, and do them no harm. Such as these are also found in Tirinibus, but they are very little ones, and are thought to be engendered of the earth.

The first manifestation in nature, of Mans discord with Serpents, is their venom; for as in a Serpent there is a venom which poyloneth a Man: fo in a Man, there is the venom of his spittle which poyloneth a Serpent. For if the fasting spittle of a Man fall into the jaws of a Serpent, he certainly dyeth thereof. And of this, thus writeth the Poet Lucretime

Est utique ut Serpens, bominis que tacta salivis Disperit, ac sese mandendo conficit ipsa. In English thus; As Serpent dyeth when spittle of Man be tasteth, Gnashing bis teeth to eat bimself be wasteth.

The cause of this, the Philosophers (which knew nothing of Adams fall, or the forbidden Apple) Pierius. do affign to be in the contrariety betwixt the living fouls or spirits of these Creatures: for the Serpents life is cold and dry, and the Humane life hot and moift, wherefore either of both abhorreth one the other; and the Serpent leapeth as far from a Mans spittle, as it would do out of a vessel of

scalding water.

Ataibarfides writeth, that there was a King in Africk called Pfillus, whose Sepulchre was preserved inthe greater Systes. From this King there were certain people named Phlians, in whose bodies there was a certain inbred and natural power to kill, or at the least to astonish Serpents, Spiders, Toads, and such like, and lay them for dead, even by the favour or smell of them. And the manner of these men, to try the chastity of their Wives, was to take their children newly born, and to cast them unto direful Serpents : for if they were of the right line, and lawfully begotten, then did the Serpents die before them, but if they were adulterous, and the children of strangers, the Serpents would eat and devour them. Pliny affirmeth, that even in his days there were some of those people alive among the Nasamons, who destroyed many of them, and did possess their places; yet some tunning from death, escaped. Generally, such people were called Marsi and Psili, for the Marsi were apeople of Italy, descended of Circes (as is said) in whom there was a vertue to cure all the stinging of Serpents, by touching the wounded places. Such faith Crates Pergamenus, are in Hellefpont, about the River Pariss. And some are of opinion, that at the beginning they were Ophiogenes, born or bred of Serpents; or that some great Nobleman, father of that Countrey, was of a Serpent made a man. And Verro faith, that in his time there were some sew men alive, in whose spittle was sound that vertue, to refift and cure the poyfon of venomous Beafts.

But having named Ophiogenes, or Anguigene, that is, Men bred of Serpents or Snakes, I fee no cause whyit should be judged, that those which cure Serpents poyson, should be so misjudged; for to ture poylon, is not the work of poylon, but of an Antidote, or contrary power to poylon: and therefore curers and refifters of poyfon, are without all learning called Ophiogenes, that is, Serpents brood: but rather, that term belongeth more justly to those people, whose nature is sociable with Strpents, and Serpents agree with them, as they would do with their own kinde. Such an one was Exigm the Embassadour of Rome, who at the commandement of the Consuls, (for their experience) was cast naked into a vessel or tun of Snakes, who did him no harm, but licked him with their tongues, and so with great miracle, he was let forth again untouched; and yet there is no more reafonto say, that this man was born of the linage of Serpents, because those Men-enemies did not hurt him, then it was to fay, that Daniel was born of Lions, because that the Lions did not harm him. Or that Komulus and Remus were born of the kindred of Wolfs, because a she Wolf did nourish them. We do read of many people in the World, which were furnamed of Serpents, all which may as well be deemed to be descended of such creatures, because of their name, as well as the other, who were by GOD for their innocency preserved from death.

Etulu vias called Colubrazia, and the people thereof Ophiusse, and in Arabia we read of the Ophiades, both which are derived from Serpents, called in Greek, Ophew Eustathim also relateth a story of a man called Ophia. I omit to speak of the Ophine and others; yet thus much I must needs say, that

commonly fuch names have been given to Serpents, for some cause or accident, either faignedly or truly derived from Serpents. So we read of Opbion, a companion of Cadmus, and a builder of Thebes, who was faid to be made by Pallas of a Dragons tooth. Likewise the Spartanes were called Oph odeiroi Calius Rho.

by Pythim, because in a famine they were constrained to eat Serpents.

S. Anguitine maketh mention of certain blasphemous Heretiques, who were called Ophica, because they worshipped a Serpent, and said that the Serpent which deceived our first Parents Adam and kvdb, was Christ. Wherefore they kept a Serpent in a Cave, whom they did nourish and worship, which at the charm of the Priest would come out of his Cave, and lick the Oblations which they fee upon his Den; rowling and folding himself round about them, and then would go in again: then did these abominable Hereticks break these oblations into the Eucharist, and receive them as sanctified by the Serpent. And such also is the story of Calius Rhod. where he tearmeth the great Devil Ophioness, whom both holy Scripture, and ancient Heathen say, that he fell out of Heaven. But all these things are but by the way, upon occasion of that unnatural conceit of those men called Ophiogenes: that is, descended or begotten by Serpents. Therefore I will return where I

LOA belongs to Sir Ralph Bollivile, Knight, & c.

Alianus. Pliny.



ldit, namely, to the hatred of Men to Serpents, and of Serpents to Men again: In testimony where. ldic, namely, to the natred of Men to Serpents, and of Serpents willed monftrous Serpents, and Serof, there have been mutual flaughters, namely Men which have killed monftrous Serpents, and Serof, there have been mutual flaughters, namely Men which have killed monftrous Serpents, and Serof, there have been mutual flaughters, namely Men which have killed monftrous Serpents. pents which have killed men again.

Diod. Sicul.

ents which nave kined men again.

Heroules being but an Infant, (as Poets faign) killed those two Serpents which Juno sent to his Hercules being but an initialit, (as roces languarded at his birth, because he was begotten by cradle to destroy him; for Juno is said to be much offended at his birth, because he begotten by cradle to destroy him; for June is said to be situate on the Image of Hercules at Athens, strangling Jupiter upon Alemena; and therefore there was referred the Image of Hercules at Athens, strangling Jupiter upon Alemena; and therefore there was read moral or Hieroglyphick, when he faith, that by Serpent. But Pierius maketh of this fiction a good moral or Hieroglyphick, when he faith, that by Serpent. But Pierius makern of this fiction a good not those men which are born for any Hercules strangling of the Serpents in his cradle, is understood, how those men which are born for any Hercules itrangling or the Serpents in his crause, is understoos, I need not to fland long upon this great enterprises, should kill their pleasures while they be young. I need not to fland long upon this great enterprises, inouia will their pleasures while they be should be both men and women, which are not point, for it is evident, that to this day there are many Hyades, both men and women, which are not point, for it is evident, that to this day there are many Hyades, both men and women, which are not point, for it is evident, that to this day the at the same of the d by Serpents, I mean men of any note, are afraid to kill the Serpents brood. But fuch as have perified by Serpents, I mean men of any note, are afraid to kill the Serpents proou. But luttle as have perfined and Alizothoes, who following the also expressed, whereof Ovid writeth of Elacos, the son Priamm and Alizothoes, who following the also expressed, whereos Ovia writeth of Anacos, the following the Nymph Hesperia, (with whom he was in love) was suddenly killed by a Snake biting his foot. So were Apesantus, Munitus, Eurydice, Laocoon, Ophelies the son of Lycurgus King of Nemes, Orfies, Idama and Moplus, slain by Serpents: whereof Ophelies, by the negligence of his Nurse Hypsphile, leaving him ungarded in his cradle.

in ungarded in his craule.

It is recorded by Elianus and Pling, that when a Serpent hath killed a Man, he can never morecoer himself in the earth, but in punishment of so vile an offence, wandereth to and fro, subject to ver millien in the earth, but in pulliment acknowledged by his female if he be a male, nor yet by the male if it be a female; and is forfaken of all his crew or fociety. The earth it felf not daigning to entertain a man-murtherer into her bowels, but constraining him to live Winter and to entertain a man-muremeter into not And thus hath the Divine Providence dispensed his justice, that he suffereth not murther of men to be unpunished among the greatest haters and ene-

What monsters therefore are they which have Serpents in their delights, and admire that in them which should be hated of all men. And how base were those minded Grecians, which worshipped the Serpent for a God? Or the Athenians, which kept a Serpent in their Temple, for an opinion that the same did conserve their Tower or Castle from all enmity. Jupiter was also worthipped in many places in the shape of a Serpent. And the ancient Borussians worshipped a natural Serpent of the earth. It is strange to consider the errour of the King of Calechut, who doth as severely punish the flaughter of a Serpent, as he doth the flaughter of a Man; and not only restraineth his subjects from harming them, but also buildeth for them little coats, wherein they safely lodge in the Winter And the cause of this errour, is their conceit, that they think Serpents are Divine powers dropped out of Heaven, which they prove, because when they sting siercely, they quickly kill, and dispatch their enemy suddenly. Wherefore they think that no creature can kill so speedly, except an Angel of God. Some of the Heathen had their Ophiosephale Beasts with Serpents heads, which they did worship for a God. And the Poet Virgil hath an excellent description of Anes his factificing to the ghost of his Father Anchifes,

Gellius.

Ælianus.

Herodotus.

Æneas Syl.

-Adytie tum lubricus anguie ab imie Septem ingens gyros septena volumina trakit Amplemus placide tumulum, lapfufque per aras Carulea cui terga nota, maculofus & auro Squammam incendebat fulgor : ceu nubibus arcus Mille trabit varios adverso sole colores, Obstupuit vifu Æneas, ille agmine longo Tandem inter pateras, & lavia pocula Sepent Libavitque dapes , rur su que innocins im Successit tumulo, & depasta altaria liquit.

Which may be thus Englished: Then from the bollow boles, a sliding Snake appeared, Which feaven ways did winde and turn, and dead mans tomb embrace, Gliding along the Altar from, and back, with colour cleered, By Sun-fhine-light, like forts of gold each varied to the face A thousand biews ; whereat Encas marvelled : but yet at last, This Snake the boly diffies, and smoothest cups of choice Did haft to touch, like as it would the facreds taft, And fo funk down from Altar clean, without both harm or noife.

Lampridius.

And to make an end of this Section, of the Antipathy betwixt Men and Serpents, that wholeever is of the Womans feed, may profess himself an enemy to the Serpent, let him but consider how that hateful monfter Heliogabalus, having by the help of the Marfick Priests gathered together many Serpents, one day in the morning, when the people were gathered together to fee fomerare and unheard of spectacle, suddenly he let loose the Serpents, and hurt many of the people. Izazzi telleth another story, of a devise or warlike stratagem, how Serpents by slings or trunks, were sent abroad among the Camps of their enemies. So doth Galen, of Serpents included in an earthen pot, and call like darts among the Tents of the Romans. And fo did Hannibal shew to Antiochus, how ins battel by Sea, he might shoot Serpents among the Mariners to his Enemies, and hinder their row. ing: for when he did follow the fame devife at Prufie, he went away Victor and Conqueror. And the I will consider the state of the stat thus I will conclude this part, with the Emblem of Alciatus, which he wrote unto the Duke of Millia upon his Arms, being an Infant proceeding out of a Snakes jaws, Exilient

Pierius.

Frillens Infans sinuosi è faucibus anguis. EA Gentilitiie nobile stemme tuie. Talia Pelleum gefife numifmata regem Vidimm bifque juum concelebraffe genm

Out of the mouth of winding Snake. Great Duke, this is thy Greft. Aleaping Infant making Scape From james, a mofull reft : The like Goat did Pelleus King Upon hie filver preffe, As we have feen, the fame to fine Of Kindreds wortbineffe.

Dum fe Ammone fatum, metrem anguis imagine lufa. Divint & fobolem numinie effe docet. Ore exit, tradunt fic quosdam enitier angues. An quia fic Pallas de capite orta Jovis ? In English thus

For whiles of Jove he glorieth, Descended of his rate, He feigns bis mother like a Snake. Born of Divinest grace.

But why proceeding from the mouth ?

Some Serpents to are bred, Or elfe that Pallas iffueth Out of great Jove bis bead.

And the like by the same Author is expressed upon this Theam, That the wisdome of man is fooliftnife with GOD; therefore upon the unnaturall conjunction of two mortall enemies, framed into one body, he thus writeth elegantly:

Quid dicam, quodnam hoc compellem nomine Monstru? Biforme quod non est bomo, nec est draco. Sed fine vir pedibus, fummis fine partibus anguis Vir angui-pes dici, & homiceps anguis potest: Anguem pedit home, hominem rullavit & anguis,

Nec finis bominis est initium, nec est fera. Sio olim Cecrops dollin regnavit Athenia, Sic & Gigantes terra mater protulit. Het vafrum fecies, sed & religione carentem Terrena tantum quique curet induat.

That is to fay; What shall I call? or bow this Monster rightly name? Biformed, which nor man nor Dragon, in all the fame. But man unlegged, and Snake unbeaded : doubtfull parts, Man Inake, Snake-man, exceeding humane arts. Mans tail breeds Snake, and Snake a man up-caftetb, One end is not of man, nor other of wilde beaft tafteth. Such one was Cecrops, learned Athens King, And Giants such did earthly mother bring. Mishapen then, an earthly minde expressett, Devoid of grace for worlds good only wisheth.

Thus then I will leave to talk of our most just (and by GOD ordained) hostility, betwirt men and Serpents, and descend to a particular discovery, how Serpents and other beasts are for mans lake at the like enmity. And first of all I will begin with the Fowls, and so descend to Fourfooted beafts, and Infects, or imperfect creatures.

Eigles are alway in warre with Serpents, from an high they efpy them, and suddainly flie down upon them, with a great noyle or cry, tearing out their bowels, and casting aside their venom or poylon. And some (as Albertu) say, that they will in particular deal with Vipers, Tigers, and Dragons, when she seeth them hunting those small beafts or birds which are her prey. This fight is thus described by Virgil, how the Eagle griping the Serpent in her talons, flyeth into the air.

Utque volans alte raptum cum fulva draconem Fert Aquila, implicuitque pedes, at que unquibus bafit. Sauciu & Serpens, finnofa volumina verfat,

Arredis horret fquammis, & fibilat ore. Ardune insurgens : illa band minus urget adunco Luciantem roftro, simul athera verberat alia.

In English thus As Eagle flyeth on bigh, and in her clawes a Dragon beareth, Folded within her feet, wounded, dying to her talons cleaveth. The Serpent fierce now windeth round, and with her head erected. Hissing out threats, rough scales upsetteth that were dejetted, To fright her fo : but all in vain, for fhe with beak doth ftrive, And beat the air with wings of force, till Dragon cease to live.

There is in the seventh book of Elianus History of living Cretures, a notable and elegant story of an Eagle which was almost overcome by a Serpent, and yet preserved and made Conquerour by a man. There was (faith he) fixteen men which were threshing of corn in the heat of the Sun, by reason whereof they became very thirsty, then they agreed to send one of their company to a Fountain not far off, to fetch fome water for them all to drink; and fo the Meffenger coming to the Fountain, found an Eagle almost killed by a Serpent: for whiles from an high she beheld the Screent, being more greedy of the prey for to feed her young, then wary to avoid danger, fell down upon her booty, which was too strong for her; for the Serpent received her adversary with fell force, power, and preparation to stiffe her, and so indeed she had accomplished, had not by chance this thresher come unto them: for the Serpent had so ensured and wrapped up the

Eagle with her long body, that she was nearer ad pereundum quam ad perdendum, that is, to bekilled, then to kill, or get a prey. The Man beholding the fight, with his sickle cut afunder the Serpent, and so delivered the Eagle: but how the Eagle required the Man, shall be shewed in the history of the Eagle.

history of the Hagle.

In the Mountains of Morfilium, there are great store of great Serpents, which are very dangerous, In the Mountains of Morfilium, there are great store of great white Eagles, which do eat and destroy them. Some say that the Vulture doth destroy Serpents, but herein I cannot be satisfied, for all Eagles do not hunt after this game, but destroy Serpents, but herein I cannot be satisfied, for all Eagles do not hunt after this game, but only the lesser sort of them. Eagles when they build their nest to breed in, they seek out a certain stone called Actives, the vertue whereof keepeth Serpents from their young, and also make their eggs fruitful, so as it is a very rare thing for Eagles to have a rotten eggs.

P. Venesus. Aristotle. Philostratus.

Solinus.

fruitful, so as it is a very rare thing for Eagles to have a storage of the stora

Serpente ciconia pullos
Nutrit, & inventa per devia rura lacerta.
In English thus;
The Stork her young ones, according to kinde,
In Serpents and Lizzards, do their meat finde.

Sometimetime they fight together irefully, and the Serpent strangleth the Stork by twyning about her neck; again, the Stork killeth the Serpent by pecking upon her head, and so sometimes they are both sound dead together. As the Eagle hath the stone Active, so hath the Stork led-nites, to desend herself and her young ones from the rage of Serpents. There is (as Oppianus written in his Ineuticia) this vulgar story in Italy. There was a certain Serpent, which came two years together to the nests of divers Storks, and destroyed their young ones, neither could all the Sorks ther to the nests of divers Storks, and destroyed their young ones, neither could all the Sorks make sufficient force against her with all their might to save their brood. The third year the Serpent came again to attempt the like slaughter; but there among the Storks she sound a certain strange Bird never seen before, being shorter then the Storks, and yet had a great long starp bill strange Bird never seen before, being shorter then the Storks, and yet had a great long starp bill strange Bird never seen before, being shorter then the Storks, and yet had a great long starp bill strange Bird never seen before, being shorter then the Storks, and yet had a great long starp bill strange Bird never seen before, being shorter then the Storks, and yet had a great long starp bill strange Bird never seen before, being shorter then the Storks, and yet had a great long starp bit strange Bird strange of them. Then, assorted to see the storks of the Storks, but the guardian Bird, (according to the trust committed to her) resisted the Storks, but the guardian Bird, (according to the trust committed to her) resisted the Storks, but the guardian Bird, sad endeavoured to reach the Bird, but the wary Bird soared so high above his reach, that the langerel Serpent could not catch him, and so the south serves and so we only saltened his venomed teeth upon the Bird, which afterward so wrought upon this Bird, that all her feathers did slie off from her back.

But of all other Fowls enemies to Serpents, there is none greater or more deadly, then the Bird called Ibis, which the Egyptians do wonderfully honour; for when swarms of Serpents contents of Egypt, out of the Arabian gulfs and fens, these Birds meet and destroy them: and fall sense is such an admirable fear in Serpents of these Birds, that they do not only tremble, and fall sensels at the sight, but also at the sight of their feathers: they do harm to no other living thing, except Locust and Caterpillers, wherefore they are worthily nourished, and called Inimice & populaters Serpents.

All kinde of Pullen, as Cocks and Hens, are likewise enemies to the brood of Serpents. And a good couragious Cock, (as Columella saith) is able to kill and resist a Serpent. For, (as Kondoletim saith) be hath found in the crop or craw of Pullen, young Serpents devoured by them. But from where albertum had his relation, that a Hen cannot be hurt that day by a Serpent wherein she layeth an Egge, I cannot tell, and therefore leave it to the Reader to believe or refuse.

cannot tell, and therefore leave it to the Reader to believe or retule.

And it is also faid, that the flesh of Hens applyed to the bitings of Serpents, doth cure them, or else cause a Hen to sit upon the wounded place; but if the Beast which is wounded, be a Cow with Cais, or any such other femal with young, howsoever it fareth with the old one, surely the young

 being able to hinder or refift their chick-devouring foes. But at the last, when they fee all their young ones diffacthed, as if they could not endure to live for forrow, or elfe thinking it possible to sy into the finakes belly to fetch our again their devoured young ones, they fall down upon their enemits laws, doing what they can to make them devour and swallow them aip also. And thus Oppianur, but the series of the listred betwire fowls and Serpents: Wherein, although they kill the Serpent, either in their own describe, or elfe for raven and pray, yet may we admire the prudence of the most mighty Creator, who hath so disposed of his powers that he causeth the Fowls of Heaven to revenge Mans quarrel upon the Serpents of the earth, by whose subtilty Man was plucked from Heaven, and they mide labelet to corruption.

made hibject to corruption.

In the next place, God hath also framed an opposition betwice Serpents, and the Beasts of the earth and water, which live with Serpents in the same Elements that so they might be both annoyed as home and abroad. I will therefore begin with the Dog, who is a notable enemy to the Serpents, as my self have seen many in England, for he will earnestly seek them out with nose and soot, both in waters, dunghils, and hedges, and when he hath found any one, he will suddenly snatch him into his mouth, biting him about the middle, and so holding it in equal poyse, will sling and snake it about his ears very sast and violently, till he perceive it can stir no more, and then suddenly ugain stretch it fall out of his mouth to the earth; but if it begin to stir, he snatcheth it up again; and shaketh it about his ears as before, and so never giveth over till it appear dead: but they seldom kill them, only they astonish them, and so may a young childe knock out their brains. Howbeit, when they sight in desence of their Masters, then they kill them, by biting them in pieces. And yet is it more safe for them, to astonish them, and leave them for dead, by shaking them about their ears, or bitten by the Serpent. And this I have seen often in mine own experience. But one of the greatest enemies of Serpents are Harts, a timorous beast of all other, and yet greedy to combat with the Serpent, wherefore I will briefly describe this their war and harred, out of Solinus, Elianus, Plutarch, and Oppianus.

The Hattwill greedily follow out the path of the Serpent, and finding it lodged in his den or hole, by the vertue of his nofe draweth it out of the Earth, and thereof some have derived Elepor, a Hart, of Elaunein tous opheis, that is, driving away of Serpents. And herein I think it not reaonto follow the opinion of Ælianus, who intreating of Harts drawing Serpents out of the earth, faith, that the Serpent is inticed and allured out of her hole, by the breath of the Hart, as by a Philtreor Cup of love; for feeing that there is fo great an hostility, and antipathy in nature, betwike their whole disposition, how can it come from any secret sympathy, that the Serpent (which is the subillest of of all beasts) should be bewitched with the love of his enemies breath? But if it be said that Serpents, which are by nature very cold, can eafily be drawn forth by a warmer breath, as it unebythe sweet beams of the hot Sun; how then falleth it not out, that when any other Beaft brankth upon their lodging, and into their dens, they are not removed? But let it be granted that thewarmness of the Harts breath, maketh him for fake his den, yet it cannot be ascribed to any secret insture, as if there were a fire of love in the Harts throat or bones, but only from the natural concomitant quality of heat, with exspiration, respiration, and inspiration: and therefore I cannot but conclude, that there is not any possibility or probability in nature, that where the spirits, which take and make the breath, are at fuch variance, there the breath proceeding from the one advertary, should so inchant and beguile the other.

But the true cause of this extraction of Serpents out of their lodgings, is, as I conjecture, not her warm breath that allureth, nor yet scorcheth and burneth her adversary; but that when the Hare hath found the den of the Serpent, by her violent attraction of the air out from the Serpent, she enforceth it for the safegard of life to follow it out of the den. As when a vessel is broched, or vented, the Wine followeth the flying air; or as a Cupping-glass draweth bloud out of a scarified place of the body: and so is a Serpent against her will, drawn to follow the breath of her destroyer. Orbbasis and Gunterius do subscribe unto this opinion, and take it for most consonant to reason and truth, and therefore I will not follow it any further: for by the self same manner do the Sea-Rams draw the Sea-calfs out of their lodgings among the Rocks under the earth, for when they have found the Calf, they keep it from air, and prevent their refrigeration.

When the Serpent feeth himself so drawn forth by his adversary, he being above measure incensed to tage, syeth away, and maketh his poyson more notiome, violent and powerful, for which cause, there was wont to be a Proverbial caveat or warning: Cave ne incideris in Serpentem, quaim extrasta & latin ambeliu cervi effugerit, tum enim proprer iracundiam veheminitusei veninumuss. Take heed lest youncet with a Serpent slying away from the Hart, after the is drawn out of her den by her breath, for then, by reason of her rage, her poyson is more for cible. But I will proceed to the more strange and wonderful combate betwixt Serpents and Harts. For when the Serpent perceiveth the unavoidable danger, and that she must needs fight for her life, she hisself strongly, lifting up her head from the earth, even to the throat of the Hart, and thereat catcheth and gnasheth with her teeth; but on the other side, the valiant Hart, (if such a word may be given to a seaful Beast) as it were deriding his adversaries weak endevours to harm, suffereth the Serpent to winde about his breast and kelly, and to embrace both neck and legs with his long and weak body, that so he may have the more power upon it, for he teareth it into an hundred pieces.

Philes.

Marcedi. Simocratus. Diodorus. Zoroaster.

Crescentius.

Textor.



But the most strange combats are betwirt the Harts and Serpents of Lybia, where hatred harh

his deepest footing, for there the Serpents watch the Hart when he liveth down to fleep upon the his deepeit footing, for there the serpents watch the sale which will be and being a multitude of them fet upon him all together, fastning their poylonful teeth in every part of his skin, fome on his neck and back fome on his neck and back fome on his

in every part of his skin, some on his neck and other him with morrall rage, to end and overthis legs, and some hanging upon his privy parts, biting him with morrall rage, to end and overthis him. The poor Flart being thus oppressed with multitude, and askatled without any warning to the battle, in vain attempteth to run away, for their cold earthy bodies, winding tayls, and pinch

the battle, in vain attemptetn to run away, for their colored to whereat being toyle, and pinching teeth, hinder his wonted pace, and overcharge his strength; whereat being toyle to quit himself in the best manner he can, enraged, with teeth, feet, and horns assault this enemies.

himself in the per manner of teeth and flings, flick fo fast in his body; tearing them in pieces

whole spears and arrowed of teeth, beating others afunder where he can reach them with his borne. and trampling under his feet those which cleave to his lower parts and yet luch is the rage and

and tramping under or rather hatred of these enemies, not willing to die alone, (but like Chim.

pions to end their lives upon and with their adversary) do still hold fast, and even when their bo.

pions to enu their neces, their heads stick close, and hang sharp upon the Harts skin, as though they would grow with him, and never fall off till he should also fall down dead. But the Harr

feeling some ease, and having by the slaughter of their bodies delivered his feet from threstome

by a divine naturall inftinct, flyeth and runneth fast to some adjoyning fountain, where he seeketh

by a divine natural mininet, system a medicine, that fhaketh off their heads which cleave fo fall in. to him, and also cureth all their wounds and poylon. This valiant courage is in Hartragains

Serpents, never yeelding tyring, or giving over, and yet otherwise, are afraid of Harcrand Co.

But what is the cause of this hostility betwirt Harts and Serpents? Is it for meat, or for medi.

cine and cure? Surely they would abhorre to eat them, if it were not for health and naturall me.

dicine, for fometimes the pores of their body are dulled and flut up, fometimes the worms of their belly do ascend up into the roof of their mouths while they chew the cud, and therecleive

faft; for remedy whereof, the Hart thus afflicted, runneth about to feek for Serpents, for the

eating of a Serpent cureth this malady." Pliny faith, that when the Hart waxeth old, and perceived that his strength decayeth, hair changeth, and his body begins to be feeble, then for the remaind of his strength, he first devoureth a Serpent, and afterward runneth to some fountain of water.

whereof when he hath drunk, he findeth a fenfible alteration, both in horn, hair, and whole body,

And this thing is also delivered by the Writer of the Glosse upon the 42. Plaim, which beginneth,

Like as the Hart defireth the water fpringt, fo longeth my foul after my GOD. But for the ending of this

question, we must consider and remember, that there are two kindes of Harts, one authSer.

pents, and feeling the poyfon to work, ftraight way by drinking casteth up the poyfon again,

or elie cureth himself by covering all his body over in water. The other kinde only by nature

killeth a Serpent, but after victory forbeareth to eat it, and returneth again to feed in the Moun-

and Solinus write as followeth. When the Elephants called Serpent-killers, meet with the Dra-

gons, they easily tread them in pieces, and overcome them, wherefore the Dragons and greater

Serpents use subtilty in stead of might; for when they have found the path, and common way of

an Elephant, they make such devises therein to intrap him, as a man would think they had the devise of men to help them, for with their tails they so ensnare the way, that when the brast cometh, they intangle his legs as it were in knots of ropes; now when the beaft stoopeth down

with his trunk to loofe and untie them, one of them suddenly thrusteth his poysoned head into his

trunk, whereby he is strangled. The other also (for there are ever many which lie in ambush) st

upon his face, biting out his eyes, and some at his tender belly; some winding themselves about his

throat, and all of them together, fling, bite, tear, vex, and hang upon him, untill the poor beily

emptyed of his blood, and swollen with poylon in every part, fall down dead upon his adverse-

ries, and fo by his death kill them at his fall and overthrow, whom he could not overcome being

alive. And whereas Elephants (for the most part) go together in flocks and troops, the subtile Serpents do let passe the foremost of every rank, and set only upon the hindermost, that so one of the Elephants may not help another; and thefe Serpents are faid to be thirty yards long.

Likewife, forasmuch as these Dragons know, that the Elephants come and feed upon the leaves

of trees, their manner is to convey themselves into the trees, and lie hid among the boughs, co-

vering their foreparts with leaves, and letting their hinder parts hang down, like dead parts and

members; and when the Elephant cometh to brouze upon the tree-tops, then fuddenly they les into his face, and pull out his eyes, and because that revenge doth not satisfie her, thirling only

It is reported that the blood of Elephants is the coldest bloud in the world, and that the Driving has found in the found in the state of the state

gons in the scorching heat of Summer, cannot get any thing to cool them except this blowle for which cause they hide themselves in Rivers and Brooks, whither the Elephants come to drith, and when he are the state of the state

and when he putteth down his trunk they take hold thereof, and inflantly in great numbers in

up into his ears, which only of all his upper parts are most naked and unarmed, out of which by

fuck his bloud, never giving over their hold till he fall down dead, and so in the fall hill then which were the procurers of his death. So that his and their bloud is mirgled both together.

after death, the twineth her gable-long body about his neck, and fo strangleth him-

In the next place, great is the variance betwixt Serpents, Dragons, and Elephants, whereof Pling

tains. And thus much for the discord betwixt Harts and Serpents.

nies by nature.

whereof the Ancients made their Cinnabaris, which was the best thing in the World to represent bloud in painting. Neither can any devise or art of man ever come neer it; and beside, it hath in it a rare vertue against poyfon. And thus much for the enmity betwixt Serpents and Elephants.

Of Serpents in General.

The Catallo by Albertus is faid to be an enemy to Serpents, for he faith the will kill them, but not eat thereof; howbeit, in her killing of them, except the drink incontinently, the dyeth by povion. This relation of Albertus cannot agree with the Monks of Mesuen their relation about their Abby-cat. But it may be that Albertus speaketh of wilde-cats in the Woods and Mountains, who may in ravin for their prey kill a Serpent, which followeth with them the same common game,

The Roes or Roe-bucks do also kill Serpents, and the Hedge-hog is enemy unto them, for some times they meet both together in one hole, and then at the fight of the Serpent, the Hedge hog finds they meet our round, so as nothing appeareth outwardly, save only his prickles and sharp brilles: the angry Serpent setteth upon him, and biteth him with all her force; the other again, draineth herself above measure, to annoy the Serpents teeth, face, eyes, and whole body: and thus when they meet, they lie together afflicting one another, till one or both of them fall down dead in the place. For fometime the Serpent killeth the Hedgehog, and fometime the Hedge-hog tilleth the Serpent, fo that many times the carrieth away the Serpents flesh and skin upon her

The Wealels also fight with Serpents with the like successe; the cause is, for that one and other Aristotle. of them live upon juyce, and so for their prey or booty, they fall together in mortall warre. Perotius. Herein the Weasel is too cunning for the Serpent, because, before the fighteth, the seeketh Rue. Isldorus. and by eating thereof quickly discomforteth her adversary. But some say, that she eateth Rue af- Elianus. terward, to the intent to avoyd all the poyfon the contracted in the combat.

The Lyonalfo and the Serpent are at variance, for his rufling mane is diffouraged by the extollad head of the Serpent to his breaft. And therefore as S. Ambroje faith, this is an admirable thing, that the Snake should run away from the Hart, the most searfull of all other beafts, and yet overcome the Lyon, King of all the relidue.

The lebreumon or Pharos Mouse is an enemy to Serpents and eateth them, and because he is too seeble to deal with a Snake alone, therefore when he hath found one, he goeth and calleth as many of his fellowes as he can finde, and fo when they find themselves strong enough in company, they set upontheir prey, and eat it together; for which cause when the Egyptians will signific weaknesse, Bellonius. they paint an Ichneumon. The Peacock is also a professed terror and scourge to Snakes and Adders, Grus. and they will not endure neer those places where they hear their voice. The Soren and Swine, do allo hate and abhor Serpents, and the little Soren hath most advantage against them in the Wintertime, when they are at the weakest. To conclude, the Horse is wonderfully afraid of all kindes of Supraisif he fee them, and will not go over, but rather leap over a dead Snake. And thus I will end the warre betwixt Serpents and Four-footed beafts and Fowls.

Now lest their curse should not be hard enough unto them, God hath also ordained one of them to destroy another, and therefore now it followeth to shew in a word the mutuall discord betwitt themselves. The Spider, (although a venemous creature) yet is it an enemy to the Serpent; for when the feeth a Serpent lie under her tree in the shadow, the weaveth or twifteth a Pliny. threddown from her web upon the head of the Serpent, and fuddenly biteth into his head a mortal wound, fo that he can do nothing but only roul to and fro, being stricken with a Megrim, wheretarwand, to that he can no nothing out only to Spiders thred hanging over his head, untill he be by he hat not so much power as to break the Spiders thred hanging over his head, untill he be dead and overthrown. The Cockatrice is such an enemy to some kinde of Serpents, that he killeth Etasmai.

The Lizard a kinde of Serpent is most friendly to man, and very irefull against Serpents, to the uttermost of his power, whereof Erasmus (in his book of Friendship) telleth this story : I saw (faith he) on a day, a very great Lizard fighting with a Serpent in the very mouth of a Cave, at the first fight whereof I marvailed at the matter, for the Serpent was not visible out of the earth : there was with me an Italian, who faid, that furely the Lizard had some enemy within the Cave. After a little while the Lizard came unto us, and shewed us his side all wounded, as it were cra-

man being affeep, the Lizard ran to the man, and never ceased running upon the mans face, fraching his neck and face gently with his clawes, untill he had awaked the man; and fo discoveredto him his great danger. The Locust also fighteth with a Serpent, and killeth him when he lusteth, for he getteth hold with his teeth upon his lower chap, and so destroyeth him; but this is not to be understood of every kinde of Locust, but only of one kinde, which for this cause is called Ophiomachum genus.

upon them, and except the Chamælcon can cover herself from his rage, he hath no defence but death. Albertus calleth a certain Worm, Speliator colubri, because (as he saith) it will take fast bold upon a Serpents neck underneath his jawes, and never give over till he hath wearied and dedroyedhis adversary. The Tortoises are enemies to Serpents, and will fight with them, but before they enter combat, they arm themselves with wilde Marjoram or Penniroyall.

ting help, for the Serpent had bitten him fore, for of green he made him appear red, and this Liard did fuffer himself to be touched of us. Thus saich Erasmus.

Again, in the same place he saith, that where Lizard saw a Serpent lye in wait to set upon a

The Serpent is also an enemy to the Chamaleon, for in the extremity of famine, the serteeth Ettanus.

Ælianus.

Thrafilm. Pliny. Ælianus.

But there is not any thing in the world that fighteth more earnestly against Serpents then Sea-But there is not any thing in the Sun is in Cancer, Serpents are naturally tormented with pains and crabs and Creviles, for when the built in or bitten with Serpents, they cure themselves by eating of seavers, and therefore if Swine be stung of builting of the with season and therefore is Swine be stung of the with season and the feavers, and therefore it Swine be nuing of Ephelus, attheone fide whereof there is a Cave full of many Sea-crabs. I nere 13'a great watch fittings by often probation, have been very deadly both to men noviome and irefull Serpents, whose bittings by often probation, have been very deadly both to men noylome and trettin perpetus, whole brings endevour to crawl over the pool; now on the other and beafts. These Serpetts do often times endevour to crawl over the pool; now on the other and beatts. These serpents do often who when they fee the Serpents come crawling or fwimming. tide, there are great note of two legs, and as it were with tongs or pinfers, reach at the fliding they initiantly put out their from the servent are fo deterred, that through their fight, and often remembrance Serpent, wherewithan the with them, they turn back again, and never dare any more adventure to the other fide. Where we may see the most wise providence of the Creator, who hath set Sea. the other fide. Where we may see the most wise provided which are on the opposite fide: crabs the enemies: of Serpents, to guard both men and Cattell, which are on the opposite fide: crabs the enemies or Serpents, to guard, or elfe be drove away from their dwellings. To for otherwise, the initialities, but also some kinde of earth, and Plants are enemies to Ser. conclude, not only niving offenties, and Creet, as fome fay, although Bellinius fay, that pents: And therefore most famous are Ebulus and Creet, as fome fay, although Bellinius fay, that pents: And therefore thou familiary, mar there are Scolopendraes Vipers, and Slow-worms in Creet, yet he faith they are without venom and there are sery few in England and Scotland, but none at all in Ireland, neither will they live if they be brought in thither from any other Countrey. This antipathy with Serpents, proceedeth from living to dead and vegetable things, as trees, herbs, and plants, as may be feen by this discourse following.

There is such vertue in the Ash-tree, that no Sergent will endure to come neer either themorning or evening shadow of it, yea though very far distant from them, they do so deadly hate it We fet down nothing but that we have found true by experience: If a great fire bemade, and the same fire encircled round with Ashen boughs, and a Serpent put betwixt the fire and the Ashen boughs, the Serpent will sooner run into the fire, then come neer the Ashen boughs: Thus fairh Pliny; Olaus Magnus faith, that those Northern Countreys which have great store of Ash-trest do want venemous beafts, of which opinion is also Pliny. Callimachus faith, there is a Tree growing in the land of Trachinia, called Smilo, to which if any Serpents do either come neer or touth, they forthwith die. Democritus is of opinion, that any Serpent will die if you cast Oken-leave upon him. Pliny is of opinion, that Alcibiadum, which is a kinde of wilde Bugloffe, is of the same weard quality; and further, being chewed, if it be spit upon any Serpent, that it cannot possibly live In time of those solemn Feasts which the Athenians dedicated to the Goddesse Ceres, their women did ufe to lav and ftrew their beds, with the leaves of the Plant called Agnes, because Serpentecould not endure it, and because they imagined it kept them chaste, whereupon they thought the name

was given it. The herb called Rosemary, is terrible to Serpents.

The Egyptians do give it out, that Polydamna, the wife of Thorris their King, taking pity upon Helen, caused her to be set on shore in the Island of Pharus, and bestowed upon her an hearb (whereof there was plenty) that was a great enemy to Serpents; whereof the Serpents having a feeling sense (as they say) and so readily known of them, they straightwayes got them to their lurking holes in the earth: and Helen planted this herb, who coming to the knowledgethereoffhe perceived that in his due time it bore a feed that was a great enemy to Serpents, and thereupon Elecampane in was called Helenium, as they that are skilfull in Plants affirm; and it groweth plentifully in Phanus, which is a little Isle against the mouth of Nilus, joyned to Alexandria with a Bridge. Rue, (called of fome Herb of grace) especially that which groweth in Lybia, is but a back friend to Serpents, for it is most dry, and therefore causing Serpents soon to faint and lose their courage, because (as Simcatus affirmeth) it induceth a kinde of heavinesse or drunkennesse in their head, with a vertigory or giddiness, through the excess of his driness, or immoderate ficcity. Serpents cannot endure the favour of Rue, and therefore a Weafel when fhe is to fight with any Serpent, eateth Rue, sado fensative against her enemy, as Aristotle, and Pliny his Interpreter are of opinion.

The Countrey-people leaving their Vessels of Milk abroad in the open fields, do besmear them round about with Garlick, for fear lest some venemous Serpents should creep into them, but the smell of Garlick, as Erasmus faith, driveth them away. No Serpents were ever yet feen to touch the herb Trifolie, or Three-leaved graffe, as Aedonnus would make us believe. And Cardan the Physician hath observed as much, that neither Serpents nor any thing that is venemous, will lodge, dwell, nor lurk privily neer unto Trifolie, because that it is their bane, as they are to other living Creatures: and therefore it is fown to very good purpose, and planted in very hot Countreys, where there is most ftore of fuch venemous Creatures. Arnoldus Villanovanus faith, that the herb called Draconin killeth Serpents. And Florentinus affirmeth, that if you plant Wormwood, Mugwort, and Sothers wood about your dwelling, that no venemous Serpents will ever come neer, or dare enterprise invade the same. No Serpent is found in Vines when they flourish, bearing flowers or blossoms, for they abhor the smell, as Aristotle saith. Avicen an Arabian Physician, saith, that Capers doe ill Worms in the guts, and likewise Serpents. If you make a round circle with the herb Betony, and therein include any Serpents; they will kill themfelves in the place rather than ftrive to get aust Galbanum killeth Serpents only by touching, if Oyl and the herb called Fennel-giant be mixt within There is al furub called Therienarca, having a flower like a Rofe, which maketh Serpents heavy, dil, and drowsie, and so killeth them, as Pliny affirmeth.

Albertus and Kyranides affirm, that there is a certain Tree in Afia, called Hyperdiocu, which foundeth as much as Against the right hand, with whose sweet fruit Doves are delighted; but there are Sereth as finite hare fore enemies to the Doves; fo lying in wait for them, and not being able to abide the fmell & shadow of the tree, the Doves not with standing very safely do there in the tree seek their refuge, and finde food wherewith to fultain, themselves. Refu (who practifed Physick one hundred relige affirmeth, that if any man do melt Sal Almoniack in his mouth, and then spit it into a Serpents mouth, that he will die of it.

Of the Medicines made and taken ont of SERPENTS.

Tis manifelt, that if any man be wounded of a Serpent, though the wound feem incurable, that Remedies to be The bowels or inward parts of the same Serpent, being applyed to the wound, will cure the had and taken same; and those that have eaten the liver of a boyled Viper at any time, shall never after be from Serpents. wounded of any Serpent. Neither is a Snake venemous, unlesse at some times of the Moon, when heis throughly moved or angred. And a live Snake or Serpent being caught, if the bitten place bebathed, loked, or washed with the Snake being bruised in any water, it is of notable effect. Besides, they are thought to be very soveraign against many infirmities, and therefore (as Pliny (aith) they are dedicated to Alculapine.

Avien laith, that if any be troubled with the Leprosie, he is to be cured by taking a black Serbeing excoriated, he must be buryed so long till there breed Worms of him, and then heisto betaken forth of the earth and dryed, and fo to be given to the leprous person for three dayes together, the quantity of one dram at every time, with syrup of Hony. Phiny, and with himagreeth Cornelius Gelfus, affirmeth, that if any one do eat the middle part of Snakes or Serpents, calling away the heads and tayls, they cure Strumes, which we in English call the Kings-evil. There is a dilease called Enephantia, or Elephantiasis, which is a kinde of Lepry proceeding of melancholy, choler, and flegme, exceedingly adult, and maketh the skin rough, of colour like an Elephant, with black wannish spots, and dry parched scales and scurf: This disease (I say) so grievous, and Strumes, are exceedingly holpen by eating often of Vipers and Serpents, as John Taganet in his first Book Institut. Chirurg. hath affured us.

Pliny faith, that if you take out the right eye of a Sorpent, and so binde it about any part of you, that it is of great force against the watering or dropping of the eyes, by means of a rheum issungout thereat, if the Serpent be again let go alive. And so he saith, that a Serpents or Snakes heart, if either it be bitten or tyed to any part of you, that it is a present remedy for the toothache: and he addeth further, that if any man do tafte of the Snakes heart, that he shall never after

behart of any Serpent.

Peulus Venetus in his fecond Book, Chap. 40. writeth, how that in the Province of Caralam, there be Serpents of exceeding greatnesse, which being killed, the inhabitants of the Countrey dopull out their gall, which they use to prize at a very high rate when they fell any of it, for it is but the quantity of a penny weight of this gall, they are presently cured. And if a woman be in hettravail of childe-birth, if the tafte never so little of this gall, the birth will be the more speedy. So if any betroubled either with the Pyles, or Hemorhoids in the fundament, if that the place be anounted with this gall, after a few dayes he is fet free from his difease. Hippocrates giveth the feed of Serpents as a remedy against the suffocation of the belly.

Nicholan Myrepsus prescribeth this medicine against strains and hardnesses. Take a dead Serpent and put him into a new pot, luting it very well with Gypfum, then fet it in a furnace that it may be burnt, after that, commixe the ashes of a Serpent with an equall portion of the seeds of Fenugreek, so being wrought up with Attick Hony, and throughly digested, anoynt the place affected. And with him agreeth Pliny, who expresly affirmeth, that the ashes of Snakes and Serpents, being anounted upon Strumes, either with Oyl or Waxe, is a fingular medicine. And likewife to drink the ashes of a Serpent that is burnt to powder in a new earthen pot, is very good: but it will be the more effectuall, if the Serpents be killed between two tracks or furrowes that are made with Carr-wheels. The ashes of a Serpent burnt with talt in a pot, being put with Oyl of Rofes into the contrary ear, helpeth the toothrache.

An unquent against the Morphue, preseribed by Olaus Magnus. Take of the ashes of a Serpent burnt in a new pot, and well covered, two ounces, Lytharge, Galbanum, Ammoniacum, and Opogonam, disolved in Vinegar, three ounces, boyl them untill the Vinegar be consumed, then strain them, putting to them of Turpentine three ounces, Frankincense, Mastick, and Sarcocolla three ounces, Saffon two ounces, working them with a Spathuler till they be cold. The powder of a burnt Serpent, is likewife good against Fistulaes. The fat of a Snake or Serpent mixt with Oyl, is good against Strumer, as Pliny laith. The fat of Snakes mixt with Verdegrease, healeth the parts about the eyes that have any rupture. To which agreeth the Poet, when he faith:

Anguibus ereptos adipes arugine misce, Hi poterant rupt as oculorum jungere partes. Which may be thus Englished; The fat of Snakes mingled with Iron ruft, The parts of eyes doth mend, which erst were burft.

Ælianus. Confiantinus.

Ælianu.

English.

Albertos

Ιc

It is certain that barrenness cometh by means of that grievous torment and pain in childe birth; and yet Olympin of Thebes is of opinion, that this is remedied with a Bulls gall, the fat of Serpents, and Verdigrease, with some Hony added to them, the place being therewith anointed before the coming together of both parts. When a Woman is not able to conceive by means of weakness in the retentive vertue, then there is no doubt, but there must needs grow some membrane in the belies entrance, for which it is not amiss to make a Pessay of the sat of a Serpent, Verdigrease, and the sat of a Bull mixt together, &c. and to be applyed, Hippocrates in lib. de Sterilibus.

fat of a Bull mixt together, etc. and to the project of the English and of a Serpent was sent to him Gesser had a friend who signified to him by his Letters, that the sat of a Serpent was sent to him from those sulphureous bathes which were neer unto Cumertacum, and was sold at a very dearrate, namely, twelve pounds for every ounce, and sometimes deerer. They use to mix it with the emplaister of John de Vigo; (that samous Chirurgeon) for all hardnesses, and other privy and unseen plaister of John de Vigo; (that samous Chirurgeon) for all hardnesses, and other privy and unseen chough not unselv) torments proceeding of the Spanish pox. They use it yet surther, against leprous swellings and pimples, and to smooth and thin the skin. Matibiolus saith, that the sat of a black Serpent, is mixt to good purpose with those Ointments that are prepared against the French of black Serpent, is mixt to good purpose with those Ointments that are prepared against the French of black Serpent, is mixt to good purpose with those Ointments that are prepared against the French of black Serpent, is mixt to good purpose with those Ointments that are prepared against the French of black Serpent, is mixt to good purpose with those Ointments that are prepared against the French of black Serpents decocked with the flowers of Cowslips, (ever remembring to gather and take that Oylof Serpents decocked with the flowers of Cowslips, (ever remembring to gather and take that which swimmeth at the top) is singular to anoint podagnical persons therewith.

Now followeth the preparing of Serpents: Take a Mountain Serpent, that has black back, and a white belly, and cut off his tail, even hard to the place where he fendeth form his taback, and take away his head with the breadth of four fingers; then take the refidue and fquere out the bloud into some vessel, keeping it in a glass carefully, then sley him as you do an Eele, be out the bloud into some vessel, keeping it in a glass carefully, then sley him as you do an Eele, be ginning from the upper and geosfer part, and hang the skin upon a stick and dry it, then sliving the middle, and reserve all diligently. You must wash the sless hand put it in a pot, boyling it in the middle, and reserve all diligently. You must wash the sless not put it in a pot, boyling it in the middle, and formatical and Cordial powders, and so eat it. But if you have a mindeto rost it, it spices, and Aromatical and Cordial powders, and yet that it may be brought into powder, and the powder thereof must be eaten together with other meat, because of the loathing, and dreadly mine, and conceit of a Serpent: for being thus burned, it preserveth a Man from all fear of any situate, and conceit of a Serpent: for being thus burned, it preserveth a Man from all fear of any situate, and expellent that which is present. It keepeth youth, causing a good colour above all other pry, and expelleth that which is present. It keepeth youth, causing a good colour above all other pry, and expelleth that which is present. It keepeth youth, causing a good colour above all other pry, and expelleth that which is present. It keepeth youth, causing a good colour above all other pry, and expelleth that which is present, the eye-sight, gardeth surely from gray hairs, and keepeth from Medicines in the world; it clearest the eye-sight, gardeth surely from gray hairs, and keepeth see eye-sight, gardeth surely from gray hairs, and keepeth see eye sight, gardeth surely from gray hairs, and keepeth see eye sight, gardeth surely from gray hairs, and keepeth see eye sight.

You may also finely mince the heads and tails of Serpents, and feed therewith Chickens or Geese, being mingled with crums of Bread or Oates, and these Geese or Chickins being eaten, they help all to take away the Leprosie, and other soulness in Mans body. If you take the dryed skin, and lay it upon the tooth on the inner side, it will mitigate the pain thereof, specially if it proceed from any hot cause. In like fort, the same skin washed with spittle, and with a little piece of the tail laid upon any Impostume, or Noli me tangere, it will tame and master the pain, causing it to putresse more easily and gently, and scarcely leaving behind any cicatrice or skar. And if a Woman being in estimate the pain in Childe-birth, do but tie or binde a piece of it on her belly, it will cause the bind immediately to come away. So the skin being boyled and eaten, performeth the same effects that

The bloud of a Serpent is more precious then Ballamum, and if you anoint your lips with a little it, they will look passing red: and if the face be anointed therewith, it will receive no spot of step, but causeth to have an orient or beautiful hew. It represents all seabliness of the body, sinking the teeth and gums, if they be therewith anointed. The fat of a Serpent, speedily helpethall retents, spots, and other infirmities of the eyes, and being anointed upon the eye-lids, it elevent the eyes exceedingly. Item, put them into a glassed Pot, and fill the same with Butter in the Month eyes exceedingly. Item, put them into a glassed Pot, and fill the same with Butter in the Month eyes, then sute it with well with Passe, (that is, Meal well kneaded) so that nothing may expose the first the Pot on the fire, and let it boil weldigh half a day; after this is done, from the butter through a cloth, and the remainder beat in a mortar, and strain it again, and mix them to gether; then put them into water to cool, and so referve it in silver or golden boxes, that which is not evaporated, for the older, the better it is, and so much the better it will be, if you can keep is not evaporated, for the older, the better it is, and so much the better it will be, if you can keep it sorty years. Let the sick Patient, who is tooubled either with the Gowt, or the Passe, elpedanoint himself often against the fire with this unguent, and without doubt he shall he freed, elpedally if it be the Gout. All these prescriptions, were taken from the writings of a certain namels.

Author.

Hippocrates faith, that a Hart or Stag having eaten any Serpents, the worms in their guts are thereby expelled. And Absyrtum hath the same words, that Harts by eating of a Serpent, do till thereby expelled. And Absyrtum hath the same words, that Harts by eating of a Serpent, the standard expell worms from their guts. Hierocles, to a certain medicine which he prepared for the Stangulion in a Horse, mingled the dung of a Lyzard, and Stear berpetuou, (that is, as I interpretit) the stat of a Serpent, the bloud of a Dove, &c. Laurence Russum sait, that it is good to give the stehn decoction of Serpents to madde, biting; and striking Horses. And that the sat of a Serpent, &c. doth

doth cure the puffing or Iwellings that arife in Horses backs, which come by means of any compression or close fitting and thrushing down

lists. The unguent that droppeth from a Serpent, whilest he is rosted on a spit, is highly commended for Fishulaes that are in Horses hoofs. Galen and Rasius do counsell us to cut in pieces a Snake or Serpent, and to lay the far thereof upon a stick, and to anoysit the outward parts of the hoof of any Horse. Horseleaches, live Mice, the green Lizard being burned, if they be given to a Hawk in her meat, they do cause a speedy mutation of her feathers or wings; and the same effect have little River-sishes, sinely beaten or stamped, if they be cast upon any meat.

haw, the Serpent that is speckled, and of divers and sundry colours, of all others hath the least poylon; and in the Gaman tongue it is called Huf, (peradventure it is that which we call a Snake) if (lay) you take this Serpent, and boyl it with Wheat, and give the same Wheat to a Hen to feed upon, being mingled amongst her meat and drink with the venom of a Serpent; a Hawk being sed with the sleep of such a Hen, forthwith casteth her sick feathers, and is freed from any other disease, if the have any at all, as Albertus saith.

The old skin of an Adder or Snake, that he casts off in the Spring time, if it be rubbed upon the eres, cleareth the fight, as Pliny faith. And Galen biddeth us, if any be troubled with bloud-shotten eys, cleareth the light, and of Serpents, & being beaten with Sea water, to anoint them therewithal.

And Candan faith, that the cast skin of a Snake, if the eyes be rubbed therewith every morning, that they will never be very dim of fight, nor yet ever have any pin or web in them. Amongst com-politions that are made for the eyes, they use to mix the cast skin of Snakes, as Diocles affirmeth; adding further, that the old age, or cast skin of a Snake being boiled in Wine, is an excellent helpfor pain in the ears, if a little thereof be dropped into them. Boyl the cast skin of a Snake with tops of Poppy, and drop a little thereof into the ears, if any be troubled with pain thereof, and this is an excellent remedy, as Galen in his third Book, De Composit. medicam. fie. loca, hath taught us, having himself learned the same from Archigenes. The cast skin of Serpents being burned in a pot, oronahot burning tyle-shard, if it be mingled with Oyl of Roses, and so dropt into the ears, is proved to be very effectual against all fores, and ficknesses of the ears; but especially against the thinking favour of them : or if they be purulent or full of matter, then to be mixt with Winegar. Some use to mingle Bulls gall therewith, and the juyce of the flesh of Tortoises being boyled. Marcellas faith, that if you take the gall of a Calf, with a like quantity of Vinegar, and mix them with the cast skin of a Serpent, if then you dip a little Wooll into this medicine, and put it into the ear, that it helpeth very much, especially if wich a spunge being soked in warm-water, you stiff soment the ear. Dissertes and Galen do affirm, that the cast skin of a Serpent, if it be boiled in Wine, doth cure the tooth-ach, if the pained place be washed therewith. But yet, initolerable pains the teeth, this is proved more fingular. Take the cast skin of a Serpent and burn in then temper it with Oyl, till it come to the thickness or consistence of hard Honey, and cover the tooh being first scoured and cleansed therewith, anointing all the neer places to the same, and put foncof it into the hollowness of the tooth. And as Archigenes faith, if you lay the cast skin of a Snake unto the teeth, not being burnt, they will all fall out. It cureth likewise the lowsie still called Phihiriafis. And Galen prescribeth this cast skin of Snakes or Serpents, for a remedy against the Colick, if it be put into a brass pot with some Oyl, and so burnt to powder, if then it be dissolved in Oyl, and the place therewith anointed, it is of great vertue. And if it be boiled in a Tin vessel with some Oyl of Roses, it remedieth the Bloudy-flix, and such as be troubled with Tenesmus, which is, a great desire in going to stool, and yet can do

Armidu de Villa nova, in his Breviary faith, that if you take the cast skin of a Serpent, Opopanax, Myrthe, Galbanum, Castoreum, yellow Sulphur, Madder, Pigeons or Hawkes dung, and incorporate them with the gall of a Cow, they being first pulverised, and the same thereof received through a tunnel at the lower parts, it bringeth forth either the dead or living birth. Cardan lib. de Subiil. shith, that the cast skin of a Serpent burned in the full of the Moon, and entring into the first degree of dies; if the aftes thereof be fprinkled on the head, that thereby terrible and fearful dreams will follow. And if the face be anointed or washed therewith, being first laid in water, that it will cause one to look very fearfully and horribly : and if it be held under the congue, it will make one very wife and eloquent : and if it be kept under the foals of the feet, it maketh one very gracious among Princes, Magistrates and Great men. And another faith, that this cast off skin being pultrifed when the Moon is in her increase, and in the first degree of Artes, if the powder thereof be fton the table, in a wooden or metalline difth; if any poylon be therein, it will be dispersed and dono hurt, and yet the powder will remain fafe and whole: and if given to a Leprous person, his diale will spread no further. And if you put a little of this powder into any wound, it will cure it within three days. I have feen (faith Gelen) Goats that have earen of the boughs and leaves of Tamanik, and I have found them without a Spleen: alfo I have feen other Goats that have licke up Serpents after they had caft their skin; and I have proved, that after that, they have grown very white, and to have kept their young years a great while; fo that it was long before they waxed old.

Of the way to drive away Serpents. Of their poylon and bitings

A certain and fure way to care those who either have been possoned, invenomed. or bitten by them.

pents.

Suffumigations O expell and drive farre away any venomous Creatures, we use to make fumigations of the Suffumigations to expell and drive large way and the horns and hoofs of fuch beafts as be cloven footed: ikewife of Bay-leaves and berries, Calamint, Water-creffes, and the aftes of the Pine-tree The leaves of Vitex, Bitumen, Cafforeim, Melambium, Gouss-horns, Cardamomum, Galbanin, Propolic. The leaves of Vitex, Bitumen, Captoreum, Actualists, Constant, Constant, Calonium, Propole, which may be called Bee glew, the herb called Horstrange, Panax, Opopanan, Fleabane, the shavings or serapings of the Cypresse or Cedar tree being steeped in Oyl, the Jet-Rone, Sagadimum, the herb or terapings of the Cyprene or County the things that have a firong or vehement ill favour, being the orther called Poley, Fern, and all other things that have a firong or vehement ill favour, being the orther called Poley. called rotes, rern, and all other their vapour chale away venomous beafts. For whereas all venocoals for a fumigation, do with their vapores of their bodies very straight and narrow, they are very mous Creatures have the passages or pores of their bodies very straight and narrow, they are very easily filled and stuffed, and are quickly stopped and suffocated by such like sents and smells. carry med and numer, and are futerh down an excellent fume after this manner. Takeof Gelbe. num, of Sandrachd, Butter, and of Goats-fat, of every one alike much, make them into Pills. and use them for a fumigation. Nicarder in Theriacie setteth down some for the same intentions. in these Verses.

> Cerulnique eravi cornu midore fugabit : El fic cum accendens Gagate quandoque lapillum, Quem consumentis non exedit impetus ignis : Multifidam filicem orepitantibu injice flammie, Aut imas viridie libanotidos accipe fibras. Tantundemque acrie nasturci : bie junge duobus Æquali caprea jam jagum pondere cornu, In English thus

By Hart-born fume do Serpents Slide away When Stone Gagates burning's put thereto! Which heat of five doth not clean destroy: Then int' those flames cast many-leaved Fern also. Of green hogs-fennel, take the lowest branches, Of Nofewort (barp, fo much: then to them joyn A like proportion of Roes born in weight and kantches,

Aut exiccantem nares cerebrumque nicelan. Interdum Sulphur, fædum quandoque Blimen. Tit Sumpta aqualt pendantur fingula parte. Praterea graveolens candentibus indita runia Galbana, & ignitum faciens urtice delerem. Dentatifque cedrum maxillis fetile lienum. Omnibus invisum Serpensibus effat odorem

Or else Nigella, drying nose and brain, Or Brimstone, called filiby Sulpbure, So all be equall in weight and parts to oure. Besides, Galbanum rank, laid on burning mal, Or nettles, which do cause and ry pain, And Codar out; all barn'd bout Serpenti boles. Them overcome, and make them flie amain.

The breath or vapour that issueth from Serpents is so pestilent, that it killeth all young chickins, as Columella faith; and for preventing of this mischief, it is good to burn Harts-horn, Womens hair, or Galbanum.

Vis & mirificos cautus perdiscere odores, Accensis quibus arcetur teterrima Serpens_ Aut Styracemuras, aut atri vulturis alam, Vel Nepetam aut frondem rigida stirpemque mytica. In English thus: If thou wouldst learn what edours for thy skill

Were best to scare the Serrent sterce away, Burn Styram, or black Vultures winged quill, Or Neppe, green leaves, or stock of Tamarick affay

And Pliny and Sextus agreeing with him, do fay; that if you burn the feathers of a Value, all Serpents will quickly avoid the strong sent thereof. There is a certain River in the Commerce of Media and Paonia, (as Ariffotle teftifieth) wherein there is a stone found, with whose sume Sepents are chafed away: whose property is such, that if any man cast water on it, it will burn, and burn. ing, if with any Fan, you go about to make it to flame, it is ftraightway quenched, and thus being extinguished, it sendeth forth a savour stronger then any Brimstone. And to this subkribeth Nicander in these words.

Vel tu Threicium flamma Juccende lapillum, Quilicet irriguis merfus tamen ardet in undie. Expressaque Statim restinguitur unclus oliva,

Plane quem fluttifont mittant de littere Ponts, Quistude vulgus, thi vescentes carne magisti Pafcendi pecorie fua poft armenta fequentur.

In English thus; Or take the Thracian Stone, which fet en fire Will burn in water, yet quenched is with Oyl. This cast from Pontus sbore, Heard-men defire, The better to feed their flocks, and Serpents foyle.

Of Serpents in General.

The powder of a Cedar tree, putteth to flight venomous Serpents, as Virgil in the third of his Georgicke witneffeth.

Disce & odoratum stabulis accendere Cedrum. Galbaneoque agitare graves nidore chelvdros. Which may be Englished thus ; Learn bom of Gedar, fire in thy folds to make, And with Galbanums favour, put to flight the Snake.

Things that are strewed or laid under us, both in our houses and in high-wayes or beds, will like. Of such things Things that are never or take any enormous creatures: as for example; Southernwood, Dittander, Fleaas are laid unwiledefend and keep us from venomous creatures: as for example; Southernwood, Dittander, Fleaas are laid under us, that wiledetend and neep us north regia, Sage, Nightshade, S. Johns wort, called of some Fuga demo- der us, that bane, Calamint, Gentian, Hastula regia, Sage, Nightshade, S. Johns wort, called of some Fuga demo- will expel Serbane, Calamin, Origan, wilde Rue, wilde Thyme, Bay-leaves, the shavings or tops of the Cypenis, ores or Cedar-tree, Gardamomum, Penyroyal, Wormwood, Mugwort, Lyfmachia, called in English nose-strife, and Rosemary. And if we cannot lie upon such a bed ;

Tunciunta virides sinuosi vorticis alvees Amnicolam nepetam per obefos collige ripas. Aut tibi cafta falix, pulchro que flore renidet. Prabeat, instrata securum fronde grabatum. Sic quoque montanum polium, cujus grave fpirans Horres odor, nomenque (uum qua debet echidna Huba & ab Euxina que fertur origanus urbe. Quecunque illarum decerpitur obvia, prodeft. Quin etiam multo per aprica cacumina flore

In English thus Then by the winding banks of crooked fireams The Water-nep take up, which under-foot is tread. Or the chaft Ofter , whose fair flower bath beams Andleaves, secure from Serpents make thy bed. The Mountain Poley , whofe firing fmelling breath The nakes abbor & that which doth the bydra name, The Origan which cometh from Euxinus earth. Doprofit all gainft Serpent, if you bear the fame.

Ridens abrotonm, pecorique ingrata petitum Pabula ferpyllum, molli quod pafcitur borto. Praftat item exiguam circumlustrare conyzams Urticeasque comas, & spinosas anagyros; Sic & punicea fellis ex arbore ramis. Regalisque amplis licet hast a frondibus uti. Accipe item innocuo medicantem frigore frumum, Atque invifa pigris Scyra prima astate bubulcis. Nicander

The smiling Southernwood, which groweth on tops of Wilde Marjoram, to beafts abborred food. Conyza frewed, the baunt of Serpents Spills, The Nettle-crops thorny Anagres flay their mood, So do Pomegranate branches out from tree ; And the broad leaves of Kingly Hafta ufe Strume bealing strumes in barmle's cold I fee. And Scyra, which in Summer Neatheards do refule.

Inlike fort, to fprinckle the place with water, where in Sal Anamoniaoum is diffolved, driveth away Serpents, as Avicen affirmerh.

liany one anoint himself either with Dears-sewet, the fat of Elephants or Lions, Serpents wil shun Of Unguents If any one anoint himself either with Dears-lewet, the fat of Elephants or Lions, Serpents wil multiperform and there be some, (as Pliny faith) that for fear of Serpents, do anoint their bodies born about us, with the feeds of Juniper. The juyce of the black Vine extracted from the root, and anointed from which on the body, performeth the like. For preservation from Serpents, Nicander compoundeth this Berpents will ointment. Take two Vipers about the end of Spring time, Deer-sewet thirty drams, Vin run away, tent rolat thirty fix drams, crude Oyl of Olives as much, commix them with nine ounces of Wax, boil the Serpents till the flesh fall from the bones, which you must cast away because they are

They that will yet be more affured, let them anoint their bodies with a thin cerate, made of Wax, Oylof Roles, a little Galbanum, fome powder of Harts-horn, or elfe Cummin-feed of Ætbiopia, &c. Actius. If a man carry about him the tooth of a Stag, or thole small bones which are found in his heart, he shall be secured from Serpents. If any one do bear about him wilde Bugloss, or the root of the wilde Carot, he cannot be wounded of any Serpents, Grevinus is of the minde, that the Jet-stone, belide other manifest qualities, hath yet this as peculiar to it felf, that he which carryeth it about with him, need neither to fear Serpents, nor any other poylons,

Now for venomous beafts, which are found in any houses, the best way is to pour scalding water into their dens and lurking holes. And if any man (conftrained by necessity) can finde no other place to fleep, but fuch a one as where Salamanders, the Spiders called Phalangia, or the like Serpente do abound, it is good to stop the holes and corners with Garlick beaten with water, or some of those herbs which before we have spoken of. But yet men now adays hold it the safest course, to pour unquenched Lime fprinkled with water into their dens and fecret corners.

Asthey that are bitten by a mad Dog, foall such persons be wounded by venomous creatures, are in exceeding great danger, unless at the first they receive speedy help and succour: The safest way therefore to cure the poyfon, is by attractives, which draw from the more inward parts to the furface, and not to make too much post-hast in closing up the wound. But if any one hath swallowed down, and taken inward any poyson, the hest way is (as Diagorides writeth) to vomit often, but if any house the same has any poyson, the hest way is (as Diagorides writeth) to vomit often, but if any be wounded by biting, then it is best to use scarification, and to fasten Cupping glasses upon the place affected, to draw out the poylon. Some use to suck the venom out, and others to cut off and dismember the part. And this is to be observed, that if any one will undertake to suck out the tenom the name of the part. renom, the party that attempteth it must not be fasting, and besides, he must wash his mouth with

fome Wine, and after that, holding a little Oyl in his mouth, to fuck the part, and to fpit it prefome Wine, and after that, holding slaffes be applyed, the part must first be fomented with a Spunge, fently forth. And before Cupping-glasses be applyed, the part must first be fomented with a Spunge. fently tortin. And belote the venomous matter may the more speedily be drawn out from the more then scarified deeply, that the venomous matter may the more speedily be drawn out from the more then Icarinea acepty, that the tree to the flesh round in a compass, doth more good then any fear-inward parts; and yet cutting off the flesh round in a compass, doth more good then any fear-inward parts; fication.

ation.
But if the place will admit no fection or incision, then cupping-glasses, with deep scarification, But it the place will added be used : for by attraction of the bloud, and other humors with winds with much flame, must needs be used : for by attraction of the bloud, and other humors with winds. with much name, munt needs be deceffity follow. And Actiu in his 13. Book and tenth Chapter, council, the poylon it felf must of necessity follow. And Actiu in his 13. Book and tenth Chapter, council, the poylon it felf must of necessity follows. neis, the poyion it ien man be kept from fleep, and fo fit fill, until he finde fome ceasing or releafelleth that the tick perion be kept it on the member which is envenomed, ought to be be bound round about, fing from his pain. Besides, the member which is envenomed, ought to be be bound round about, fing from his pain. Deliues, the transfer of the more noble and principal that the poylon may not too eafily convey it felf, and penetrate into the more noble and principal that the poylon may not too eafily convey it felf, and penetrate into the more noble and principal that the poylon may not too sain. And in this manner having applyed your Ligature, you must by parts, as the heart, liver, or brain. And in this manner having applyed your Ligature, you must by the advice of Fumanelum set on your Cupping glasses, and they being removed, apply the herb Cala. the advice or Fumaneum size on your Chapter form of the root of Mugwort in powder, of the best mint upon the place, and to give the patient form of the root of Mugwort in powder, of the best mint upon the place, and to give the page the heavy and for this inverse Russics P. mint upon the place, and fuch Cordials as do corroborate the heart; and for this intent, Buglofs, Borage, Balm, and any of their flowers are much commended.

A Dove or Pigeon being divided in the midft, and applyed hot to the place affected, attraction A Dove or riggon being at the fame effect and vertue have other living creatures, as namely, poyton to it ien, and it is it Hens and Chickens, young stus, and for being as yet hot and warm, they draw out the poplon, after the Cupping-glaffes be removed, for being as yet hot and warm, they draw out the poplon, anter the Cupping-Busines of the any one for love or money can be found, that will or dare and mitigate pain. But if neither any one for love or money can be found, that will or dare fuck out the venom, and that no Cupping-glass can be provided, then it is best that the patient do fup of Mutton, Veal, or Goofe broth, and to provoke vomiting. Yet they that will more effects. ally and speedily give help, use to kill a Goat, and taking out the entrails, with the warm dung there in found, forthwith binde unto the place.

The learned Physician Matthiolus, in his Comment upon Dioscorides, faith; that to avoid the danger that cometh by fucking out the venom, men now adays use to apply the fundament of some Cock or Hene or other Birds after the feathers are puld off, to the wounded place, and the firther ing, to apply another in the same order, and so another and another, until the whole venomous matter be clean driven away : whereof one may be certainly affured, if the last Hen or Bird 6 applyed, do not die. Avicen the Arabian faith , that the Physicians of Egypt, ('in which Countree there be infinite ftore of venomous Beafts) do haften to burn the part with fire, as the fafeft and furest remedy, when any one is this way endangered: For fire not only expelleth poysons, but many other grievances. But the way how they used to burn with fire, was divers in the easts: for fometimes they used to sear the place with a hot Iron, and other whiles with a cord or match being fired, and fometimes scalding Oyl, and many other devises they had with burning medicaments to finish this cure, as faith Hieron. Mercurialis in his first book De Morb. Venenatis writeth, and John Tagault, Infittut. Chirurg. lib. 2. faith, that the wound must first be seared with a hot Iron (if the place can endure it) or else some caustick and vehement corroding medicine must be used: for all fuch wounds are for the most part deadly, and do bring present death, if speedy remedy be not given: and therefore, according to Hipporrates counsel, to extream griefs, extream remedies multiple applyed; so that sometimes the safest ways to take or cut off that member, which lath either been bitten or wounded.

Neither am I ignorant (faith Dioscorides) what the Egyptians do in these cases : For when they rup their Corn in Harvest time, they have ready at hand prepared, a pot with pitch in it, and a stringor bandlhanging at it; for at that time of the year they are most afraid of Serpents, which then thiely do hide themselves in dark holes, and caves of the earth, and under thick clots and turs, for Egy aboundeth with such venomous and poysonful creatures. When as therefore they have wounded ither the foot or any other part, they that are present, do put the string into the pot of pitch, and binding the place, they fall to cutting it with some instrument round in compass as the firing styed, after this done, they pour in of the pitch a fufficient quantity, then untying and loofing the band,

they laftly anount it with Garlick and Onions. A certain Countryman being bitten of a Serpent, perceived by and by his foot to fwell, and by little and little the force of the poyfon to swell up higher, and nearer to the heart, the Castle of life : who being taught and inftructed of an old woman, to bury his foot under the earth, and to cut a a Hen into two parts to apply to the wound, and to the Hen she wished him to lay a live Frog, who continually fucking the bloud from the Hens flesh, might by this means at length attrict and draw all the poyfon into it felf. So when he had held his foot a whole night covered and buryed under the earth, and finding no abatement, but rather an increase of his tormenting pain; at length by the advise and direction of a certain Noble Matron, he drank a good draught of Theriace and Hong tempered in Ale, and so after a few hours fell on a great and continual vomiting, by which means he was perfectly freed from the pains of the upper parts of his body, his feet notwithstanding cuminning in their former swelling: which was also taken clean away, only by drinking the milk of a black Goat, fo much in quantity at a time as one Egge-shell would contain, his foot in the men space being held or plunged in a sufficient quantity of the same milk. From which there is and ran a foul flinking glutinous and fnivelly matter, and this he was admonished to dobysto. tain Prieft. But yet afterwards by chance, washing himself in a hot sunny day in a certain Ring,

and fitting upon the bank, his teet hanging down into the water, and he falling fast affeep. (he and litting appearance in the formation of the plainty perceived the water that was neer, on all fides to be filthy, flained and polluted with much flinking matter, and as it were dreggy, refuse and securency, and from that time forwards, he remained well and lufty, and as sound as a Bell.

Another time a Maid being bitten of a Serpent, laid presently upon the wound some fresh Cheese made of the milk of a white Goat, and powring or sprinkling her foot with the milk of the same Gost, as a defendative for that part, was by this means restored to her former health, as a certain

learned man teftified in his Letters written to Gefner.

Vegetime affirmeth, that if any living creature be bitten and wounded of venomous Beafts, the place which is hurt, must first of all be suffumigated with Hens Egge-shels burnt, which first ought to be infuled in Vinegar, with a little Harts-horn, or Galbanum. After fomentation, the place mult be fearified, and the blond must be let out, or else the place must be seared with a hot Iron, so Bras the venom fretcheth. And shis care must be had, that the Cauter be never applyed and laid eiber above the joynts, or finewy parts at any time, for the finews or joints being feared and burnt. there must of necessity a continual weakness and debility follow. Therefore great diligence must beused, that neither a little above, nor a little beneath the nerves and joynts, we lay any Cauteriang medicine, yea, although necessity biddeth us. But it is also requisite that every one thus wounded, do gently and easily provoke sweating with warm clothes cast upon him, and afterwards to walk up and down, and to take Barley-meal in his meat, with some leaves of the Ash-tree, and the white Vine added to it. And to the wound it is good to apply Attick Honey, or Cummin heated and parched, and fo mixed with old Wine. Some use to mix new Hogs dung and Article Hony tempeted together with Wine, and so being warmed, to apply it as a Cataplasm, adding to it some urine

I have faid before, that young Chickens being diffected or cut in pieces when they are warm, ought to be laid to the stinged part; and some there be that yeeld this reason why they should be good for this purpose, because (say they) there is a natural antipathy betwixt them, and venomous creatures. But this reason is reasonicis, and I think rather, that Hens or young Birds, being of a very hot nature and complexion, do eafily concoct and digest notable poylon, and their stomickedo confirme most dry and hard feeds, which the strongest man living cannot do: which may cally also be proved by this argument, that many times by their ravening, they swallow down fand and little flones, which they do easily diffolve, and their crops very foon discharge, without any offencetothem at all. And therefore the spirits of an inwenomed person, being helped and refreshed with the lively and strong natural heat of these sowls thus applyed, and receiving and acquiring french from the part wounded, and to hastily leaping out as it were, and quickly sparkling forth, they do expel, thut and draw out the poyfon.

Now, after we have described the general method of curing this mischevious evil, we will now defend to particular remedies, observing ever this rule and order, that first I will speak of such mens as are topical, or fuch as are outwardly applyed; and next of fuch as be taken inwardly, and inboth of them I will first describe compound, before I speak of simple medicaments. This one Lesson you must carry with you, that many remedies are prescribed and set down, which be not only good for the bitings of Serpents, but also for the bitings and stingings of all other venomous creatures, as namely, of Scorpions, Tarantulaes, Spiders, and the like. But yet, fith these do properly respect Serpents, I will in this place set them down : beginning first (according to my promile) with such compounded medicines, as are applyed outwardly for the help against the stinging of Serpents.

Thrista Andromachi applyed Plaister-wife, is natable for this purpose. So there be other vehement strong Plaisters, whose vertue is to attract, expel, and discuss venom, of which are those which are made of Salt, Niter, Mustard-feed, and Rosemary-seeds, Dittany, or Dittander, and the root of Chamzleon : and this that followeth is of fingular vertue. Take of the fcum, froth, or spume of Silver one pound, Ceruse, and of the best Turpentine, of either as much as of the former, old Oyl three pounds, Wax fix ounces, Ammoniacum Thymiama, four ounces, and of Galbanum as much: by the Ceruse, the scum of Silver, and the Oyl so long, that they will not cleave unto the bands, then melting the other ingredients, incorporate them all together, and use them when need

There is an Emplaister fathered upon one Epigonus, and bearing his name : for this Epigonus being in close Prison, and condemned to die, for revealing this Medicine had his Pardon granted him, and was freely discharged, because he therewith healed the daughter of the Emperour Mar-cw: for being forcly wounded by a Serpent inher breast, and all other Physicians despairing of help, fet with this she was recovered. It is also good for all new and old Ulcers, and for such as are either bitten by any kinde of venomous creeping Worms and Serpents. Take of Squamma eris, (which is the scales and offal of Brase, blown from it in melting) of Anmoniacum, Aloes braita, Verdigreale, of Es ustum, of Frankincense, Sal ammoniacum, Aristolochia rotunda, of every one half a conce feed. one half an ounce, Turnep-feeds three scruples, of the root of Dragon-wort half an ounce, seeds of Management and Out share ounces. of Mugwort nine feruples, pure Wax five pound, of Celephenia one pound, old Oyl three ounces, harp Vinegar half a spoonful, Mustard-seed three scruples, Spodium nine scruples, Stone-allum and Openax, of either half an ounce: Infuse the metalline ingredients for three days space in Vinegar.



Vinegar, and beat and powder them together, melting those that are to be melted, then sprinkle Vinegar, and near and powder them being throughly wrought and made up, according to the form of an Emplaifter, use them where necessity requireth.

rm oran Emplanter, the them whitean, prescribeth an experimented, and (as he calleth it) a finine Antonius rumaneum, a late raystem, or the biting of any venomous Beafts and Serpents whether it be received inwardly by drinking it down, or anointed outwardly upon the body and whether it de received inwards of Oyl of Olives one pound, the flowers and the leaves of the herb this is it that followers. Take to open for the space of three hours, and frain them, then boyl again called S. Johnswort bruised, boyl them for the space of three hours, and frain them then boyl again called S. John more bruned, boyland the fame herb and frain them hard, and do so again the third time. other trein nowers and reaves of Gentian and Tormentil, of either one ounce, boyl and frain them as you did before, and referve this Oyl for your ufe."

and de Detore, and refer ve tuis Oylors apon Diofcorides, doth exceedingly commend Oylors Cor-Andreas Matinious in ins Commentants upon a proper outwardly, it is (as he affirmeth) a fingular remedy, pions, because being anointed upon the pulses outwardly, it is (as he affirmeth) a fingular remedy, pions, because being any not only against any poyson taken inwardly into the body by the mouth, but for the bitings and not only against any possible of the way to prepare and make it, he described at large, in his Preface upon the fixt Book of Diofeorides, which I think needles here to describe to at large, in this territore if any one be defirous to know the composition of it; let him read Matthiolis in the place before cited. Unquenched Lime mixed with Hony and Oyl and applyed to the place the thickness of a cerote, is good against the wounds that come by any venomous Besse

Now I think it meet to fet down those simple medicaments which are outwardly to be applied either by laying on, or by anointing, against the sting and venomous biting of Serpents. It is best first to soment the fore place with hot Vinegar, wherein Catamint hath been boyled, and in stead of Vinegar, one may take Salt-water, or Southernwood, Maidenhair and Garlick, either in drink meat, or to be used as an Ointment. The root of Aram, and Astrologe, and the leaves of the rue Daffadil, and Oyl of Balm, is most effectual : also Bdellium, and the root either of the white or black Beet, is good against the bitings of Serpents.

Betony, Coleworts, especially the wilde Coleworts, Calamint, the leaves of the wilde Figure. Centory, Onions, Germander, Chamæleon, the herb called Fleabane, wilde Carrets, Rocket, Heath, Fennil, Figs, Winter Cherries, Enula Campana, Barly-meal, the Day-lilly, Hylop, the Flower-dluce. root, Horehound, Balm, Water-creffes, Bafil, Origan, Plantine, Leeks, Turneps, Madder, Rue, Veven, Mustard-seed, Scabious, and Saint Johnswort, all these plants are greatly praised among the Writers of Physick, for the mischiefs abovesaid.

Pliny is of opinion, that the bowels or entrails of Serpents themselves, being applied, will lurely cure the wounds of all other Serpents, although they feem incurable. A live Serpent being cought if it be bruifed, beaten and stamped in water, and the hurt place formented therewith, will affuredly help and do much eafe.

> Que nocuit Serpens, fertur caput illimapie Vulneribu jungi, fanat que fauciat ipfa, Ut Lariffea curatus Telephus hofta. Which may be thus thus Englished; What Serpent burteth, Men fay by long experience. His head applyed doth cure : for where the wound. The help is also made, as in Telephus sense, Harm'd by Lariffus fpear, by it was cured found.

And Guil. Varignana saith, divide or cut a Serpent, and say it upon the place, and it will mitigate the anguish and pain. The seed of Thraspi and of Tithimal (which is a kinde of spurge) is greatly used for this: Aut Tubimalius atrox, vulnus que tuta perungat. Some besides these, do put the root of black Hellebore into the wound, because it draweth out the poyson, as I by mine own experience ean testifie, faith Matthiolus.

There be also fundry Antidotes and Preservatives which are taken inwardly, that are very effechual against the bitings of Serpents and venomous beasts, as namely that, which is called Therises Andromachi, or Mithridate, and the like compositions. Galen in his Book De Theriaca ad Pilanen, preterreth Theriaca Andromachi before all other medicines either simple or compound, for virulent wounds; because it performeth that effect for which it is ministred. For it was never to the state of the sta that ever any one perished of any venomous hurt or biting, who without any delay forthwith drain this medicine: and if any man had taken it before he received any fuch dangerous burt, if he were fet upon and affailed by any poyfonous creature, it hath not lightly been heard that he hath dyd of the same. There be many Antidotes described by the Ancients, which they set down to be admirble for thesepassions: As for example, that which Avisen tearmeth Theriaca mirabilia, whose compo fition is as followeth. Take of Opium and of Myrrhe, of either of them a dram, Pepper one dram and a half, the root of Arifolochia longa and rotunda, of each of them three drams, Winems drams; make them up with Hony and Rocket water, fo much as is sufficient for an Electuary: the quantity to give, is four scruples, relented in some fit and convenient decoction.

King Antiochim, furnamed Magnus, had a kinde of Theriaca which he used against all poysons, which is described of Pliny in his 20. Book and last chapter in this wife. Take of wilde Thyme, Opopanan, and the herb called Gromel, of each a like much, two drams, Trifolie one dram, of the feeds of Dill, Pennil, Smallage, Anife, and Amees, of every one alike fix drams, of the meal of Orebus twelve drams; all these being powned and finely searsed, must with Wine a sufficient, quantity, be made into Trochifces, whereof every one must weigh one dram, give thereof one dram at a time in a draught of Wine. There is another Antidote and prefervative against any poylon, described by Paulus Aegi-Wine the unto this, which is thus: Take of Bryony, Openana, of the root of Iris Illinica, and of the root of Rolemary, and of Ginger, of each of these three drams, of Aristologia five drams, of the best Turpentine, of wilde Rue, of each three drams, of the meal of Orobin two drams; make them into Trochifees with Wine, every one weighing one fecuple and a half, or two feruples

Of Serpents in General.

Galen in his second Book De antidorie, chapter 49. discourseth of a certain Theriacal medicament, called Zapyria antidotus, (I o taking the name of one Zopyria) which was notable against all poysons, and bicings of venomous creeping creatures. This Zopyrus in his Letters written unto Mitbridater. follicited him very much, that he would make some experiment of his Antidote: which as he put him in minde he might easily do, by causing any one that was already condemned to die, to drink down fome poyfon aforehand, and then to take the Antidote:or else to receive the Antidote, and after that to drink some poyson. And put him in remembrance, to try it also in thosethat were wounded any manner of way by Serpents, or those that were hurt by Arrows, or Darts, anointed or poysoned by any destroying venom: So all things being dispatched according to his præmonition, the Man (notwithstanding the strength of the poyson) was preserved safe and sound by this alexipharmati-

Mathidus in his Preface upon the fixth Book of Dioscorides, entreating of Antidotes and preservatives from poylon, faith; that at length, after long study and travail he had found out an Antidote whose vertue was wonderful and worthy admiration; and it is a certain quintessence extracted from many simples, which he setteth down in the same place. He saith it is of such force and efficacie, that the quantity of sour drams being taken either by it self, or with the like quantity of some sweet feating Wine, or elle with some distilled water, which hath some natural property to strengthen the beart; if that any person hath either been wounded or strucken of any venomous living thing, and that the patients life be therewith in danger, fo that he hath loft the use of his tongue, seeing, and for the most part all his other fenses, yet for all that, by taking this his Quinteffence, it will recover and raile him as it were out of a dead fleep, from fickness to health, to the great aftorishe ment and admiration of the standers by. They that desire to know the composition of this rare preservative, let them read it in the Author himself, for it is too long and tedious to describe it

There be befides these compounds, many simple medicines, which being taken inwardly, do perform the same effect, as namely the Thistle, whereupon Serenus hath these verses following:

> Cardum & nondum dellis fullonibus aptus Ex illo radix tepido potatur in amni. That is to fay; The root of Teafil young, for Fullers yet unfit, Drunk in warm water, venom out doth fpit.

That Thiftle which Qy. Serenus here understandeth, is properly that plant which of the Greeks is called Scalymos. Yet it is taken sometimes for other prickly plants of the same kinde, as for both the Chameleons, Diplacos, or Labrum Veneria, Spina alba, Epngium, and some other. But Dioscorides attributeth the chiefest vertue against poysons, to the Thistle called Chameleon albus, and to the Seathifle called Eryngium marinum, which fome call Sea-hul, or Hulver: for in his third book and ninth thapter, entreating of Chameleon albue, he faith thus; The root of it taken with Wine inwardly, is a good as Treacle against any venom: and in the 21 chapter of the same Book, Eryngium, is (faith he) taken to good purpose with some Wine, against the biting of venomous creatures, or any poyfon inwardly taken. And the same Serenw adscribeth to the same vertue to the Harts curd or rennet,

> Cervino ex fatu commixta coagula vino Sumantur, que res membru agit atra venena. In English thus; Wine mist with Rennet taken from a Hart, So drunk, doth venom from the members part.

He meaneth a young Hart, being killed in the Dams belly, as Pliny affirmeth also the same in his 8. Book and 30. chapter in these words; The chiefest remedy against the biting of Serpents, is made of the Congulum of a Fawn; kill'd and cut out of the belly of his Dam. Congulum, is nothing elle but that part in the belly which is used to thicken the Milk.

Qu Serenm.

Proderit & caulem cum vino haurire fambuci. Which may be Englished thus;

In drink, the powder of an Elder-ftalk . Gainft poifon profiteth, as some men talk.

Qu. Serenm.

That vertue which Serens here giveth to the falk of Dwarf Elder (for that is meant in this That vertue which serems here give the to the root in his fourth Book, and Pliny to the leave. place) the same enect Disjourner attention these foresaid affects, and by good reason, for the seven. The herb called Betony is excellent against these foresaid affects, and therefore to compare the seven and the seven The herb called Betony is excellent against their excess of coldness, and therefore to overtome and resist part of poyfons do kill through their excess of coldness, and therefore to overtome and resist part of poyfons do kill through their excess of coldness, and therefore to overtome and resist eit part of poylons do kill till ought which natural and lively heat is firred up and quickned, and fo the poylon hindred from growing thick together, and from coagulation.

ne poyton ningreu from growing thick edicines are profitable which do extenuate, as all those do Again, all men do agree, that those medicines are profitable which do extenuate, as all those do Again, all men uo agree, that those ine, and Betony is of this quality, and therefore being taken which have a property to provoke urine, and Betony is of this quality, and therefore being taken which nave a property to provoke utility, and that not only in the bitings of Men and with Wine, it must needs do good in venomous bitings, and that not only in the bitings of Men and Apes, but in Serpents also. Radish also hath the same quality, being taken with Vinegar and Wa.

ter boiled together, @ elfe outwardly applyed, as Serenu affirmeth.

Sive bomo, seu similis turpissima bestia nobie Vulnera dente dedit, virus simul intulit atrum, Vetonicam ex duro prodest affumere Bacche.

If Man, or Ape (a filtby beaff most like to 16) By biting wound, and therein poyfon thrust, Then Betony in hard Wine Steeped long,

Plec non & raphani cortex decolla medetur Si trita admorfis fuerit circumlita membris.

In English thus;

Or rinde of Radift fed as foft as pap, Do heal, applyed to the members fing.

There be certain herbs and simples, as wilde Lettice, Vervin, the root called Rhubarb, Against Oyl of Oliander, and the leaves of the same, the seeds of Peony, with a great number a link before described, that being taken either inwardly or outwardly in juyce or powder, do cure porson. yea though it be received by hurt from envenomed arrows, fhafts, or other warlike engines and weapons: for the Arabians, Indians, the Galls (now tearmed French-men) and Sythian , were wont to poyfon their arrows, as Paulm Orofins in his third Book testifieth of the Indian, wherebe writeth, how Alexander the Great, in his conquering and winning of a certain City, under the government of King Ambira, loft the greatest part there of his whole Army with envenomed darts and quarrels. And Celfus in his fifth Book faith, that the ancient Galles were wont to snoint their arrows with the juyce of white Hellebore, with which they they did great michief. Plan affirmeth the same to be used of the Scythian Nation. The Scythians (faith he) do anoint their Arrow-heads with the corrupt, poylonous, and filthy stained dreggy bloud of Vipers, and with Mins bloud mixed together; fo that the wound feemeth to be incurable. And to this alludeth Quintu

> Cuspide non quisquam, longa neque cade sarifa, Fulmine non gladit, volucrie nec felle fagitta, Quam cito Vipereo potis eft affligier ichu: Quare apram dicamus opem, succosque manentes. Which may be thus Englished ; There is no Man with Spear or Launces point, Sharp edge of Sword, or swift Arrows might, To kill so soon, as Vipers force doth dint: Then sit is the aid and means that it acquite.

There is a certain kinde of people to whom it is naturally given, either by touching or facting, to cure the wounding of venomous Serpents, called P(pili, (a people of Lpbia) and Mafi, people of Irab, bordering upon the Sammites, and Æquiculanta, and those that were called by the Ancient Writers Opbiogenes, which dwelt about Hellespont, as both Pliny, Elianus, and Enus Spitus do

Callia in his tenth Book of the history which he wrote of Agathecles the Syracufan luth, that if any man were bitten of a Serpent, if either a Lybian by birth, or any Pfillas, whose body we accounted venom to Serpents, was either purposely sent for, or came that way by chance, and faw the wound but indifferently, and not very fore tormenting the Patient, that if he did hybri little of his spittle upon the biting or stroke, that presently the aking and pain would be mitiguid. But if he found the fick Patient in great and intolerable anguish and pain, he took this counter his curation, that first he would suck and draw up into his mouth a great deal of water, and the single and water his curation, the single and water his curation. risse and wath his own mouth therewith, and after this, pouring it all out of his own mouth the cup, he would give it to the poor wounded person to sup off. Lastly, if the malignity self firength of the venom had crept and spread it self very far and deep into the body, so that there was danger of death. was danger of death, then would be strip himself stark naked, and so lie and spread his boy

Of Serpents in General.

of the poylon, and give perfect cure to the man. For more confirmation hereof, Nicander Colopbonius,

is sufficient aurhority, whose verses I will here describe. Ladere : quin lasis ferre & opem reliquis.

Audivi Libycos Pfyllos, quos afpera Syriis Serpeniumque ferax pat via alit populot. Non idu inflidum diro, morfuve venenum

Non vi radicum, proprio sed corpore junto.

The people Pfylli bred in Lybia Land Net Syrtes, where all Serpents do abounds Are never flung nor bitten by that band

Which is in English thus: Unto their barm, or any bodies wound : But Straight one naked man anothers burt doth heal, No roots, but bodies vertue danger doth repeal.

Some of the Greeks have left in writing, that the Idolatrous Priests and Prelates of the God Vulcan, Some of the Lemnos, had a special vertue given them to cure those who were wounded by Serthat awer in the wind were wounded by Serpents: whereupon it is faid, that Philodetes being wounded by a Serpent before the Altar of Apollo. went thither to be remedied of his hurt. Cornelin Celfin faith flatly, that the people called Pfili had went tiltues to the people caused rous had no fuch peculiar gift in healing them that were hurt of Serpents, either by fucking or touching the foliace, but being boldly adventurous, had prefumed thereby to attempt and do that, which others of place, but being policy and the confident as to follow their example, hould be himself out of danger, and affure the other safe and free from fear of further hurt.

Golen in his book De Theriaca ad Pifonem, manifettly sheweth, that the Marfi, who lived in his days, had no fuch special quality against the poyson of Serpents, but that with their crafty dealing, and had no nutri petal quality and the common people. For faith he, those Juglers and Deceivers do neverhuat Vipers at any convenient time, but long after the prime of the year and Spring, wherein they caft their skins, when as they are weak, and have loft their frength, and are very faint then do they take them, and fo by long use and continuance, teach them, and inure themselves one to another, and bring it fo to pass, that they wil feed them with strange and unaccustomed meats to their nature; yea they will permit them to taft of flesh, and constrain them to be continually gnawing and bing of the fame, that by their fo labouring and striving, their poyson may by little and little be font, and purged out of their bellies. Besides all this, they give them a kinde of bread made of milk and flour, that by this means the holes in their teeth may be stopped; and so by this laborious course of dieting them, they bring the matter fo about, that their bitings are very weak, and do small annoyance to any that they firike at. So that the feers and lookers on, account it a thing exceeding common reason and nature, and blaze it abroad for a thiracle.

Manhialus alfo, a Physician of late days, agreeth with him in this point, affirming expresly, that the kinde of trumperies and crafty fetches are much put in practife in these times, by such bold and impulent Quackfalvers, Mountebanks, and confeners of plain Countrey people, who dare face it out, lichign and cog, that they are descended from the race and linage of Saint Paul, wherein they shew

themselves notorious lyers, &c. Thus far Matthiolis.

Serpents do sometimes creep into the mouths of them that are fast asseep, whereupon a certain Poet faith :

Non mibi tunc libeat dorfo jacuiffe per berbam, Which may be Englished thus : Then would I not upon the grafe, Lie on my back where Serpents pafs.

For if a man fleep open mouthed, they flily convey themselves in, and winde and roll them round in compals, so taking up their lodging in the flomach, and then is the poor wretched man miserably and pitifully tormented; his life is more bitter then death, neither feeleth he any release or mitigation of his pain, unless it be by feeding this his unwelcome guest in his guest-chamber, with good store of milk, and such other meats as Serpents best like of. The only remedy against this mischief, is to at good ftore of Garlick, as Erafme in his Dial. De Amicitia faith. Cardan faith, how that it was reported for a certain, that a Viper entring into a Mans mouth being afleep and gaping with his mouth, the venomous Worm was expelled only with burning of Leather, and to receiving the flinking fume at his mouth, the Viper not enduring it, he escaped with life. But of this more in our dis-

A tertain man called Ciffin , heing very devout in the fervice, and much addicted to the worship of the God called Serapis, being treacherously wound in and intrapped, by the crafty wiliness of a certain woman, which first he loved and afterward marryed, when by her means he had eaten some Serpentsegges, he was miserably vexed, and torn and rent with disquiet and torment through all his body, forthat he feemed to be in great hazard of prefent death. Whereupon, forthwith repairing and All this medipraying heartily to this his God, for his help and deliverance, he received answer, that he must go and cinal description on of Servence by a live Lamprey, and thrust his hand into the vessel or place where it was kept and preserved; on of Serpents was written by the teeth; and at langth when County and the Lamprey caught fast hold on his hand, biting hardly, and holding fast by the teeth; and at langth when County and holding fast by the teeth; and at langth when County and holding fast by the teeth; and at langth when County and the langth when the langth by the teeth; and at length, when the was pulled from her fast hold, the sickness and grievous tor- bam Doctor in Thus far Phylick. ment of his body was plucked away, and he freely delivered from that threatning danger. Thus far Phylick,

The

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of a wi

dere me

A ving thus discoursed of the medicinal qualities in Serpents, and the remedies, which Almighty Horng thus discourted or vided against their venom, now for a conclusion, I will add some other

Herodetus. Mela. Pliny.

Solinus. Scaliger. Boemus.

Aness Syl. Nicander. Venetus. P. Martyr.

Florentinus.

Calius Rho.

Constantinus.

Ælianus.

Fliny.

Textor.

natural uses of them, and thut up all in Moralities, and in fundry ways to take them.

natural uses of enem, and inut up an in Modalities, and in their warlike preparations and Arms, did
There were certain Amazons, as Pierius noteth, that in their warlike preparations and Arms, did
use the skins of Serpents. And to the intent, that this may not seem strange, the Tragladies did eat ule the skins of Serpents. And they lived in Caves in fread of Houses, and their voyce was not a figni-Serpents and Lyzards, for they nived in Caves in the day of the caules, Serpents are very ficant voyce, but a kinde of ferietching, like gnashing. And for these causes, Serpents are very much afraid of any one of this Nation. Likewise certain of the Candeans were called Ophiopagi, much arraid or any one of the people of Arabia eat Snakes. But in India, Ethiopia, that is, Baters of Serpents; and out by Jambolus, there are Serpents which are harmles, and their and an Island in the Ocean, found out by Jambolus, there are Serpents which are harmles, and their and an manu in the stand pleasant to be eaten : So are there in Macinum, a Province of Asia. In Manzi nein very iweet and pleasant, they fell the flesh of Serpents in open Markets. These Serpents are in the upper India, and Garaia, they sell the nein of serpents in open wanters. Indie Serpents are called Juana, and the common people are forbidden to eat them, because they are very destate, even as Pheasants, Partridges and Peacocks are in France. Yet is there but one way to dress them which is, to roul them in Lard, and so to see the them. For first they bowed them, then wash them which is, to roul them in Lard, and so to see the them. which is, to rour them in Lata, and them into a pot no higger then to receive their quantity, and fold them up together round, putting them into a pot no higger then to receive their quantity; and roid them they cast Pepper with water and so seethe them upon wood and coals that will not smook.

With this Lard there is made a broth sweeter then any Nectar, which they use in many banques of

But for the taking of Serpents, I will yet add one or two more experiments, wherein the Ancients revenged the mielves upon these irreconcileable enemies of Mankinde. They didule to stine to the earth a deep pot, whereinto all venomous creatures would gather and hide themselves, then came they suddenly and stopped the mouth of that vessel, whereby they inclosed all that were taken, and so making a great fire, cast the said pot of venomous Serpents into the same, which combined them all. Otherwise they took a living Serpent, and digged in the earth a deep Well or pit so flow, as nothing at the bottom could climbe up to the top thereof, into this pit they would cast this Sernothing at the bottom could climbe up to the top thereof, into this pit they would cast this Sernothing at the bottom could climbe up to the top thereof, into this pit they would cast this Sernothing at the bottom could climbe up to the top thereof. pent, and with her a brand of fire, by means whereof the enclosed Serpent would fall a hiffing for her life, at the hearing whereof, her fellows of the same kinde, were thereby easily invited to come at her call to give her relief, (as we have thewed elfewhere) who finding the notic inthe bottom of the pit, do flide down of their own accord, whereby they likewife intrap themselves in the same pit of destruction.

But the Juglers or Quack-falvers take them by another course, for they have a staffe six at one end like a pair of tongs, those stand open by a pin, now when they see a Serpent, Viper, Addror Snake, they fet them upon the neck neer the head, and pulling forth the pin, the Serpent is inevitably taken, and by them loofed into a prepared veffel, in which they keep her, and give bermat. It is reported, that if a Serpent be ftrucken with a Reed, the ftandeth ftill at the first blow, as if the were aftonished, and so gathereth herself together; but if the be fo ftrucken the second or thirdrine, as one delivered from her astonishment and fear, the recollecteth her wits and strength, and flidth away. The like observation unto this, is that of the Ancients, that a Serpent cannot be drawn out of her den by the right hand, but by the left, for they fay, if one lay hold on her tail by the right hand, the will either flide farther into the earth from him, or elfe fuffer herself to be pulled in piece, never turning again, and therefore faith mine Author, Non cedit trabents, sed elabitur fugient, action abrumpitur, the yeeldeth not to him that draweth her, but flideth away, flying from him, or ele fulfereth herself to be pulled in pieces in the combate.

The fundry Hieroglyphicks, statues, figures, Images, and other moral observations about Serpent, are next here to be expressed, which the Ancients in their Temples, Shields, Banners, Theatres, and publique places had erected for their honours and dignity. And first of all, in the Temple of Dibbit, near the Oracle, there was placed the Serpent which provoked Apollo to fight with him, wherein it was by him flain. And the Hermopolitans, did referve the Image of Typhon, in a Sea-horse, whereupon fat fighting a Hawk and a Serpent: by the Sea-horse they fignified the Monster Typhon, by the other beafts, as namely the Hawk and the Serpent, how by this principality and government, which he had gotten by violence, he troubled both himself and others. Hercules had in his shield certain Serpents heads, pictured with these verses.

Plutarch. Pierius.

> Bis sena hic videas, stridentibus effera flammis, Colla venenato vultu maculofa draconum. Tum magis offenso spirantia gutture virus Quam magie Alcides effuso sanguine pugnat. Which may be Englished thus : Of Dragons heads twife fin here maist thou fee Raging amongst the flames with poyfoned spotted face : Cafting moft venom forth when they enraged be, As when Alcides faw bis bloud diftil apace.

And so Virgil faith of Aventinus.

Clypeoque imfigne parentum

Centum angues, cinclamque gerit Serpentibus Hydram, That is to fav:

His Shield an bundred Snakes, bie Fathers creft. An Hydra in their compass is entest.

Often which raigned among the Tyrrhenians, gave in his Standard and Coat of Arms a Serpent. Pierius. Now the people Ofice from whom it may be he was forung and derived) lived in Campania in Italy, as we have shewed aiready.

Of the Adder.

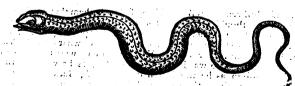
In ancient time we read, that when hostility began to be compounded, they had Heralds and Em-Suidas. In ancient time we which they called Caduceatores, which carryed upright a certain Rod or Staffe balladours of reasons, this Rod was very straight, and at the either side were artificially joyned two Serpents figures, winding and crooking into each other as the manner of Serpents is. This Rod was fo pents figures, the state of the fignified Perfect and Upright Reason or Understanding; by the two crooked Serpents at either side figured references, was figured the two Armies invading and affailing the Upright understanding, yet not prethereon, was in the paffed through and betwise them without harm, by truce and entreaties of Peace. This Rod was therefore confectated to Mercury, the tails of the Serpents reaching down to the handle or half of the Rod, where they were adorned with with wings. Alciatus made these Emblematical

> Anguibus implicitis, geminus Caduceus alis, Inter Amalt bee cornua redus adest. Pollentes sic mente vivos, fandique peritos Judicat, at rarum copia multa beet: In English thus; 2 wint Geres borns the Rod of Peace doth fland Upright with winding Snakes, and double-winged tails, To shew that mindes and tongues with Learnings brand, Are bleft with plenty in all wordly vails.

But having thus entred into the Hieroglyphical Emblems, if I should say so much as I finde made ready, and iquared for the architecture of this discourse, I might lose my felf in a voluminous world of matter, therefore I will but give the Reader a tafte hereof. By the Serpent in holy Wit, are many observative fignifications; and first, that the Devil himself, which is Molus Deus ma-I Mundi, an evil God of an evil World, should be tearmed and expressed by a Serpent. The cause saith Privin, is lingue motatio, the continual and never ceasing motion of a Serpents tongue: and so the continual and ever-working perswassons of Diabolical tentations, and a true mixture and simb of this old Serpent, speaketh otherwise with his tongue, then he thinketh with his heart. Therefore it is also said, that a natural Serpent hath a cloven or twisted tongue.

Comens faith truly, that Serpents do also fignific Men given over to fins, and fraudulent impostures or malices, I mos hybristes ho akotatios, lukos agrios ho pleoneticos, kai ophis ho apatroon, that is, There is an infolent and an intemperate As, there is a raging Wolf which is covetous, and there is a Serpent whiches an Impostor and fraudulent. The same learned man faith, that Riches are like to a Serpent: For as when an ignorant Man thinketh to take a Serpent without harm by the tail, the turneth backagain and biteth him; but if he take her by the neck, the cannot execute any part of her malice: even to when a wife Man hath the managing of riches, by vertue of his discretion he so charmeth them, that there is not in them any harm at all : but the foolish Man is mortally stung by his imprudent possession and dispensation of them.

Of the ADDER.



The let out in the particular Discourse of Serpents, that I express the most known Serpent to usin England, in the first place, according to alphabetical order, that is, the Adder. For albugh I am not ignorant, that there be which write it Nadere, of Native, which fignifieth a, water Stake, yet I cannot confent unto them fo readily, as to depart from the more vulgar received word

of a whole Nation, because of some likelyhood in the derivation from the Latine: For whereas Noof a whole Nation, because or some interpreted of Natrix, and Natrix of Natando, that is, swimming in defraved by the latter. because this Service is destroyed by the latter. dere may teem not improperly to be defined in selfroyed by the latter, because this Serpent whereof the water, the first conjectural derivation is destroyed by the latter, because this Serpent whereof the water, the first conjectural derivation is been drink in her time of thirst, and therefore we now intreat, haunteth not the waters, except for drink in her time of thirst, and therefore I mis. we now intreat, haunteth not the waters, each ther take that word to fignifie a Land Snake. And yet like the writing of Nadere for Adder; and rather take that word to fignifie a Land Snake. And yet like the writing of Nadere for Adder: and rauner table from Latine, I would not have the Reader if there be any good argument of derivation of English from Latine, I would not have the Reader think, but that the Adder may as well be derived a seria, from the earth which it use, or of ster, think, but that the Adder may as well be derived a seria, fierce. (for there is no Serias of ster, think, but that the Adder may as well be dearway at ere, (for there is no Serpent of that black, which is the colour that it beareth, or from atrox, fierce, (for there is no Serpent of that quantity, more fierce, angry, or hurtful,) as well as Nedere from Metrix.

Isidorus.

mantity, more herce, angry, or mantally reality, more herce from give fundry reality and capter this kinds of Serpent by the word Coluber, whereof fome give fundry reality in hadden and thad own places. The Latines do express sure sure of the Latines and inadowy places, or elfe a inbrien fors, either because colis umbras, it hanteth and liveth in hedges and inadowy places, or elfe a inbrien fons, either because consumoras, it mande de de le de la file de l tradition, of his winding pace or pacts. As which are about houses, are sometimes found without fieth wanting a tail, because the Snakes which are about houses, are sometimes found without tieth wanting a tail, necessite the parties of the point on hath no reason for the Adder, which tails, which have been strook off by men: but this opinion hath no reason for the Adder, which tails, which have been around by another that Pliny useth Galuber for a general word for Serpents, when is not domestical. Indeed I confess that Pliny useth Galuber for a general word for Serpents, when is not domestical. Indeed a comies the faith Coluber in equa viums, which deceived Theaphraftus and Gaza, applying it to the water Ser. he faith Coluber in aqua viveru, which accesses a resuperagina and a sound agree for the water Serpent. And so Erasmus and others, translate Ophin coluber, that is, the general Greek word for Serpent. And so Erasmus and others, translate Ophin coluber, that is, the general Greek word for Serpent, an Adder. There is also Calubra, as in Lucilian. The Indians call this Serpent Lo Sorram, Sersim, unto agree Horace, Virgil, and Cornelius Celleus. The Republic Calenure: the Spaniards. Culebra and control of the Republic Calenure. unto agree Horace, Virgit, and Curione Chipme, Colenure; the Spaniarde, Culebra, and at this day Colubra, la Scorzonara, la Scorfone. The Franch, Colenure; the Spaniarde, Culebra, and at this day the Grecians, Nerophis. And thus much for the name; except I may adde these verses of Vingilia his Georgicks.

Aut tello affuetm Coluber succedere & umbra Peftis acerba boum, pecorique afpergere virms Fouit humum. Cape faxa manu, cape robara paftor. Tollentemque minas, & Abila colla tumentem

Dejice, jamque fuga tumidum caput abdidit alià Cum medii nexus, extremaque agmina canda Solventur, turdofque trabit finm ultimm orbes.

Or when the Adder ufing bouse or stade Bred in the earth, the bane of Sheep and Neat, Then shepheard take both stone in band and blade, To qualt bis fwelling neck and biffing threat.

In English thus; Or when his fearful bead be puts full deep in canb To fly thy wrath, bim funder in the midft. Or cut bis tail, if no part elfe appeareth, For that will flay bis pace, while on't thou treadeft.

This is usual to call a Water-adder, a House-adder, a Land-snake, and such other, but catachrelie cally confounding one kinde with another. And thus much for the name of this Serpen. Thepris differ not from the general description before recited, it is long like an Eele, and hath many Epithetes, as virides colubri, green Adders, long, rough, venomous, divers coloured, swelling, sliding, winding, blew, terrible, secret, burtful, Meduscan, Cynipbian, Gorgonean Lybissine, biting, spound, wreathing, black, bending, heavy, scaly, and divers such other, as the Grammarians have obleved. But concerning the colour hereof, it is most commonly black on the back, sometimes greenished yellowish. The scales of it are more sharp then of the Snake, and therefore the Egyptami were wont to fay of the Thebane Adders, that they had a certain appearance of borns upon them, as we shall thew more at large in the story of Cerafics, or the horned Serpent.

Victorius speaking of the great worms which are bred in Mens bellies, doth call them Cacat Colubra, blinde Adders; but otherwife, the Adder which is proper to the earth, is not blinde, but feeth as tharply as any other Serpent either by day or by night. They are hotter then the Stakes, and there fore live more in the shadows, and lye for the most part round, folded up together like a rope, at the Poet noteth faying ;

> Hirtus & at coluber, nodofo gramine tellus Ventre cubat flexo, semper collectus in orbem. In English thus; As the rough Adder in knotty grafs is covered, Lyeth on her belly, and round in circle gathered.

They are a crafty and fubtil venomous Beaft, biting fuddenly them that pass by them, whereup on Jacob faid that his fon Dan should be Coluber in via, an Adder biting the Moese-heels, When the hath bitten, with her forked or twifted tongue the infuseth her poyton, whereof and the remedy ferving thereunto, there is this Hiltory in Ambrosius Pagens. At what time (faith he) Gharles the minth lay at Melines, I and Doctor Le Fenne the Kings Physitian, were fent for to cure a certain Cook of the Lady Castroperster, who was bitten by an Adder, as he was gathering wilde Hop in a hedge. The Cook affoon as he was bitten in the hand, sucked the wound with in mouth, thinking thereby to mitigate the pain, and draw out again the poylon, but allow as his tongue touched the wound, prefently it fo swelled that he could not speak; and besides he arm or shoulder swelled into a high bunch or tumour, which did put him unto painful countries informable has been also as the same of the ments, infomuch that he fwounded twice in our presence; his face and colour changed as thought would presently die : Whereat we all despaired to cure him, yet did not forsake him, nor lest some

Of the Ammodyta.

tome means to ease his cormence. Then we washed his tongue with Triacle, mixed with an equal proportion of white Wine and Aqua vita; then also I caused the arm to be scarified all over, and proposition place where the Adder had bitten him, out of which flowed abundance of corrupt matrecy bloud. Then we washed the wound with Triscle and Mithridate, in Aqua vice; so we caused tery ploud into warm bed; there to sweat, and commanded to keep him awake, which was done accordingly is and so the next day the swelling was abated, and the malignant symptomes were all evacuated: fo we gave order to keep the wound or launced place open, and afterward the Cook beganto be well again. This one example in flead of many, I thought good to infert into this place: that hereby the general cure may be learned and followed.

It agreeth with all other Serpents in the changing or putting off the skin; for after that by falling it bath made his field low and abated, then by fliding through a narrow passage, whereof Vingil thus writeth.

Qualis ubi in lucem coluber, mala gramina pafius, Lubrica convolvit Sublato pectore terga Frigida sub terra, tumidum quem bruma tegebat :

Arduus ad folem & linguis micat orat trifulcis; Nunc positis novus exuviis, nitidusque juventa.

Even as the Adder in the Spring ill fed and lean Movetb ber winding limbs , bolding up ber breast. Whom Winters cold whiles hid earth made fwell

Which may be Englished thus In Sun (hine with ber treble tongue exprest Dotb lick, and make to fbine ber skin, neat youib Renneth, and casts old coat, for beat ensueth.

S. From flith, that when the Adder is thirty and goeth to drink, the first of all at the water fide casteth up her venom, lest that by drinking it descend into her bowels, and so destroy herself, but after that fie hath drunk, fie licketh it up again; even as a Souldier re-armed after he was disarmed. Herodolus. The voyce of this Serpent is hiffing, although it be very feldom heard. And it is faid, that when Crasm undertook to wage war with Cyrm, the Suburbs of Sardis were all filled with Adders, which were devoured afterward by Horfes in the pastures. Whereat the King and people were not a little moved : But the Priests, after consultation with the Oracle, told them that it fignified, how strangers thould devour the people of that City ; because that Adders were bred in those coasts, therefore they took them to fignifie natural Inhabitants, and because Horses came from other Countries, there-fore strangers, (as Cyrus and his Souldiers) should be thereby signified. And this is to be noted, that the sufficiency of this Serpent, are the fame that are common to other, and the Hart above all other beafts of the earth. Yet this Serpent (faith S. Ambrofe) will kill a Lion and run away from

The Medicines arifing out of this Beaft; are, briefly these; The water wherein an Adder is Pliny. preserved alive, is a remedy against the poylon of a Toad : Also Adders or Vipers included in a pot Silvius. with the scrapings of Vines, and therein burnt to ashes, do help the Wens or Kings-evill. And Pliny alloaffirmeth, that if a Man which hunteth Grocodils, bear about him any part of the fat of an Adder,

orthegall mixed with the herb Potamigiton, he cannot be hurt by that Beaft.
Serpents and Adders, especially deaf Adders, fignific unrepentant wicked men, and also discord, as Virgit. the Poet describeth it, when Aletto fent a Serpent, Snake or Adder, to move contention in the family

of Anata, Libro 7. Eneid. And thus much for the Adder.

of the AMMODITE.

THis Serpent I call after the Greek name, Ammodytes, an Ammodyte. It is also found to be called Ammodyta, and Conchriss, or rather Centries, or Centrites, because of the hardness of their tails, which are also cloven on the upper side. The Italians call it Aspido del corno, because it hath upon the upper chap a hard Wart like a horn. The head of this Serpent is longer and greater then a Vipers head, and her chaps wider; besides the late expressed difference upon the upper lip : and set it may well be tearmed a kinde of Viper. It is Immanis fera, a fierce wilde Beaft, in length not above a cubit, having divers black spots upon the skin, and certain appearances of strakes or fmall lines upon the back. The colour of the other parts is ever like the fand wherein it keepeth and Olaus Mag. maketh abode, according to these verses of Lucan.

Avicenna.

Concolor exuftis, atque indiferetus arenis Ammodytes .-In English thus; The Ammodyte, indifcreet on the Land, Doth hold the colour of the burning fand.

The Countries most of all annoyed with these Serpents, are Lybia, Italy, and Illyria, especially about Gorinium, and the Mountains of Lampidia. Their harms are not inferiour to the flinging and Poylon of Aips, for Manbiolus writeth, that he bath known fome to die thereof within three hours ther the wound received. And if they do not die within fhore time, then doth the bloud iffue forth in abundant manner out of the hurt, and the wound swelleth. Afterward, all is turned into matter, and then followeth dulness in the head, and distraction in the minde; they live long which matter, and then followed duties in the industry lived above feven days: this also being ob. ferved, that those that be hurt by a female do die foonest. For together with their biting, they infuse a vehement pain, which causeth swelling, and the fore to run.

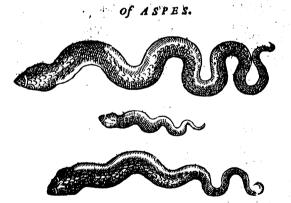
I finde the cure hereof in detim to be thus, first of all Triacle must be given to the fick persons drink, and also laid upon the wound, also drawing or attractive Plaisters, and such Poultesses which are fit for running Ulcers. But first before the Plaisters, scarific all the places about the hore, and binde the upper parts hard, then launce the fore a little with a Pen-knife, and let him drink free water with Rungwort, Gourds, Castoreum, and Cassia: Avicen prescribeth in the cure of these Servents venom Castoreum, Cinamon, the root of Centory, of each two ounces with Wine, and the root of long Hartwort, of Associate, the juyce of the root Gentian. And for emplaisher, Hony sodand dryed, and so pounded, the roots of Pomgranates, and Centory, the seed of Flax, and Lettere, and wilde Rue: And so I conclude with Doctor Gesner, Percussus ab Ammodyte sestinet adremedium, singua nemo affugere, He which is hurt by an Ammodyte, let him make haft for a remedy, without which never Man escaped death.

of the ARGES and ARGOLE.

Galen.

Here is mention made in Galen and Hippocrates, of a Serpent called Arges: Now Ares fignifi. eth in Greek white, fwift, idle, ill mannered : of this Serpent Hippocrates telleth this flory. There was (faith he) a young man drunk, which lay afleep upon his back in a certain house, gaping : Into this Mans mouth entered a Serpent called Argoes, the young Man perceiving it in his mouth, flived to speak and cry, but could not, and so suddenly gnashing his teeth, devoured and smallowed down the Serpent : After which he was put to intolerable pains, his hands fretching and quivering like as a Mans that is hanged or strangled, and in this fort he cast himself up and down and dyed. It feemeth therefore that this Serpent hath his name from the fudden destruction he bringeth to the treatures it finiteth, and therefore in ancient time we read that Mercury was called Argiphon, for killing of

The Argola are only mentioned by Suidas, for he faith, that Alexander brought them to Alex. dria from Argos, and cast them into the River to expel and devour the Aspes: where they continued a long time, till the bones of the Prophet Jeremy were brought out of Egypt unto Alexandria, which flew them, (as the same Author writeth:) And thus much of these two kindes of Serpens.



IN Hebrew as appeareth, Deut. 32. the Asp is called Pethen, in Psal. 58. Akschub, in Isa 59. & Jer. 8. Zipheoni, an Asp or a Cockatrice, worse then a Serpent. The Arabians, Hasper, and Historical Cockatrice, worse then a Serpent. foos; the Greeks, Afric; the Italians, Afre, and Afride: the Spaniards, Bivora; the Franch, Va afre; the Germans, Ein stlang gennant; and the Latines, Afric. About the notation or derivation of the word, there is some difference among Writers. Arisophanes deriveth it from Alpha, an intensit Particle, and Spize, which fignifieth to extend; either by reason of his sharp shrill histing, or for the length of his body. Others derive Apis from His, which fignifieth venom or poylon, and therefore faith the Scripture; The poyon of App, because that is a predominant poyon. The Line call it Afpit, qu'od venenum afpergit morfu, because it sprinkleth abroad his poyson when it biteth & fides we read of Apis a Buckler, an Island in the Lyoun Sea, a Mountain in Africk, and there is he thion of camping Souldiers in the field called Aspides.

The Epithers declaring the nature of this peftiferous Serpent, are lucheetes, rejoycing in poyfon, Elizoffa, winding, Lichmeres, putting out the tongue, Smerdales, fearfull, Phoineffa cruelly killing. Likewife in Latine, dry, sleeping, drousie, deadly, swelling, and Afru Pharia, a Pharian Asp, so called of the Island Pharm, where they abound. It maid that the Kings of Egyps did wear the Pictures of Cal. Rhod. Alos in their Crowns; whereby they fignified the invincible power of principality in this Creature, whose wounds cannot easily be cured: And the Priests of Egypt and Æthiopia did likewise wear very long Caps having toward their top athing like a Navel, about which are the forms of winding Aips, to fignifie to the people, that those which relifi GOD and Kings, fhall perifh Diodorus. by unrefilible violence. Likewise by an Asp stopping his car, was figured and understood a Rebel, Pietius. obeying no lawes or degrees of the Higher power a But let us leave this discourse of moralities. and come neerer to the naturall description of Asps. There are many kindes of Asps after the Alianut. Epptian division, for one kinde is called Afris sicca, a dry Asp. This is the longest of all other kindes, and it hath eyes flaming like fire, or burning coals; another kinde is called Afilm, which doth not only kill by biting, but alfo with forting, which it fendeth forth while it fetteth his recell hard together, and lifteth up the head. Another kinde is called Irundo, because of the similitude ir keepeth with Swallowes, for on the back it is black, and on the belly white, like as is a Swallow. Weread alfo in Albertus of, Afrie Hippalie, and Hippupex, but it may be that both these names fignifebut one kinde. This Hypnale killeth by fleeping, for after that the wound is given, the Patrent filleth into a deep and sweet fleep, wherein it dyeth: and therefore Leonicenus faith; Illam fuisse, ex cujus ventuo fibi Cleopatram fuavem mortem confervit, that it was the fame which Cleopatra bought to bring upon her felt a sweet and case death. There is also an Asp called Athaes, which is of divers colours; But I do confider that all the kindes may well be reduced to three, that is, Pryst. Actius. Cherfes, and Chelidonia; Ptyas hurteth by poysoning mens eyes, by spitting forth venom, Cherfes, Egineta. Iveth on the land, and Chelidonia in the waters.

The Afpisa small Serpent, like to a land Snake, but yet of a broader back; and except in this differeth not much from the Snake, their necks swell above measure, and if they hurt in that passion, there can be no remedy, for the stroak of their eyes are exceeding red and slaming, and there are two pieces of flesh like a hard skin which grow out of their foreheads; according to these

Praterea gemina valli instar fronte caruncla Herent, sanguineis scintillant lumina flammis. That is to fay; As hard as Brawn two bunches in their face Do grow, and flaming bloudy eyes their grace.

And the dry Alp, so called because it liveth in mid-lands, farre from any water, hath a vehement frong fight, and these eyes both in one and other are placed in the Temples of their head. Their tenhare exceeding long, and grow out of their mouth like a Boars, and through two of the longest are little hollowes, out of which he expresseth his poylon: They are also covered with thin and tender skins, which flide up when the Serpent biteth, and fo fuffer the poyfon to come out of the holes, afterward they return to their place again. Of all which thus writeth Nicander ;

Quatuor huic intra Marilla concava dentes, Radices fixere suas, quas junca quibufdam Pelliculis tunica obducit, trifte unde venenum Effundit, si forte suo se approximet bosti. In English thus;

Within the hollow of their cheeks fiery teeth are feen Fast rooted, which a coat of skin doth joyn and over-bide, From whence sad venom iffueth forth when she is keen, If that her fo she chance to touch as the doth glide.

The scales of the Asp are hard and dry, and red, above all other venomous Beasts, and by reason other exceeding drought, the is also accounted deaf. About their quantity here is some difference among Writers: For Ælianus faith, that they have been found of two cubits length, and their other parts answerable: Again, the Egyptians affirm them to be four cubits long: but both these may find together, for if Elianus say true, then the Egyptians are not deceived, because the Etitus. greate number containeth the lesser. The Asp Ptyss is about two cubits long: the Chessean Asps Avicenna. ted, that the grow to the length of five cubits; but the Chessean not above one, and this is no Arnoldus. ted, that the fhorter Asp killeth soonest, and the long more slowly: one being a pace, and another Stabo. a fathom in length. Nicander writeth thus;

Tam proceram extensa querum quem brachia duci; Tantaque crassities est, quantum missile telum, Quod faciens bafter delle faber expolit arte.

ded Ale, which when the is enchanted, to avoid the voyce of the Charmer, the stoppeth one of

Which may be thus Englished; As wide as arms in force out-fretched, So is the Afp in length, And broad even as a casting Dart, Made by a wife Smiths Strength.

Aetius. Olam.

The colour of Alps is also various and divers, for the Irundo Asp, that is, the Chelidenten, telem. The colour of Alps is ano various and divers, for the state of the Swallow; the Piyes or spitting Asp resembleth an Ash colour, staming like Gold, and bleth the Swallow; the Piyes or spitting Asp resembleth an Ash colour, or green, but this fares in the colour of the colour or green, but this fares in the colour of the colour or green, but this fares in the colour of the c bleth the Swallow; the ross or lineting and the colour or green, but this later is more rare, and fomewhat greenish; the Cherfean Asp of an Ash colour or green, but this later is more rare, and Pieris faith, that he faw a yellow Asp neer Bellun : Of these colours writeth Nicander:

Squalidus interdum color albet, sape virenti, Cum maculie fape eft cineres imitante figura. Nonnunquam ardenti veluti succenditur igne. Thus overtherwise :

Idane nigra Aethiopum fub terra, quale refujut Nilus Cape lutum, vicinum in Nerea volvit.

Their colour whitish pale, and sometime lively green, And (pots which do the Ash resemble, Some fiery red : in Ethiop black Afps are feen,

And some again like to Nerean mud. Cast up by flowing of the Nilus floud.

Am. Parem.

Bellonius.

The Countreys which breed Asps, are not only the Regions of Africk, and the Confines of Nilm, but also in the Northern parts of the World (as writeth Olam Magnum) are many Asps. found: like as there are many other Serpents found, although their venom or poylon be much more weak then, in Africa; yet he faith, that their poyfon will kill a man within three or fone more wear then, in Spain also there are Asps, but none in France, although the common people do fivle a certain creeping thing by that name. Lucan thinketh that the Original of all came from Africe, and therefore concludeth, that Merchants for gain have transported them into Europe, faying;

Ipfa coloris egens, gelidum tion transit in orbem Sponte fua, Niloque tenus metitur arenas. Sed quie erit nobie lucri pudor ? Inde petuntur, Huc Lybica mortes & fecimus Affida merces.

In English thus;

The Afp into cold Regions not willingly doth go, But neer the banks of Nilus warm, doth play upon the fands. Ob what a frame, of wicked gain must me then undergo, Which Lybian deaths and Aspish waves have brought into our lands?

Ælianus.

Their abode is for the most part in dryest soyls, except the Ghelidonian or Water Ass, which live in the banks of Nilus all the year long, as in a house and safe Castle, but when they perceive that the water will overflow, they forfake the banks fides, and for fafeguard of their lives, betake them to the Mountains. Sometimes also they will ascend and climbe trees: as appeareth by an Epigram of Anthologius. It is a horrible, fearfull, and terrible Serpent, going flowly, having a weak fight, alwayes fleepy and drowfie, but a shrill and quick sense of hearing, whereby their warned and advertised of all noyse, which when she heareth, presently she gathereth her self round into a circle and in the middest listeeth up her terrible head: Wherein a man may note the gracious providence of Almighty GOD, which bath given as many remedies against evil, asthere are evils in the World. For the dulnesse of this Serpents fight, and slownesse of her pace, doth keep her from many mischiefs. These properties are thus expressed by Nicander;

Gillius.

Formidabile cui corpus, tardumque volumen, Quandoquidem tranfverfa via eft prolixaque ventris Spira, veternofique nivere videntur ocelli. At Simul ac facili forte abservaverit aure

Vel minimm frepitum, fegnes è corpore fammes Excutit. O teretem finuat mox afperatradum, Horrendumque caput porrettaque pettoratellis.

This feared Afp bath flow and winding pace. When as her way on belly fhe doth traverfe. Her eyes (brunk in ber bead winking, appear in face,

In English thus; Till that some neise her watchfull eat deb swift, Then sleep shak'd off, round is her benjabered, With dreadfull head, on mounted neckup lifud.

Thee

The voice of the Asp is histing, like all other Serpents, and seldome is it heard to untersay voyce or found at all, except when the is endangered, or ready to fet upon her enemy. What upon faith Nicander :

-Grave sibilat ipsa Bestia, dum certam vomit ira concita mortem.

In English thus;

This beaft doth hiffe, with great and loudest breath, When in her mood she threatneth certain death.

her ears with her tail, and the other she holdeth hard to the earth .: And of this incantation thus writeth Vineratius Bolinacenfes. Vertute querumdam verborum incantatur Apis, ne veneno interimat, vel at writeth Vincentum Dominion of the profit, of general de fronte of majorit, que natur alier in conscitur, that is to fay, The Afpis enchanted by vertue of certain words, fo as the cannot kill with her poylon, or as fome fay, be taken quietly without refishance, and so the Gem or pretious Stone be taken out of her fore. head, which naturally groweth therein. And from the words of the Plalm aforesaid, not only the heas, which make the control of charming is gathered by Plerim, but also by many justified in the case of certains to the series of a have already given mine opinion in the former general Treatife, unto the which I will only adde thus much in conclusion, which I have found in a certain unnamed Author; Demones distinct can verbie ad Serpentes, & insettione interiori boc facunt, in Serpentes ad natum corum movean-un, ac sine lessine trasabiles exhiboaniur: Which is thus much in effect; Devils run up and down with words of enchantment to Serpents, and by an inward or fecret infection, they bring to pass that the Serpents dispose themselves after their pleasure, and so are handled without all harm. And indeed, that it may appear to be manifelt, that this incantation of Serpents is from the Devil, and not from God, this only may suffice any reasonable man: because the Plalmist plainly expressed, that the Serpent shifteth it off, and avoideth Perinffinas mufitamium in antationes, the most skifful Charmes. Nowif it came from the unrelistable power of Almighty God, is should pass the relistance of them or Devile; but being a fallacy of the Devil, the Serpent (wifer in this point then Men that believe it) cafily turneth tail against it : and in this thing we may learn to be wife as Serpents, against the inchanting temptation of the Devil or Men, which would beguite us with shadows of words and promifes of no valuable pleafures. If we may believe Pliny, Ælianus, and Philarchus, the Egyptians lived familiarly with Afps, and with

continued kindenels wan them to be tame. For indeed among other parts of their favage beaftlines, they worshippedAsps even as houshold Gods, by means whereof the subtil Serpent grew to a sensible concit of his own honour and freedom, and therefore would walk up and down and play with their children, doing no harm, except they were wronged, and would come and lick meat from the table, when they were called by a certain fignificant noile, made by knacking of the fingers. For the guests after their dinner, would mix together Hony, Wine, and Meal, and then give the fign, at the hearing whereof they would all of them come forth of their holes; and creeping up, or lifting their heads to the table, leaving their lower parts on the ground, there licked they the faid prepared meat, in great temperance by little and little without any ravening, and then afterward departed when they werefilled. And so great is the reverence they bear to Asps, that if any in the house have need to tilein the night time out of their beds, they first of all give out the fign or token, lest they should hun the Aip, and so provoke it against them : at the hearing whereof, all the Aips get them to their

boles and lodgings, till the person stirring be laid again in his bed,

The holy kinde of Alps they call T bermufis, and this is used and fed in all their Temples of Ifit with thefatof Oxen or Kine. Once in the year they crown with them the Image of Ifit, and they fay that this kinde is not an enemy to Men, except to fuch as are very evill, whereupon it is death to kill

lisreported of a certain Gardiner making a ditch or trench in his Vineyard, by chance and ignorantly, he fet his spade upon one of these Thermusis Asps, and so cut it asunder, and when he turned up the earth, he found the hinder part dead, and the fore-part bleeding and ftirring : at which fight his superfittious heart overcome with a vain fear, became so passionately distressed, that he fell into a vehement and lamentable frenzy. So that all the day time he was not his own man, and in the night, in his mad fits he leapt out of his bed, crying out with piciful and eager complaint, that the Asp did bite him, the Asp did wound him, and that he saw the picture of the said Asp (by him formerly slain) following him, and tearing his flesh, and therefore most instantly craved help against it, saying still he perished by it, he was mortally wounded. And when he had now (futh Elianus) continued a while in this superstitious fury and difease of the minde, his kindred and acquaintance brought him into the house of Serapis, making request unto that fained God to remove out of his fight that spectre and apparition; and so he was released, cured and restored to his

This kinde of Asp they also say is immortal and never dyeth, and besides it is a revenger of facrihige, as may appear by such another History in the same place. There was a certain Indian Peacock kntothe King of Expr., which for the goodly proportion and feature thereof, the King out of his devotion confecrated to Jupiter, and was kept in the Temple. Now there was (faith he) a certain population of the confecrated to several the confecrated the confecrated to several the confecrated young Min which fet more by his belly, then by his God, which fell into a great longing for to eat of the laid Peacock : and therefore to attain his appetite, he bribed one of the Officers of the Temple with a good fum of Money to fleal the faid Peacock, and bring it to him alive or dead. The coverous wretch enraged with the defire of the Money, fought his opportunity to feel away the Pear oct, and one day came to the place where he thought and knew it was kept, but when he came, he Iw nothing but an Asp in the place thereof, and fo in great fear leaped back to save his life, and afterard difclosed the whole matter. Thus far Ællanus.

The domestical Asps understand right and wrong, and therefore Philambus telleth a story of such to Alp, which was a female, and had young ones: in her absence one of her young ones killed a Adianus.

Pliny.

Suides.

childe in the House: When the old one came again according to her custom to seek her meat, the childe in the House: When the old one take again and it her meat, the killed childe was laid forth, and so she understood the harm: Then went she and killed that young the laid reported, that there was an Asia was hard to the house. une, and never more appeared in that house. It is also reported, that there was an Asp that sell one, and never more appeared in that house and never more appeared in that house as the Drowing of Farett called Heroulia makes. one, and never more appeared in that house of Egypt, called Heroulia, whose love to the in love with a little Boy that kept Geese in the Province of Egypt, called Heroulia, whose love to the in love with a little Boy that kept Geet in the Alp grew jealous thereof. Whereupon one day as he lay afleep, fet upon him to kill him, but the other feeing the danger of her love, awaked and delivered him.

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livered him.

There is much and often mention made of Asps in holy Scripture, beside the forenamed place, There is much and often mention made of Alps, and their labours to Spiders webs. And Ela. 1981, as in Ela. 59. the Jews are compared to Alps, and their labours to Spiders webs. And Ela. 11. The sucking childe shall play upon the hole of the Asp. Whereupon a learned man thus writeth, Qui. 11. The jucking contact from programmen, and more and programmen, jub regno Christi mutato ingenio fore vel puris incunq; ex la minibus occulto veneno ad nocendum referti Junt, jub regno Christi mutato ingenio fore vel puris incunq; ex la minibus occulto. tung; ex to minuous occurred on the Kingdom of nature are apt to do harm to other, in the Kingdom of Christ their nature shall be so changed, that they shall not harm sucklings, not able to discover of Christ their nature man be to than good for them. Great is the fubriley and fore-knowledge of Afps, as may appear by that in Pfal. 58. against them. Great is the lubble of the float the Alps of Nilm do thirty days before the float the Charmers voyce. As also it is strange, that all the Asps of Nilm do thirty days before the float the Charmers voyce. As allowed in the Mountains, and this is done yearly, once at the left, remove them follows and their young ones into the Mountains, and this is done yearly, once at the left,

not more often. They fort themselves by couples, and do live as it were in marriage, Male and Female, to that their I ney for themselves by couples, and and the fame: for if it happen that one of them be killed, fense, affection, and compassion, is one and the fame: they follow the person eagerly, and will finde him out, even in the midst of many of his fellows: that is, if the killer be a beaft, they will know him among beafts of the fame kinde: and if he bea man, they will also finde him out among men : and if he be let alone, he will not among thoulands harm any but he: breaking through all difficulties (except water,) and is hindred by nothing ele, except by swift flying away. We have shewed already, how the Plyllians in Asia cast their children newly born to Serpents, because if they be of the right feed and kindred to their Father, no Serpent will hurt them, but if they be Bastards of another race, the Serpents devoutthem: these Serpents areto be understood to be Asps. Asps also we have shewed were destroyed by the digit, which Alexander brought from Argos to Alexandria, and therefore those are to be reckoned their enemies Shadows do allo fcare away & terrifie Afps, as Seneca writeth. But there is not more moral hatred or deadly war betwixt any, then betwixt the Ichneumon and the Asp. When the Ichneumon hath espyed an Asp, the first goeth and calleth her fellows to help her, then they all beforetheyenter fight do wallow their bodies in flime, or wet themselves, and then wallow in the fand, so hanes fing, and as it were arming their skins against the teeth of their enemy : and so when they finde themselves frong enough, they set upon her, briftling up their tails first of all, and turning to the Scrpent till the Asp bite at them, and then sodainly ere the Asp can recover, with singular celenty they flie to her chaps and tear her in pieces, but the victory of this combate refleth in amicipation, for if the Afp first bite the Ichneumon, then is he overcome, but if the Ichneumon first lay hold on the Asp, then is the Asp overcome. This hatred and contention is thus described by Nicander 3

> Solus eam potis est Ichneumon vincere pestem, Cum grave cautus ei bellum parat, editaq; ova Que fovet in multorum hominum insuperabile lethum, Omnia fratta terit, mordaceq; dente laceffit. That is to fay: Ichneumon only is of strength, that pest to overquells

Gainst whom in wary wife his war be doth prepare, Her egges, a deadly death to many men, in fand he doth out smell, To break them all within his teeth, this nimble beaft doth dare.

Pliny, Cardan, and Constantine affirm, that the herb Arum, and the root of Winterberry, do fo the nish Asps, that their presence layeth them in a deadly sleep: and thus much of their concord with other creatures.

Galen writeth, that the Marsians do eat Asps without all harm, although as Mercurial faith, their whole flesh and body is so venomous, and so repleat with poyson, that it never enterethinto medicine, or is applyed to fick or found upon any Physical qualification: the reason of this is given by himself and Fracefforius, to be either, because Aspsunder their Climate or Region are not renomous at all, as in other Countries, neither Vipers nor Serpents are venomous: or else because those people have a kinde of fympathy in nature with them, by reason whereof they can receive no pof-

The poylon of Alps faith Mifes, Deut. 32. is crudele venenum, a cruel poylon, and Job, 20. cap. coprelling the wicked mans delight in evil, faith; That he shall such the poylon of Alps. For which cauch the poylon of Alps. For which cauch the poylon of Alps. as we have flewed already, the harm of this is not eafily cured. We read that Canopui, the Male of Menelaus ship, to be bitten to death by an Asp at Canopia in Egypt., So also was Demenia Pholonia. Scholar of Theophrofim, and the Keeper of the famous Library of Ptoleman Seier. Cleopatralikate to avoid the triumph that Augustus would have made of her, suffered her self willingly to be button to death by an Afp. Wheeupon Propertius writeth thus:

Brachia speciavi sacris admorsa colubris, Et trabere occultum membra soporis iter. In English thus :

Thus I have feen those wounded arms. With sacred Snakes bitten deep. And members draw their poyloned harms, Treading the way of deaths found fleep.

We read also of certain Mountebanks, and cunning Juglers in Italy, called Circulatores, to perish by Elianus, their own deviles through the eating of Serpents, and Asps which they carryed about in Boxes as time, using them for oftentation to get Money, or to fell away their Antidotes. When Pompeius Rufin was the great Master of the Temple-works at Rome, there was a certain Circulator or Quackfalver, to flew his great cunning in the presence of many other of his own trade, which set to his arm an Asp, presently he sucked out the poyson out of the wound with his mouth : but when he came to look for his prefervative water, or antidote, he could not finde it; by means whereof the poyfon fell down into his body, his mouth and gums rotted prefently, by little and little, and fo within two days he was found dead. The like ftory unto this is related by Amb. Parane, of another, which at Florence would fain sell much of his medicine against poyson, and for that purpose suffered an Asp to bite his fielh or finger, but within four hours after he perished, notwithstanding all his antidotical pre-

Now therefore it remaineth, that we add in the conclusion of this History, a particular discourse of the bitings and venom of this Serpent, and also of such remedies as are appointed for the same. Therefore we are to confider, that they bite and do not sting, the semales bite with four teeth, the Mercurial. males but with two, and when they have opened the flesh by biting, then they infuse their poyson Actius. into the wound. Only the Asp Piyas, killeth by spitting venom through her teeth, and (as Avicen faith) the favour or finell thereof will kill, but at the least the touching infecteth mortally. When an Asp hath bitten, it is a very difficult thing to espy the place bitten or wounded, even with most excellent eyes, as was apparent upon Cleopatra aforesaid; and the reason hereof is given to be this, because the poyson of Asps is very sharp, and penetrateth suddenly and forcibly under the skin, even to the inmost parts, not staying outwardly, or making any great visible external appearance. Yet Gelenwriting to Pife, affirmeth otherwise of the wound of Gleopatra; but because drowlines and sleep followeth that poyfon, I rather believe the former opinion: and therefore Lucan calleth the Afp, Somifer, that is, a fleep-bringing Serpent. And Pictorius also subscribeth hereunto.

Ajpidis & morsu lasum dormire satentur In mortem, antiditum nec valuisse ferunt. Which may be Englished thus: He that by rage of Asps tooth is bitten or is wounded, They say doth sleep until his death cureless, be is confounded.

The pricks of the Asps teeth, are in appearance not much greater then the prickings of a needle, without all swelling, and very little bloud iffueth forth, and that is black in colour; straightway the tresgrowdark and heavy, and a manifold pain arifeth all over the body, yet fuch as is mixed with lome sense of pleasure, which caused Nicander to cry out, Perimitque virum absque dolore, it kills a man without pain. His colour is all changed, and appeareth greenish like grass. His face or forehead is bent continually frowning, and his eyes or eye-lids moving up and down in drowfiness without sense, according to these verses following.

Nec tamen ulla vides impressi vulnera morsus, Nec dignus fatu tumor icum corpus adurit. Sed qui lasur homo est, citra omnem fata dolerem Claudit, & ignavo moriens torpore fatiscit. Which I translate thus; Wounds of impressed teeth, none canst thou fee,

Nor tumour worth the naming, smitten body burning, But yet the burt man painless taketh destiny, And Sleeping dyeth, Sluggishly bim turning.

The true fignes then of an Asps biting, is stupour or astonishment, heaviness of the head, and nothing of the butthofe which are hurt by the Piyes, have blindeness, pain at the heart, deafness, and seeling of the heart, deafness, and seeling of the heart, deafness, and seeling of the heart of t fielling of the face. And the signes of such as are hurt by the Chalidonian or Chersean Asp, and the Implian are all one, or of very little difference, except that I may adde the Cramp and the often being of the pulse, and frigidity of the members or parts', or pain in the stomach, but all of them bitten turneth black; it is apparent and manifest, that the poyson of the Asp mortifieth or

Textor.

The History of Serpents.

Ponzettus.

or silleth the natural heat, which is overcome by the heat of the poylon outwardly, and the dark or killeth the natural neat, which is overled to feertain vapours which are infected, and ascendup to nesses or blindnesse of the eyes proceedeth of certain vapours which are infected, and ascendup to nesse or blindnesse of the brain: and when the humors are troubled in the stomach, then followeth the disturbance of the brain: and when the knuckles are drawn in by the venitting or else the cramp, and sometimes a looseness when the knuckles are drawn in by the venitting down into the intrails. To conclude vomiting or else the cramp, and sometimes a southers when the arrange are drawn in by the venomous biting, or the infected humors falling down into the intrails. To conclude, so great is the tabistical effect of this poyson of Asp, that it is worthily accounted the greatest venom, and most dangerous of all other; for Elianus saith, Serpentum venenum cum pessiferum set, tum multi assistances in pessiferum. but the venom of the Asp most of all dangerous of all other; for Milanin latti, bergens, but the venom of the Asp most of all. For if it lenius, the poylon of all serpents is petitietous, and all for if it touch a green wound, it killeth speedily, but an old wound receiveth harm thereby more hardly. In touch a green wound, it killeth specully, but an idden death, they would fet an Afp to his bofom or Alexandria, when they would put a Man to a fidden death, they would fet an Afp to his bofom or Alexandria, when they would put a main to a induced assets as the party walk up and down, and so immediately with in two or three turns he would fall down dead. Yet it is reported by Pliny, that the poyson of the party walk up and down, and so immediately with in two or three turns he would fall down dead. Yet it is reported by Pliny, that the poyson of in two or three turns he would sait and yet if a Man eat of the flesh of any beat slain by Asps drunk into the body doth no harm at all, and yet if a Man eat of the flesh of any beat slain by an Asp, he dyeth immediately.

Galen.

Dioscorid. A El uarius. Ægineta.

Paraus.

Actius.

But concerning the cure of such as have been, or may be hurt by Asps, I will now entreat nor founding any time to confute those, who have wrote that it is incurable: on the contrary it shall be manifest, that both by Chirurgery and Medicines, compound and simple, this both hath been and may happily be effected. First it is necessary when a Man is stung or bitten by a Serpent, that the wounded part be cut off by the hand of some skilful Chirurgeon, or else the stellar round about the wound, with the wound it felf to be circumcifed and cut with a sharp Rasor; then let the houses burning things be applyed, even the fearing Iron to the very bone. For fo the occasion being then away from the poyfon to pread any further, it must needs die without any further damage. Then also the holes in the mean time before the ejection must be drawn, either with Cupping glasse or with a Reed, or with the naked rump of a Ringdove or Cock; I mean the very hole fet upon the bitten place. And because the hole is very narrow and small, it must be opened and made wider, the bloud be drawn forth by fcarifications, and then must fuch medicinal herbs be applyed as are most opposite to poyson, as Rue, and such like. And because the poyson of Asps doth congeal the bloud in the veins, therefore against the same muit all hot things made thin be applyed, as Mithridaum and Triacle dissolved in Aqua vite, and the same also dissolved into the wound; then must the Patient be used to bathings, fricasing or rubbing, and walking, with such like exercises. But when once the wound beginneth to be purple, green, or black, it is a fign both of the extinguishment of the ve. nom, and also of the suffocating of natural heat, then is nothing more safe then to cut of the menber, if the party be able to bear it. After Cupping-glasses, and Scarifications, there is nothing that can be more profitably applyed then Centory, Myrrh, and Opium, or Sorrel after the manner of a Plaister. But the body must be kept in daily motion and agitation, the wounds themselves often searched and pressed, and Sea-water used for somentation. Butter likewise, and the leaves of Yew, are very good to be applyed to the bitings of Asps. And in the Northern Regions, (as witnesseth Olam Magnus,) they use nothing but Bran like a Plaister, and their Cattle they anoint with Tracleand Salt all over the bunch or swelling. And thus much for the Chirurgical cure of the biting of Afps, In the next place, we may also relate the medicinal cure, especially of such things as are compound, and received inwardly. First, after the wound, it is good to make the party vomit, and then afterward make him drink

juyce of Yew and Triacle, or in the default thereof, Wine, as much of the juyce as a groat weight, or rather more. But for the tryal of the parties recovery, give him the powder of Centory in Wine to drink, and if he keep the medicine, he will live, but if he vomit or cast it up, he will de

thereof. But for the better avoidance and purging out the digested venom, distributed into every

part of his body, give the party Garlick beaten with Zythum, until he vomit, or elfe Oppment in Wine allayed with water: also Origan dry and green. After the vomit, the former antidotical medicines may be used. And the Northern people use no other Triacle then Venetian. Whereas there

Mercurialis.

Andreas.

are aboundance of all manner of Serpents in the Spanish Islands, yet never are any found there to ule Triacle, neither do they account of it as of a thing any whit vertuous, but instead thereof they use the bearded Thapfia, Gilly-flowers, and red Violets, and the herb Avance, boyled in Wine Vinegar, the sharpest that may be gotten, and a found mans Urine, wherewithall they bathe the wounded part, although much time after the hurt received. But faith Amb. Parem, it is much better for the Patient to drink thereof falling, and before meat two hours, three ounces at a time. And by the

Actius.

help of this notable experiment, the Inhabitants of those Islands are nothing afraid to offer their bodies to be bitten by the most angry Asps. And thus much for compound medicines in general.

It is said, that the first and chiefest easie remedy for such as are bitten by Asps, is to drink so much of the sharpest Vinegar, as he can sensibly perceive and feel the same upon the right side of his midriffe, because that poyson first of all depriveth the liver of sense. For Pliny faith, that he knews man carrying a bottle of Vinegar to be bitten by an Asp, whiles by chance he trode thereupon, be as long as he bore the Vinegar and did not fet it down, he felt no pain thereby, but as often as to ease himself he set the bottle out of his hand, he selt torment by the poyson, which being related to the Designation of the De to the Physicians, they knew thereby that Vinegar drunk into the stomach was a foveraign antibot against poyson. Yet some say, that the first knowledge of this vertue in Vinegar, grew from the necessity which a little boy bitten by an Asp had of drinking, and finding no other liquor both bottle of Vinegar, drank thereof a full draught, and so was eased of his pain. For the reason is

that it hath both a refrigerative, and also a diffipating yertue, as may appear when it is poured on Cor. Cellin. that it until because it yeeldeth a froth, and therefore when it cometh into the domach, it disperseth all theinfected humors.

the Northern Shepheards do drink Garlick and stale Ale against the bitings of Asps. And some Olaut Mac. hold an opinion that Anifeed is an antidote for this fore. Others use Hart-wort, Apium seed: and wine. Arm being burned, hath the vertue to drive away Serpents, and therefore being drunk with Oyl of bays in black Wine, it is accounted very foveraign against the bitings of Asps. The with Oylor, with a little powder of Gentian in Wine, or the juyce of Mints, keepeth the for much from the Cramp after a Man is bitten by an Asp. Others give Castoreum, with Lignum Castie, and fomethe skin of a Storks stomach or maw. There be certain little filthy and corrupt Worms bred in totten wood or paper, called Cimices, these are very profitable against poyson of Asps. or any

other venomous biting beaft, and therefore it is faid that Hens and other Pullein do earneftly feek

after these worms, and that the stesh of such fowl as have eaten thereof; is also profitable for the iame purpofe.

Athenem also writeth, how certain Theeves were condemned to be cast to Serpents to be dedroved, now the morning before they came forth, they had given them to eat Citrons; when they were brought to the place of execution, there were Asps put forth unto them, who bit them, and were distributed to give one of them a Citron, and the other none, so when they were brought forth again the Afps fell on them. and flew them that had not eaten Citron, but the other had no harm at all. The Egyptian Chemati Pliny. or Perining drunk in Vinegar, is very good against the poyson of Asps; so likewise is Corral in Orpheus. Wine or the leaves of Yew. Henbane bruised with the leaves thereof, and also bitter Hops have the same operation. The urine of a Tortoise drunk, is a medicine against all bitings of wilde beasts. and the urine of a Man hurt by an Alp, as Marcus Varre affirmed in the eighty ninth year of his age; according to the observation of Serenus faying

Si vero borrendum vulnus fera fecerit Afbis, Utinam credunt propriam convucers your.

Varronis fuit ista sententia, nec non

Victoria de manarat sumoti invatimber aceti. Plinim ut memorat, sumpti juvat imber aceti. Which may be Englished thus

If that an Asp a mortal wound do bite, It's thought his urine well doth cure again, Such was the faying of old Varro hight,

And: Pliny too, drink Vinegar like drops of rain.

Postda. But it is more fafe to agree with Pliny in the prescription of Mans urine, to restrain it to the thit never had any beards. And more particularly against the Asp called Pigat; and Mathiolas out of Dioforider faith, that the quinteffence of Aqua vite, and the ufual antidote both mixed together and drunk, is most powerful against the venoms of the deaf Asp. And thus much for the animathy and cure of Afps biting venomous nature, whereunto I will add for a conclusion, that prorebial freech, of one Afp borrowing poylon of another, out of Tertullian against the Heretick Marcon, who gathered many of this abfurd impleties from the unbelieving Jews. Definal mune bereticas a Judes of it good alunt a Vipera viutuari venenum, that is, let the heretick now ceafe to borrow his venom of a few, as the Alps do borrow their poylon from Vipers. And true it is, that this proverb hath of a few, as the Alps do borrow, their poylon aroun vipers. Lend true 10.19, what the first fawle defectable when one bad man is holp or counfelled by another; and therefore when Divernes fawle company of women talking sogether, he faid merrily unto them, Aspis par echidnes pharmacha dance and that is, the Asp borroweth we nom of the Viper. Thus much of the Asp.

Of the Defoription and differences of B E E Summing to the continue.

ែ 4 នៃចំខែ នេះ គឺ ស្គងនេះគេគឺ ១ រុក្កា 📑 A Monghall the forts of wenomous Infects, (or cut-wasted creatures) the floversignty and prehe- Dr. Bonban In minence is due to the Bees, awho only of all others of this kinde, are made for the nourilly his discourse mu of mankinde, all other (cut-wasted) ferving only formedicinal use, the delight of the eyested of Bees, Walps leaving of the ears, and the consumence, trimming, and feeting forth of the body; which they per and Drones. Minut the full. They are called of the Hebrewit Deborah girne Arabians term them, Albara, Nable-Namer. bales, and Zobars, the Hyriangrand Scievonians, Westille; the Midliallans, Ape, Api, One fliche; Mejorielle, Spepe , Peochi , the Spania de, Abeia , Frenchmen, Monfobes au miel , the Germans, Een ymbe aper. The Finnings, Bie; the Polonium, Passcota's the Irifb men, Camilli. In Waler a Beeis called Gwente. Amongst the Grecians they, have, purchased fundry names, according to the diversity of Nations, Countries and places, but the most vulgar name is Meliffa, and in Hefrodus, Mille! Other fome tall a he Plafit, a fingende, of framing. Some again Ambedon: and of their colour, Kambai. Of their Offices and charge, Egemones, ab imperando, from governing. Strenes, à fuavi camus from their twoet wyce. The Latines call them by one general name, Apis and Apest Varro sometimes terms them Hoss, avery improperly, for they might better be named Volucies, not Aver; Sor duth for their addies, to the deficiency, when it is me and the little and the services are services been nicked as a validated.

It is

in Bees.

A.um definitio. A Bee is a cut-wasted living creature, that can five, having four wings, and bloudleffe, the only Crafts-master of Hony-making. Their eyes are somewhat of a horny substance; hid deep Description of in their bodies, as is also their sting : they want neither tongue nor teeth, they have four their parts.

wings, being of a bright and clear colour growingto their moulder-blades, whereof the two hinder-most are the lesser, because they might not hinder their flying : and out of their fhort feet or stumps there grow forth as it were two fingers , wherein they carry a little stone, for

the poiling and making weighty their fmall . bodies in stormy, tempestuous, blustering or troublesome weather, for fear lest they might be driven from their house and home, by the contrary rage and violence of the windes.

No respiration They do not breath (by Plinies good leave) but either pants move, or ftir (as the heart or brain doth) and by transpiration they are comforted, refreshed, and made lively. Their stomach is contexed and framed of the thinnest

part of all their members, wherein they not only retain, and fafely keep their Honey dew which they have gathered, but also digest, purific, and clense it, which is the true and only sesson. who

the Honey of Bees is longer kept pure and fine, then any Manna or Meldew, or rather it is not ar all subject to corruption.

Bees even by nature are much different: for fome are more domestical and tame, and otheragain Ditterences of are altogether wilde, uplandish, and agrestial. Those former are much delighted with the familiar friendship, custom and company of men, but these can in no wife brook or endure them, but no ther keep their trade of Honey-making in old trees, caves, holes, and in the ruders, and rubbith of old walls and houses. Of tame Bees again, some of them live in pleasant and delightful Gardens, and abounding with all fweet fenting and odoriferous plants and herbs; and thefe are great, foft, fat, and big belived. Others again, there be of them that live in Towns and Villages, whole fludy and labour is to gather Honey from fuch, plants as come next to hand, and which grow farther off, and these are lesser in proportion of body rough and more unpleasant in handling; butin Jabbur, indultry, wit and cunning, far furpaffing the former. Of both forts of thefe, some have Mings (as all true Bees have :) others again are without a fting, as counterfeit and ballerdy Beb, which (even like the idle, fluggish, lither, and ravenous cloystered Monks, thrice worfsthen there) you shall fee to he more gorbellied, have largen throats, and bigger bodies, yet mither exclient or markable, either for any good behaviour and conditions, or gifts of the minde. Men call thek supprofitable; cattles and good for nothing, Fuer, that is Drones; either because they would feem w balahourers, when imfeed they are not : or because that under the colour and pretent of them Afor you shall sometime have them to carry was, and to be very buffe in forming and making Ho iney-dombes,), they may ear up all the Honey. These Drones are of a more blackine tolour, forewhat flinning, and are cafily known by the greatness of their bodies. Besides form Bes are for faculed of the Kingly race, and born of the blond Royal: whereof driffolle manel h two forms a yellow kinde, which is the more noble, and the black, garnished with divers colours, Some mike three Kings, differing in colour, as black, red, and divers coloured. Menecrates faith, that thok who are of fundry colours are the worfer, but in case they have diversity of colour with some black Defeription of neffe, they are efteemed the better Hothat is blefted Monarch () and Captain General of the whole swarm, is ever of a tall, personable, and heroical stature, being twice so high as the rest, bis wings thorter, his legs fitsight, brawny, and floorg, his gate, parer and manner of healings don lofty, flately, and appreher of a venerable countonance, and in his forel head there is want to fisot on, mark with B. Dissen; for he far different from the popular and inferiour for mule come Differences in lingtifer beauty, and linguour. The Brince of Philosophers communicated the fer of Ber of Ber of regard of fex. greatest companying learned Writenado distinguish them a wholesofa they make distinguish them to beithe greater Dahers again, will have them the leffer; with althing y but the founder fort in the judgement) with seither know non achinowledge any other males, besides dheir Dulles and Prints who are more able and handlone, greater and itronger change of pleret, who they were how, and very feldom sulfers with the whole Swarm) birey fire our of doors, as those whose hatter pointed out to be the fittelf to be flander-bearers; and coursery ancients in the camp of fine, and the task to be ready at the clows of their doves to dottlemeright. Expendence teaching us, that the do fit on Egges and after the manner of birds; do parefully cherists and make much of the part after the thin membrane oriskin wherein they are, enclosed is brokenyd and it The difference of the ceage isknown by the formulate, and habitof their bodies, while for Bees have very thin and trembling wings, but they that are a year old, as they that are a

the King.

A Bec

years of age are very trim, gay, bright-fhining and in very good plight and liking, of the colour of But those that have reached to seaven years, bave layed away all, their flatuels and smoothness

of the Bee.

neither can any man afterwards either by their figure and quality of their bodies or skink, judge or different certainly their age (as we say by experience in Horles:) For the elder fore of them are rough, hard thin and lean scrage, starvelings, loathsome to touch and to look upon, somewhat long, nothing but skin and bone, yet very notorious and goodly to fee to, in regard of their gravity, hoarinels and anciency. But as they be in form and shape, nothing so excellent, so yet in experience and industry they far, out-strip the younger fort, as those whom time bath made more learned a and industry they royned with ule, hath sufficiently instructed and brought up in the Art or trade of Honey-making.

loney-making.

The place likewife altereth one whiles their form, and fometimes again their nathro (41) their The difference fer and age do both.) For in the Islands of Molucta, there be Begs very like to winged Primires, but of the form of fomewhat leffer then the greater Bees, as Maximilian Transitvanus, in an Epittle of his written to the Bees according Bilhop of Salfpurge, at large relateth it. Andrew Thever in his book that he wrote of the New-found World, Chap. 11. amongst other matters reporteth that he did see a company of flies or Honey-bees Bees of Ameabout a tree named Papebason, which then was green, with the which these Honey-bees do live and vica. nourish themselves; of the which trees there were a great number in a hole, that was, in a tree. wherein they made Honey and Wax. There is two kindes of the Honey-bees, one kinde are as great as ours, the which cometh not only bur of good imelling flowers, allo their Honey is very good, but their Wax not to yellow as ours. There is another kinde half to great as the other: their Honey's better then the other, and the wilde men name them Hira. They live not with the others food, which to my judgement maketh their Wax to be as black as coals, and they make great plenty, specially near to the River Vasses, and of Plate. The Bees called Chalcoides, which are of the colour of brais, and somewhat long, which are said to live in the Island of Greia, are implacable, great fighters and quarrellers, excelling all others in their stings, and more cruel then any others, so that with their sings they have chased the Inhabitants out of their Cities; the remainder of which Bees do remain and make their Honey-combes (as Elianus faith) in the Mountain Ida. Thus much of the differences of Bees : now it remaineth to discourse of the Politick, Ethical, and Occonomick vertues and properties of them.

Bessee governed and do live under a Monarchy, and not under a tyrannical State, admitting and The governreceiving their King, not by succession or cashing of lots, but by respective advice, considerate judge-ment of Bees, ment, and prudent election; and although they willingly submit their necks under a Kingly government, yet notwithstanding they still keep their ancient liberties and priviledges, because of a certain Perogative they maintain in giving their voices and opinions, and their King being deeply bound to

them by an oath, they exceedingly honour and love.

- The King as he is of a more eminent stature, and goodly corporature (as before we have touched) then the rest: so likewise (which is singular in a King) he excelleth in mildness and temperatenesof behaviour. For he hath a sting, but maketh it not an instrument of revenge, which is the quethat many have thought their King never to have had any. For these are the laws of nature, not written with Letters, but even imprinted and engraven in their conditions and manners: and they are very flow to punish offenders, because they have the greatest and Soveraign power in their hands. And although they seem to be slack in revenging and punishing private injuries, yet for all that they never suffer rebellious persons, refractorious, obstinate, and such as will not be ruled, to escape without punishment, but with their pricking stings they grievously wound and torment, fo dispatching them quickly. They are so studious of peace, that neither willingly nor unwillingly they will give any cause of offence or displeasure. Who therefore would not greatly be displeased with, and hate extreamly those Dienzsian Tyrants in Sicilia, Clearch in Heraclea, and Apollodorm the Theef, Pieler and Spoiler of the Cassandrines? And who would not detect the ungratiquiness of those lewd claw-backs, and Trencher-parasites, and slatterers of Kings, which dare impudently maintin. that a Monarchy is nothing elfe but a certain way and rule for the accomplishing of the will, in uling their authority as they lift, and a science or skilful trade, to have wherewith to live plealantly in all fenfual and worldly pleasure: which ought to be far from a good Prince, who whilest be would feem to be a Man, he shew himself to be far worser then these little poor winged creatures. And as their order and course of life is far different from the vulgar fort, fo also is their birth; for they of the Kingly race are not born after the manner of a little Worm, as all the Commimky are, but is forthwith winged, and amongst all his younglings; if he finde any of his fons to be either a fool, unhandsome, that none can take pleasure in, rugged, rough, soon angry, sumits or too teasty, ill shaped, not beautiful or Gentleman-like, him by a common consent, and by a Parliamentary authority they deftroy, for fear left the whole Swarm should be divided and distracted into many mindes, and so at length the Subjects undone by factions, and banding into

The King prescribeth laws and orders to all the rest, and appointeth them their rules and meahro; for some he straightly chargeth and commandeth, (as they tender his favour, and will wood his favour believe to would his displeasure) to setch and provide water for the whole Camp. He enjoyneth others to to recent and provide water for the house well and cleanly, to finish perfells the Honey-combes, to build, to garnish, and trim up the house well and cleanly, to finish perfells the Honey-combes, to build, to garnish, and trim up the house well and cleanly, to finish perfelly the work, to finde and allow, to promote and fnew others what to do. Some he fenderh

forth to feek their Wring, but being worn with years, they are maintained at the common flock forth to feek their kiving, but being worn with years, they are an antitude at the common flock at home. The younger and ftronger being appointed to labour, and take their turns at they fill at home. The younger and ftronger being appointed to labour, and take their turns at they fill and although (being a King) he discharged and exempt from any mechanical business, yet for all that they will buskle himself to his task, never at any time taking the field of air thinks in case of middle himself to his task, never at any time taking the field of air thinks. that, incase of necestry ne will busine ministration of the cannot otherwise chuse, by means of fine unabroad, but either for his healths sake, or when he cannot otherwise chuse, by means of fine unabroad, but either for his healths sake, abroad, but either for his seatins take, or which and frong, then like a Noble Captain he march, geht buffnels. If lilrefpect of his years he be lufty and frong, then like a Noble Captain he march. will the be carryed of his Souldiers, unless he be webried and weakened by means of crooked age. will he be carryed or his Sounders, unless he be wealest fickness; fo that he can heither standarhis by mattered and clean put out of heart, by any violent fickness; fo that he can heither standarhis he mattered and clean put out of heart, by any violent fickness; fo that he can heither standarhis he mattered and clean at token being given by his hone pipe, or the control of the can be control of the control of the can be control of the control of the can be can be control of the can be control of the can be control of the can be lege, nor flie. When night approacheth, the ngn and token being given by his Honey pipe, of Cornet, (if you will so call it) a general Proclamation is made through the whole Hive, that every Cornet, (if you will so call it) a general Proclamation is made through the whole Hive, that every like all being the himself to reft, 'fo'the watch being appointed, side all things set in order, they will be the King liveth, so long the whole whole while will be make themselves ready and go to bed. So long as the King liveth, so long the whole while will be the himself of peace, leading their lives without any disquieting, disturbance, 'vexation, of future wars. For the Drones do willingly contain themselves in their own cells, the elder living of suture wars. For the Drones do willingly contain themselves in their own cells, the elder living of suture wars. of future wars. For the Drones do winingly contain the interest in the contents of their own homes, and the younger not daring for their ears for break into their factorists. The king their Lands, or to make any invodes or invasion into the house of their whole Palace, his lodging being keepeth his Court by himself, in the highest and largest part of the whole Palace, his lodging being keepeth his Court by himself, in the highest and largest part of the whole Palace, his lodging being workmanlike and very cunningly made of a fine round or enclosure of Wax, being this as it were fenced and paled about as with a defentible wall. A little from him dwell all the Knigschilwere tenced and paren about as with a determined. Their King being dead, all his subjects in an up. rore, Drones bring forth their young in the cells of the true Bees, all are in a hurly burly, all be rore. Drones oring forth their young in the that Bees have many Kings, which I would rather ingott of feafon and order. Arifotle faith, that Bees have many Kings, which I would rather ing out of featon and order. Aristotle fatth, that Dees have many kings, which I would rather tearm Viceroys or Deputies, fithence it is certain (as Antigonus affirmeth) that as well the furings do die and come to nought, by having of many kings, as none at all. And thus to have fooken of good Kings let this fuffice. Evil kings are more rough, rugged, browner, blacker, and of more fundry colours: whose natures and dispositions you will condemn, in respect of their habit and manner of body and minde, the one and other are thus Physiognomically described by the Poet;

Nama; dua regum factes, duo corpora gentie. Alter erit maculis auro squallentibus ardens, Er rutilis clarus Squamie, infignis Gore. Fadior est alter multo, quam pulvere abacto

Quum venit & fico tertam spuit ore venator : Desidia latamque trabens inglorius alum-lime Dede neci, melior vacua fine requet in aula.

In English thus; The two aspetts of Kingly Bees, two Nations do disclose, One of them, Golden foited red, burning with pale bew . And having scales buthred and clear, and great about the nose, The other fillby to behold like duft, for it is true, Which hunters fpit upon dry land, when all is crusht and prest, In floth belly broad, doth travail worfer then the leaft, Him kill, let the other raign Alone, in empty Court, de not disdain.

And thus hitherto have we spoken of their Kings and Dukes: now will we bend our discourses the common fort of Bees.

Bees are neither to be accounted wilde, nor altogether calm and quiet creatures, but of a nature betwixt both : and of all other they are esteemed most serviceable and profitable. Their sling givesh both life and death to them, for being deprived of it, they furely die : but having it, they repellal bofility from their fwarms. Of these there are none idle, although they be not all Honey-makers, no ther are the most sluggish of them all, like unto the Drones in their inclination and manneys: For they do not corrupt and mar the Honey-combes, neither do they lie in wait by treachery and deceit to filch Honey, but are nourished by flowers, and flying forth with their fellows, do get their living with them; although some of them want the skill to make and lay up the Honey finely and fafely, yet notwithstanding every one hath his proper charge and business to use and practile; for these bring water to the King, and to the older Bees that cannot travail.

The elder fort if they be of a strong and robustious constitution, are chosen for the guard of the Kings person, as the fittest persons to be about him, in respect of their approved worth, sight dealing, and uprightness of conscience, for the ordering and disposing of all matters. Some gut Phylick to those that are lick, by making and giving to them a medicinal alliment of Honey that drawn from Anife, Saffron and Hyacinthes. But if any through age or fickness chance to die then by whose office it is to carry forth the dead bodies to burying do forthwith flock together carrying dead body of the barbar dead body of their brother on their shoulders, as it were on a Beere, lest the pure Honey tooks might be tainted with any uncleanliness, stink, or nastiness,

Bees have also their Ambassadours and Oracors, sent with Commission or authority, and ret in truft to deal in their Princes affairs, their old Beaten Souldiers, their Pipers, Trumpount Horn-winders, Watchmen, Scout-watches, and Sentifiels. Likewife Souldiers ever int readinesse to defend, and look to their Hony-wealth and goods, as if it were a City committed to their trust and valiancy, and these do punish, torment, and throw to the ground all flying Theeves and Worms, that dare invade secretly by any cunning passage, or mine into their mansions. And that they might bear the world in hand, that they are no privy or fecret Theeves in their flying, they they might bear the mying, which together with their flight, is heard both to begin and end: which found, whether it proceedeth from the mouth, or from the motion of their wings, Arifolie and Hejebins do much vary and contend.

Their Pipers and horn-blowers do edere Zirgen, as Helychim faith (the Englishmen term it Sing) and that they make to be the watch-word and privy token, for their watch and ward, sleep, and daily labour. They love their King fo entirely, that they never fuffer him to goe abroad alone, but daily labour. They love their king to entirely, that they never fuller film to goe abroad alone, but their Army being divided into two parts, and by heaps winding themselves round, they do as it were enclose and sence hith on all sides. If in any journey the King hap to wander from his company, and cannot be found, Being driven away by the force of some stormy windes or weather; pany, and cannot be read a privy fearch, and with their quick-fenting, perfue and follow the chafe follong, until he be certainly found; and then because he is tyred with flying, and the tedious-nels of tempess, the common fort lift him upon their wings, and fo triumphantly convey him home as it were in a Chariot. But if he die by the way, then they all mournfully depart, every one to his own place separating themselves, or peradventure for a while, they work up their Honeycombes not yet finished, but never make any more Honey; So that at length, growing to be lazy, fickly, wasted, confumed and distained with their own filth and corruption, they all miserably perih. For they cannot possible live without a King, against whom, none is so hardy as to lift up his finger to offer him any violence, much less to conspire his destruction, unless he (after the fashion of Tyrants) do overthrow and turn all things upfide down, after his own will and luft, or neglecting carelessy the Weal publique, setteth all upon fix and seaven. Yea, if he accustom himself to go often abroad, (which he cannot do without the great hurt and prejudice of his Citizens) they do not by and by kill him.; but they take from him his wings, and if he then amend his life and look better to his office, they fingularly affect and honour bint.

When the King by flying away hath left his Bees, they fetch him again, and being a fugitive from his Kingdom; they follow him amain by his fmell, as it were with hue and cry, (for amongst them all the King smelleth best) and so bring him back to his Kingly house. None dare venture out of his own lodging first, nor seek his living in any place, except the King himself first going forth, do dired them the way of their flight. For I am hardly of Ariffolles minde, who affirmeth that the King the tentile way of their inguit. Lot value active of any office in feldom feen. But if by reason of its tyranny, truelty, and violent rule, they be forced to feek some other dwelling places, then a sew days before the time appointed, there will be heard a folitary, mournful, and peculiar kinde of voice, as twee of some trumper; and two or three days before they flie about the mouth of the Hive; anywards some transper, and two of three days before they me about the mouth of the lave, and sill the Tyrant (whom they left behinde) if he attempt to follow them. But a good King they new reforake, and if at any time he pine and fall away by reason of sickness, any plague, or murrain. orthrough old age, all the meaner fort do make mone, the whole rout and multitude of Senators and Aldermen do greatly bewail him, not conveying any meat into their Hives, nor yet looking out ofdoors for meer grief, filling the whole house with forrowful hummings and laments, and gathering themselves by heaps about the carkass of the dead King, they do with great noise tragically mouth for him. Neither doth continuance of time-mitigate or take away their grief, but at length all of the faithful friends, partly through grief; and partly through famine, they are clean consumed and brought to death.

Whilest they have a King, the whole swarm and company is kept in awful order, but he being gone, they go under the protection of other Kings. They have not many Kings at once, neither can they endure unipers, overthrowing their houses, and rooting out their flock and samily. And if in the she warm there be two Kings; (as sometimes it falleth out) then one part adhereth to the one king, and the other fide cleavether the other, to that fometimes in one hive you shall finde Honey. oubts of fundry forms and fashions: where they behave themselves so honestly and neighbourly. that the one meddleth not with the others charge and bufinels , having no minde to enlarge their Espire, to entire, draw, or win by fair means the fubjects of the other fide, but every one being sedient to his own King without contradiction. They honour him to highly, that being loft they complain; being decrepit, they preferve and keep frim; being weary, they carry him round about with them; being dead, they bewail him with all flineral pomp and heaviness, yeelding up at length statheir very liver for an affuramed of their loves and faithful dealings. Oftentimes they arrear deadly war against strangers born, for the Honey that they have stoln from them, as for the catching ing and marching ap afore hand those flowers whereon they purioled to fit on ? fo that sometimes the quarter is determined by dint of fword in a just battast. Offentimes again they wrangle about ther they combes and dwelling tiouses, but then the deadly and in apprealeable war is, when the boxenion is about the life, crown; and dignity of their King, for then they belir hemselves most agerly, defending him most valiantly; and receiving the darts of stings that are bended against him, with an undanted courage, by the voluntary and thick interpolaring of their own bodies, between the

Neither are Bees only examples to men of Political prudence and fidelity, but also presidents for Neither are Dees only examples to the For whereas Nature hath made them Zooa agelaia, that is, creatures living in companies and fwarms, yet do they all things for the common good of their own rout and multitude, excepting ever the Drones and Theeves, whom if they take tripping in the man. ner, they reward with condign punishment. Their houses are common, their children common, their ner, they reward with conners and their countrey common. They couple together without question as laws and tratutes common, and their country country which whether it proceed of modely, or be done Camels do, privily and apart by themselves, which whether it proceed of modely, or be done Camels do, privily and apart by themserves, which with the dispute and quaint resolution of those through the admirable instinct of Nature, I leave it to the dispute and quaint resolution of those through the admirable initiated of values and cognizances of learning, do not flick to affirm grave Doctors, who being lauch neven by their own wits, of all the causes in nature, though never so obscure, hid and difficult.

opicure, mu and dimensions.

Flies and Dogs do far otherwise, whose impudency is such, that having no regard of times, persons. or places, they will not give place, or be disjoyned. Yea the Massagets (as Herodam writeth) ha. or places, they will not give place, or be also your dealt with their wives very unfeafonably, and though ving their quiver of arrows on their carts, they dealt with their wives very unfeafonably, and though ving their quiver of allows of their early, and there which is worfer, this beaftly la. thion is crept amongst the usurpers, or at least professors of the Christian name, who shame not openly to kis and embrace, yea even to play and meddle with filthy whores and brothelly quent, openiy to an and anti-condemn these kinde of people of beastial impudency and wanton shamelesses; or caufing them to blush if they have any grace, will teach them repentance. Neither are they aloge. ther fuch creatures as cannot endure or away with musick, (which is the Princess of delights, and the delight of Princes) as many unlearned people cannot, but are exceedingly delighted with tune in

any harmony wherein is no jarring, so the same be simple and unaffected.

And although they have not the skill to danne according to due time, order and proportion in Musick, as they say Elephants can, yet do they make swifter or slower their slight, according to the Trumpetors minde, who with his sharp and shrill found causeth them to bestir themselves more speedily; but beating slowly and not so loud upon his brasen instrument, maketh them more slow. and to take more leisure. Neither hath Nature made them only the most ingenious of all living creatures, but by discipline hath made them tame and tractable. For they do not only know the hand and voice of the Honey-man, or him that hath the charge and ordering of the same, but they also suffer him to do what liketh him best: which every man must needs confess to be an argument of a generous and noble disposition, thus to undergo the rule of their Over-leers and Surveyors, but the hand and discipline of a stranger they will by no means endure.

As for economical vertues they excel alfo, and namely for moderate frugality and temperance not profulely and prodigally wasting and devouring the great store of Honey which they guthered in the Summer feafon, but they fuftain themfelves therewith in Winter, and that very faringly t And so whilest they feed upon few means, and those of the purest fort, they purchase long life, (the reward of sobriety.) Neither are they so niggardly and sordidous minded, but when as they have gathered more Honey then their number can well frend, they communicate and impartionevery liberally amongst the Drones. As for their cleanliness these may be certain arguments, that they never exonerate nature within their hives, (except constrained thereto by some sickness, foul weather, and for some urgent necessity) that they convey away the dead carkasses, that they touch no rotten nor flinking flesh, or any other thing, no herb that is withered, nor no ill sening or de-

They kill not their enemies within their hives, they drink none but running water, and that which is throughly defecated: they will not dwell in houses impure and foul, fluttish, black, or full of any feculent or dreggy refuse, and the excrements of the labourers and fickly, they gather on a heap without their pavilions, and affoon as their leifure ferveth it is carryed clean away. Concening their temperance and chaftity, (although it hath been partly touched before,) yet this I will so, that it is wonderful what some men have observed. For whereas all other creatures do coupleints open fight of men, the Elephant only excepted, and Wasps likewise not much differing in kinds, do the fame : yet Bees were never yet feen fo to joyn together, but either within their hives very modefly they apply themselves to that business, or elseabroad do it without any witnesses. And they are no les valiant then modeft and temperate, Dum corpora bello objectant, pulchramque petun per vulnera motem. Their war is either civil or forain. Of the former there be divers causes, that is to fay; the multitudes of their Dukes or Captains lying in wait to betray both King and Kingdome fearfity of victual, ftraightness of place and rooms corruption of manners and idleness. For if they have no Dukes, then it is expedient (as other whiles it happeneth), they ftay the, overplus, jeft ithe number of them growing too great, either violence wight be offered to the King, or the Common drawn to some sedition.

They kill them most of all, when as they have no great store of young Bees to plant any stered lonies, overthrowing and spoiling withall their Honey-combs (if they have any.) They execute the Theeves and Drones, so often as they have not room enough to do their business in, (forther business in)) the more inward part of the Hive,), to taking from them at one time, both their Honey combine meat. The scarsity and lack of Honey, causeth them, also to be at deadly feud, so that the flort ho do encounter the long with might and main, In the which highering, if the fhort be Conqueron, it will be an available with might and main, it will be an excellent Swarm, but if fortune fmile on the long Bees fide, they live idlely, maing or ver any good Honey. Whosoever getteth the day, they are so given to rapine and re-

yenge, as they take no prisoners, nor leave any place to mercy, but commit all to the sword. Now concerning their forain wars, I must say they give place to no other living creature, either in fortitude, or hardy venturing: and if either men, four-footed beafts, birds, or Wasps, do either in fortitude, or kill any of them, fo that they be not well contented against all these they oppose themselves very stoutly, according to their power wounding them. They hate extreamly adulterous persons, and such men as be smeared with any Ointment, those that have curled or crisped harr. (as allo all unfaithful and bale raskally people) and all those that wear any red clothes of the colour of bloud: as contrariwife they love and reverence exceedingly their Maiters, Keepers, Tutors. Deof bloud: as to that fitting upon their hands, they do rather tickle and lick them in forting wife, then either wound or hurr them, though never fo little with their sting. Yea in footing wite, their ettered without any fouch of flutt, and without any covering to their lands, gather together the swarms in a very hot Summer; yea, handle, place them in order, heap up together, fit or stand before their Hives, and with a tick take clean away Drones, Theeves, Wasps, and

ornets. If any Souldier loseth his sting in fight, like one that had his Sword or Spear taken from him, he prefently is discouraged and despaireth, not living long, through extremity of grief. Going forth into the field to fight, they stay till the watchword be given, which being done, they flock in great heaps about their King (if he be a good one) ending all their quarrell in one fet battel. In their order of fighting, how great vertue, courage, strength, and nobleness these poor creatures shew, as well we our ing, now Beautifie, and they better who have affured us by their writings, that whole Armies of armed men have been tamed by the stings of Bees, and that Lions, Bears, and Horses, have been slain by means of them. And yet (how fierce and warlike foever they feem to be,) they are appealed and made gentle with continual or daily company, and unless they be too much netled and angred, they live peaceably enough without any great trouble, never hurting any one maliciously or deceit-fully, that standerh before their Hives. If I should go about to declare at large their ingeny, natural inclination, cunning workmanship and memory; I should not only give unto them with Vingil: Periculam aura divina, but alfo bauftu mentia etherea, and (liccat Pythagorice errare,) the Mempfeboofs of that ingenious Philosopher. For after that they are inclosed in a clean and a sweet hive, they gather out of gummy and moist liquor, yeelding trees a kinde of glutinous substance, thick. clumy and tough, (called of the Latines, Campie, and of the Greeks, Mitys,) especially from Elms Willows, Canes or Reeds, yea even from itones; and this they lay for the first foundation of their work, to covering it all over as with a hard crust at first, bringing to it afterwards another layer of Pisane, which is a kinde of juyce of Wax and Pitch, made with Gum and Rosin, and over that again they lay Propolie, which we call Bee-glew.

Inthisting three-fold tille, and fure ground-work thus artificially begun, they do not only laugh to form, jeft at, and mock the eyes of the over-curious fpechators of their Common-wealth and works, but that which no man confiders, they do hereby defend both themselves and theirs, against dain, cold, small vermin and beafts, and all their enemies. Then after this they build their Combes, with fichan Architectonical prudence, that A chimedes in respect of them seems to be no body. For first of all they fet up the cells of their Kings and Princes in the higher place of the Honey combes, being ling, fair, fumptuous, flately and lofty, being cunningly wrought, of the most tried, purest and refined Was, trenching them round for the greater defence of the Regal Majelty, with a mound and en-

closure as it were with a strong Wall, Bulwark, or Rampire.

And as Bees in regard of their age and condition, are of three forts, to likewife do they divide their Cells: forto the most ancient they appoint houses next to the Court, (as those that are the fittest to be of his privy Councel, and guarders of his Person) next to the sare placed the young Bees, and those that he but one year old. And they of middle years and stronger bodies, are lodged in the utitermol rooms, as those that are fittest and best able to fight for their King and Country. Yet Artflute faith, that Bees in the making of their Tents or Cells, do first of all provide forthemselves and next for their King and his Nephews, and lastly for the Drones, And as in the fabricature of their Honey-combes, they make the fashion according to the magnitude and figure of the place, fashioningit either orbicular, long, square, sword-like, or foot-like, or according to their own living, running out sometimes in length eight foot; so their little Cells contrariwife are framed after a cerunformina Geometrical proportion and measure; for by tule they are justly Sexangular, and case pible enough to hold the tenant.

The whole Combe containeth four orders of Cells; she first the Bees occupy; the next the Diones possels; the third, those that are called of the Greeks, Chadoones; of the Latines, Apum bili, (call them if you please Schadones;) The last is appointed for the room of Honey-making. There be some who constantly aver, that the Drones do make combes in the same hive the labouring Bendo, but that they lack the skill and power of mellification, it being uncertain whether this comes to pass either through their groffeness and big-bellied fatness, or through their setled and natural laziness. And if through the weightiness of the Honey the combes begin to Make and wag, and to lean and bend as though they were ready to dall, then do they rear them up, and under-prop them with pillars made Arch-wife, that they may the more readily dispatch their bufiness, and execute their charges, (for it is necessary that to every combe there be a n in Marine en en en e<mark>n rig e</mark> en en anace est est de La seul a gradia a la la seul de la calegaria.

In some places, as in Pontus, and in the City of Amiljus, Bees make white Honey, without and combes at all, but this is feldom feen. And if a man would confider the rare and admirable contex. compes at an, but this is returned teen. And the standard the stand conceit, who would not ture and fabrick of their Honey-combes, far excelling all humane Art and conceit, who would not fubscribe withthe Poet, Effe Apibus partem divina mentis, & bauftu eiberees? who will deny them (I fublication with the poet, the apromy serious atoms and forme certain glimple of reason? But I say either imagination, fantasie, judgement, memory, and some certain glimple of reason? But I will not dispute of this, neither am I of Pythagoras minde, who contented that the fouls of wise men, and of other ingenious creatures, departed into Bees. But who lover will diligently examine how and of other ingenious creatures, departed into bees. But which is a significant the combes, fome to gather Honey, to heap together their meat, to trim and drefs up the houses, to cleanife the common draught, to under flore the mitheir meat, to trim and dress up the nouses, to clean the country to draw out the very firength of nous walls, to cover those places wherein any thing is to be kept, to draw out the very firength of the Honey, to digest it, to carry it to their cells; to bring water to the thirsty labourers, to give the Honey, to digent it, to carry it to then cens, to bring wash their King with furth over-light food at fet and appointed hours to the old Bees that fit to defend their King with furth over-light and painful regard, to drive auto Spiders, and all other ene mies; to carry forth the dead, (that no and painful regard, to drive away spiders, and an other the first own proper cell, and generally, all of them flink or ill favour hurt, every one to know and go to his own proper cell, and generally, all of them not to ftray far from home to feek their living; and when the flowers are spent neer their lodging, not to ftray far from home to feek their living; and when the flowers are spent neer their lodging, to fend out their espials to look for more in places further distant, to lie with their faces upward to lend out their elphane to look for thany toyage by night, left their wings being much motunder the leaves when they have fet forth any toyage by night, left their wings being much motunder the leaves when they have fet forth any toyage by thened by the dew, they should come tardy home the next day; to ballance and poyle their light bo. dies with carrying a stone in stormy weather, and when there is any whirl-winde, to sliconthe further fide of the hedge , for fear left either they might be diffurbed, or beaten down by the booffe rous violence thereof. Whosoever (I say) will duly confider all this, must need confess, that they observe a wonderful order and form in their Common wealth and government, and that they are of

a very strange nature and spirit. I had almost omitted to speak of that natural love which they bear to their young, a great vertue and feldom feen in the parents of this age. For Beer to fit upon their combes (when they have laid their increase) almost like unto birds; heither will they fir from thence but in case of pinching hunger, returning out of hand to their breeding place again, as though they were affaid left that by any long stay and absence, the work of their little cell might be covered over by some Spider web. (which often happeneth) or the young by taking cold might be endangered. Their young ones be not very nice or tender, nor cockeringly brought up, for being but bare three division, at foon as ever they begin to have wiring they enjoynthem their task, and have an eye to them that they be not idle, though never to little. They are to excellent in divination, that they evented aforeband; and have a sense of rain and cold that is to come, for their (even by Nature infinite) they flie not far from home: and when they take their journey to leek for their rebid; (which appear done at any set and ordinary title; but only in fair weather) they take pains commissly and diligently without any stay, being laden with such pleatey of Honey that oftentimes being out was riad, they faint in their return to their own private cottages, not being able to attain them. And bascaule fome of them in legard of their roughness are unfit to labour, by rubbing their bodies against stones and other hard matter they are smoothed; afterwards addressing themselves not south to their bodies and the stoness and before hard matter they are smoothed; afterwards addressing themselves not south to their bodies. Apply to their busides. The younger fort befur them right doubterly without dorstolinging to the live all that is needful. The clder took to the family, placing in die order that Hollow which is gathered and wrought by the middle aged Bees. In the morning they be all very filent, all one of them awaken all the reft with his thrice humming noise, every one building himself about his own proper office and bharge. Returning at night, they are as it were in an improve a the fifth and service they make a little must write a minimum of the reft with in the must write an interpretation of the minimum of the reft with in the must write an interpretation of the reft with office. Aer that they make a little muttering or mutmuring among themselves; until the philips office appointed for the section of the watch, by his flying round about, and his fort and gentle nois, doth as it were obvertly and privity thange them in their Kings name to prepare the file lives to ref and fo this token being given, they are as filent as fifties, fo that laying ories ear to the moth of the hive, you shall hardly perceive any the least notice at all: fo dutiful they are to their king, Officer, and Rulers, reporting themselves wholly in his books, favour, and pleasare and now War short of their excellency and ufe. Is obn angum

Mhereas the Almighty hath created all things for the use and service of Man; to effectify thing the rest hath he made Bees, not only that they should be unto us patterns and president of political and president of political and president of the control of the c cal and economical vertues. (of the which before I have difcourfed) ibuteven Teacher and shool mafters instructing us in certain divine knowledge, and like extraordinary Prophets, we months ting the fuccels and event of things to some. For in the years 90/98; 473; 208 before the birth of our bleffed Saviour, when as great fwarms of Bees, lighted in the publique and Orling her, up on the houses of private Citizensy and the Chappel of Mary, many confipiracies and ittelors were intended against the State at Rome; with which the Common wealth was welnight detried, in fnared, yea and overshelden, will the days of Several the Emperour, Bees made ther control the Philipper the Enlignes, banners and flandards of the Souldiers, and most of sill in the camp of fine, and which and did the camp of the which enfued divers conflicts betwire the Armies of Severise and Wight. Fortune for a cinici man ting her favours equally to been both, but at length beings fide carryed away the Buckler Swam of Bees also filed the Severise and the carryed away the Buckler Swam of Bees also filed the Severise fide carryed away the Buckler Swam of Bees also filed the Severise fide carryed away the Buckler Swam of Bees also filed the Severise fide carryed away the Buckler Swam of Bees also filed the Severise fide carryed away the Buckler Swam of Bees also filed the Severise fide carryed away the Buckler Swam of Bees also filed the Severise fide carryed away the Buckler Swam of Bees also filed the Severise filed to the Severise filed the Severise filed to the Severise filed the Severise filed to the S of Bees alfo filled the Statuaes which were fet up in a lifetruria, representing ditional Planting and the statuaes which were fet up in a lifetruria, representing ditional Planting and the statuaes which were fet up in a lifetruria, representing ditional planting and the statuaes which were fet up in a lifetruria, representing ditional planting and the statuaes which were fet up in a lifetruria, representing ditional planting and the statuaes which were fet up in a lifetruria, representing different planting different p that they fell in the camp of Caffin and what hully builtes after that followed, Julius Caffin and resolve well. resolve you. At which time also a great number of Romans were intrapped and sainby and bull of Gormans in Community in Com bush of Germans in Germany, P. Fabius and Q. Elius, being Consuls. It is written that a fished

lighted in the tent of Hoftilius Rutilius, who was in the Army of Drufus, and did there hang after fucha manner, as they did enclose round his Spear which was fastened to his Pavilion, as if it had been a rope hanging down, M. Lepidui and Munatius Planew being Confuls. Also in the Consul-hip of L. Paulus and Guim Metelus, a swarm of Bees-flying up and down, prefignified the enemy at hand as the Soothfayers well divined Pompey likewife warring against Cafar, when for the pleafuring of his friends he had fet his Army in aray, going out of Dyrrbachium, Bees met with him, and darkened even the very Ancients with their great multitude. We read in the Histories of the Helvetians, how that in the year of our Lord God 1385, when Leopold of Austrich prepared to go against Sempach with an Host of men, being yet in his journey, a swarm of Bees fled to the Town, and there reflectupon a certain great Tree called Tilia; whereupon the vulgar fort rightly foretold the coming of fome frange people to them. So likewife Virgit in the seventh Book of his Eneids, seemeth to describe the coming of Eneas into Italy after this manner.

Lauri Huim Apes summum densa (mirabile diclu) Stridore ingenti liquidum trans atbera vette Obfidere apitem, et pedibus per mutua nexis

Examen subità ramo frondente pependit. Continud vates : examen cernimus (inquit) Adventare virum.-

That is. A tale of wonder to be told, there came a swarm of Bees, Which with great noyfe within the air a Bay tree did attain, Where leg in leg they cleaped fast, and top of all degrees O're-spread, and suddenly a bive of them remained There banging down : whereat the Prophet faid, Some stranger here shall come to make no all afraid.

Which thing also Herodotus, Paufanius, and divers other Historiographers, have with greater obfervation then reason confirmed. Laon Acraphniensis, when he could not finde the Oracle of Trotheniss, by a swarm flying thither he found the place. In like fort, the Nurses being absent, The nin Melitam, Hiero the Syracusan, Plato, Pindarm, and Ambrosim, were nourished by Honey, which Bessbylittle and little put in their mouths, as Plutarch, Paufanias, and Textor are Authors. Xensthe likewise in his Oeconomicks, termeth Honey-making the Shop of vertues, and to it sendeth mothers of Housholds to be instructed. Poets gladly compare themselves with Bees, who following Nature only as a School-mistresse, useth no Art. So Plato faith, that Poets ruled by Art, can never perform any notable matter. And for the same reason Pindarus maketh his brags, that he was superior to Bacchilder, and Simonides, having only Nature, not Art to his friend. Bees unlesse they be incensed to anger, do no hurt at all, but being provoked and stirred up they sting most fairply: and fuch is the disposition and naturall inclination of Poets; and therefore in his Mino findly enjoyneth, that those who love their own quiet, must take great heed that they make no warseither with Poets or Bees. Finally, they have fo many vertues which we may imitate, that the Egnians, Chaldeans, and Grecians, have taken divers Hieroglyphicks from them. And he that will read over Pierius, shall there finde ftore of Emblems of them.

The Countrey people in like manner have learned of them Aeromanie, that is, Divination of things by the air, for they have a fore-feeling and understanding of rain and windes aforehand, and doughtly 'prognosticate of storms and foul weather; So that then they five not far from their own homes, but sustain themselves with their own Honey-suck already provided. Which beingtrue, we must then think it no strange matter? that Arifleus, Philiftius, Ariflomachus Solenfis, Memethe Sammite, and fix hundred others that have writ of the Nature of Bees, bidding adiew to all those pleasures and delicacies that are found in Cities, for fifty and eight yeers space together, inhabited the Woods and Fields, that they might more exactly come to the knowledge of their order of living, and naturall dispositions, leaving it as a monument for posterity to imitate. But what their bodies do work in ours, I judge worth the labour and pains taking to let you underfand, that we may be affured there is nothing in Bees, but maketh to the furtherance of our bealth and good.

First therefore, their bodies being taken newly from the hives and bruised, and drunk with fome Medicinal uses duretical wine, cureth mightily the Dropfie, breaketh the stone, openeth the obstructed passages of the Urine, and helpeth the suppression thereof. Being bruised, they cure the wringings and griping of the belly, if they be laid upon the place affected : and if any have drunk any poylonous Honey, Bees being likewise drunk do expell the same. They mollifie hard ulcers in the lips, and being bound to the part, they cure a Carbuncle and the Bloody-flixe, amending also the crudity of the homack, and all spots and flecks in the face, being tempered with their own made Honey; as both Hollerius, Alexander, Benediaus, and Pliny have written.

Gelen affirmeth, that if you take live Bees out of their Combes, and mix them with Honey wherein Bees have been found dead, you shall make an excellent Oyntment to be used against the hedding and falling of the hair in any place of the head, caufing it to grow again, and come afresh Impagin willeth us to burn many Bees, commixing the affees with Oyl, and therewith to anount the b ld places; but we must (faith he) take great heed that we touch no other place neer adjoyning. Yea, he affirmeth, that Honey wherein is found dead Bees, is a very wholfome medicine,

The uft of

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ferving for all diseases. Ergin, cap. 61. De marb. muliebrib. commendeth highly, the ashes of Bees beaten and tempered with Oyl, for the dealbation of the hair.

aten and tempered with Oyl, for the deanest living creatures are nourified, by, and do feed full Bees also are very profitable, because divers living creatures are nourified, by, and do feed full Bees also are very profitable, begause givers having creatiness are noutiness, by, and do feed full favorly on their Honey, as the Bear, the Badger or Brock, Lizards, Frogs, Serpents, the Woodpecker or Bar-bee, Swallows, Lapwings, the little Titmouse, which of some s, called a Nunne, because his head is filletted as it were Nun-like, the Robin-red-breast, Spiders, and Wasps, as Bellonim

hath well observed.
But to what end (you will lay) serveth their sting, against whose poyson Plyn knew no remedy) But to what end (you will say which cannot be denyed, that the lings of Bees are fometimes I must need contene trues that when either they are mad and raging, and be exceedingly diquieted by venemous, but that is when either they are mad and raging, and be exceedingly diquieted by wenemous, out that is when the saver, for otherwise they do not sting but prick but a little; means of anger, or some vehement Feaver, for otherwise they do not sting but prick but a little; means or anger, or loud venement and mention of the stinging of Bees, supposing it very unmeet for and therefore Disjournes never made matter as the fling of a filly Bee. But yet they have fur a man to complain of fo fmall a matter as the fling of a filly Bee. But yet they that have fur. a man to complain of 10 man a matter as the thing of as companions and effects of their maceded him, have observed pain, rednesses, and swellings, as companions and effects of their malice, especially if the sting do stick in the sless, which if it do very deep, then death hath sometimes lice, especially if the sting do stick in the sless, which if it do very deep, then death hath sometimes followed, as Nicander writeth in his Theriacis. In like manner the people of the old World (that followed, as Nicander writern in as Ineriacu. In the manner the people of the old World (that we may prove the sting of Bees to be converted to some good use) did (as Suldas writeth) punish those persons who were sound guilty of cousenage, and deceitful counterfeiting of merchandize after this sort: First, they stripped the offender stark naked, anoynting his body all over with Holling the sound share the sound share her bush to be a sound share her bush the same her bush to be a sound share her bush the same her bush to be a sound share her bush to be a sound atter this lott. Firm, they have open Sun with his hands and feet fast bound, that by this means being ney, then setting him in the open Sun with his hands and feet fast bound, that by this means being ney, then fetting that a tree open sun in the sun, he might endure punishment, pain, tormented with Flies, Bees, and feorching beams of the Sun, he might endure punishment, pain, and death, due to his lewd and wicked life. With which kinde of punishment and torture, the and death, due to his love the poor naked Islanders of America at this day, (now called the West. Indies) who are under their rule and government, not for justice sake, (as those Ancients did) but for fatisfaction and fulfilling of their barbarous wills, and beaftly tyranny, that they might feem to be

more cruell, then cruelty it felf.

Nonius faith, that if the herb Balm (called Apiastrum) be beaten, and anounted with Oylupon the Ringed place, that there will enfue no hurt thereby. Florentim counfelleth the gatherer of Ho. ney, to anount himself with the juice of Marsh-mallowes, for by that means he may safely and without fear take away the Combes. But the juice of any Mallow will do as much, and specially if it be mixed with Oyl; for it Both preserveth from flinging, and besides it remedieth the hipged But admit that Bees by their flinging do vexe and difeate us, yet notwithfunding the dead Bees for found in the Honey do speedily bring cure to that hurt, if they be duly applyed, abating and king away all the pain and poyson. What should I say? No Creature is so profitable, none less fumptuous. GOD hath created them, and a little money and cost will maintain them, and mall provision will content them. They live almost in all places, yea, even in Forrests, Woods, and Mountains; both rich and poor by their good husbandry do gather good customs and pensions by them, they paying (as all men know) very large rents for their dwelling houses; and yet for all their tribute they pay, a man need neither keep one fervant the more for the gathering of it, nor fet on por the oftner. Merula faith, that Varro gathered yeerly five thousand pound weight of Honey: and that in a small Village of Spain, not exceeding one acre of ground, he was wont to gainly hency there gathered, ten thousand Sesterties, which is of our English Coyn about filty pounds. Wo are furnished also out of their work-houses or Shops, with Waxe, Sandracha, Bee-glew, Combs, and dregs of Wax, which no Common-wealth can well spare. To speak nothing of the examples of their vertues and noble properties, being no leffe, wholfome for the foul, then there others are for the good provision and maintenance of our life, and for nourishment of our bodies necellary Now for the conservation of Bees, it is very meet (as Pliny writeth) that we come by them lawand commodious.

fully, and by honest means, that is, either by gift, or by buying of them; for being taken away by theft, they will not prosper with us a even as the hearb called Rue being stolne, will very bardly or never grow. Furthermore, to keep these good pay-masters, and to make them in love with you, you must remove from their Hives mouthes, unlucky, mischievous, and deceitfull people, and ide persons that have nothing to do, causing them to stand further off: As also all those that aredi-Rayned with whoredome, or infected with the disease called Gonorrhea, or the fluxe of mentiones, bathes, or any thing that smelleth of smoak, mud, dung, or ordure of Cattell, men or beast, houses of Office, sinks, or kitchens. Mundifie and correct the air oftentimes, insected with the breath and vapour of Toads and Serpents. by burning of Balm, Thyme, or Fennel; having great care to keep them neat, clean and quiet. Destroy all Vermine, and seekers to prey upon their Honey, robbers, pillers and pollers, and if at any time they be fick, give them phyfick.

Now the figns of their unhealthinesse, as of all other living creatures, are known by three things; that is, from the action offended, the outward affect of the body, and excrements. For their cheerfulnesse being gone, suggish dulnesse, agiddy and vertiginous pace, often and idle sand-ing before the mouth of the Hive, lack of strength, wearinesse, lithernesse, languishing, and wast of spirit to do any businesse, detestation of Flowers and Honey, long watchings, and continual fleepings, unaccustomed noyses and hummings, are sure arguments, that Bees are not in god health. As also if they be somewhat rough, not fine and trim, dry and unpleasant in handing, not fost, harsh, and rugged, not delicate and tender, if their Combes be insected with any major

of filthy, carrupt, and noylome favour, and that their excrements melt, think, and be full of worms. carrying dead carkafes daily out of their houses, that they have no regard to their Bees and Beehives, it is a certain token that they are fick, and that fome epidemicall, generall Pestilence or plague rageth amongst them, whereof that famous Poet Virgit hath very elegantly, but consuledly touched fome part, in the fourth Book of his Georgicks, in these following Verses.

Si però (quoni am lapfus Apibus quoque nostris Vitatulit) trifti languebunt cotpore morbo. Had non dubits poterio, cognofeste fignis, Cantinuo est azrie aline colore berrida vultum Deformat maries, tum corpora fusa carentum Expertant tellin. & triftie fuvere ducunt, Aut il'a pedibus connexa ad, limina pendent,

In English thus; The life of Bees is Subject unto fall. Their bodies languish with diseases sad: This by undoubted figns difcern you (ball. Their bodies then with other polaur is clad. A leannesse rough doth then deform their faces Then doth the living bring dead bodies out And for their fellowes make a funerall place Mourning sad exequies their dwellings all about,

Aut intus clausis cunclantur in edibus omnes. Ignaveque fame, & contracto frigore pigra. Tum fonu auditur gravior, traffimque fusurrant. Frigidus ut quando filvia immurmurat aufter. Ut mare, folicitum ftridet refluentibus undis, Æfinat ant/claufis, rapidus fornacibus ignie.

Or elfs with feet in feet they hang upon The threshold of their Hives or elfe abide Close within doors, not looking on the Sun, Till flotb by cold and famine their life up dry'd's Then also is their found and voice more great, Drawing folt, like a Southern winde in woods, Or fire enclosed in burning furnace heat, Or as int' Sea falls back the fliding flouds.

And so the sicknesses of Bees being evidently known, plainly perceived, and cured, they will live many yeers, although Aciffotle, Theophrasims, Pliny, Virgil, Varro, Columella, Cardan, and finally all Authors, would make us believe, that they feldome attain to nine years, but never to ten. Although we know by good experience, knowledge of place, and the credible attellation of men worthy belief, that they have lived thirty years. Which only reason bath induced me to believe, that Bees (even by Natures appointment) are long lived, and that only with Alberton Lonly doubt, whether

they die by means of old age.

I am not ignorant, how they are made away with the rage and violence of diseases, and other enemies but it they have all things fürnished fit for the preservation of their life, and prolongation of health, and the contrary far from them, I know no reason but that I should conclude them long there and gathered from a divine dew (the very life and foul of all herbs, fruits, trees and plants.) Of whose nature, nie and excellency, if you would know more, I must referre you to the carned writings of Phylitians.

dwittings of Physicians.

A Drone or a Dran in English is of the Latines, called Figure, of the Greeks Rephen, and Thronage, The Names, A of the Ibrians Czena, of the Germans Traep, of the Hollow, of the Spaniards Language, of the Islama, Apa change made, of the French Baradon, and Fulon, of the Pannanians (now called Hungarians) Here, of the Polonians Czerze. This kinde of Bee is called Frem, as some think, guide fur, because he doth fursing mella devorare, devour Honsy by frealth: although it be more agrees able to truth that it is termed knows because he doth Apipus surm fraudenque, facese: And through the colour and pretence of keeping warm the Hives, he spendeth their Rock and undoes all their Honey-making. And therefore for some to derive Fucus the Latin word from Phagomai the Greek, seemeth to be favre feeched. Some again will draw Fucus. Founda quia invulando chum invant some se

Honey-making. And therefore for some to derive Fuew the Latin word from Phagomai the Greek, fespieth to be faire fetched. Some again will draw Fueus, a sovende, quia incubando agum javant seim as, and this in my minde is as harsh as the former.

Many men make the Drong to, he one of the four forts of Bees, which is very unadvisedly dans. The Description of the make us believed: Because they believe to great as the common Bee, and greater they believe to great as the common Bee, and greater then the Thief, so that in his perfectly wrought. He is twice so great as the common Bee, and greater than the Thief, so that in his perfectly wrought, was suppositely the King himlest: and yet he attained this greater in him to this greater, not by the gift of Nature, but by, his culton and trade of, life. For whereaster the Drongs, and make their Cells, for the directing of Drones: they make them lesser them the Drones, and so there through the laws, but only in the uttermost, and as it were in the banded or most out-cast place of all in the whole Camp and doded Army. Besides, the suppose, and lingue of them all in the whole Camp and doded Army. Besides, the suppose, and lingue of them all, in the bands of the bands out of them; all, in the bands out of the middless. Who, yet at length grow greater then any of them; all, in the groat hundress, wherewell is the Oxen-lying in the purposes, wherewell is not begreater then any of them; all, in the groat hundress, wherewell is not begreater then any of them; all, in the groat hundress, wherewell is not have and diminist nothing of superfluous matter; and in the purposes, wherewell hundress where life of the order that business, wherewell is not have and diminist nothing of superfluous matter; and in the common of the purposes, wherewell is not have all of the order than the order of the order that business. the groffe hungurs, where with they abound; as also there both day and night (like Oxen lying i Rick and Manger) they gluttonoully ravengend shifts themselves with the Honey-liquor, which they gluttonoully ravengend shifts themselves with the Honey-liquor, which they grow again to the shift of victual and the shifts and the shift of victual and the shifts are shifted as the shifts are shifts and the shifts are shifts are shifts and the shifts are shifts and the shifts are shifts are shifts and the shifts are shifts are shifts and the shifts are shifts and the shifts are shifts are shifts and the shifts are shifts and the shifts are shifts are shifts are shifts and the shifts are shifts and the shifts are shifts and the shifts are shifts are shifts and the shifts are shifts are shifts and the shifts are shifts and the shifts are shifts and the shifts are shifts are shifts and the shifts are shifts are shifts and the shifts are shifts and the shifts are shifts are shifts are shifts are shifts are shifts are shift Michthay, Again pay, for full dearty, in time of sany general dearth and karfity of victual and Blothon Sugar Styres and Worth Styres To 195% |

west and her didor

The History of Serpents.

Further this is to be added, that the Drone is of a more flining black colour then the true labour-Further this is to De aqueu, time the greatest, without fting fluggish, idle, flothfull, without heart or ing Dec; he is also greater then the greatest, without fting fluggish, idle, flothfull, without heart or ing nee; ne is ano greater then the Breater, not daring to venture life and limb in manly Martial trade,

the true legitimate Dees will.

Ariffolle faith, that they breed and live amongst the true Bees, and when they fly abroad, they as the true legitimate Bees will. Arifolie laith, that they breed and there aloft in the air as it were, with some violence or tempel; are carryed scatteringly, here and there aloft in the air as it were, with some violence or tempel; are carryed icatteringly, here and there are they return from whence they came; there greedly feeding so exercising themselves for a time, they return from whence they came; there greedly feeding fo exerciting themselves for a time, they recent thom whether the Dukes and Princes, in respect upon the Honey. Now why the Drones may be compared with the Dukes and Princes, in respect upon the Money. Now why the Drones in their fting, let us hear Ariffotler reason. Nature of their corporature, and Bees like unto them in their fting, let us hear Ariffotler reason. Nature of their corporature, and besome difference, lest alwayes the same stock should encrease one of would (saith he) there should be some difference, lest alwayes the same stock should encrease one of would faith ne) there mould be loud another confideration, which is impossible: Por fo the whole flock another confudedly, without order or confideration, which is impossible: Por fo the whole flock another confucuty, without of the And therefore the true Bees in strength and power of engenwould either be Dunce of Engen-dring, and breeding, are comparable to their Dukes, and the Drones onely in greatnesse of body dring, and preceding, are compared to body refemble them: to whom if you allow a fling, you shall make him a Duke. These Drones further relemble them : to whom it you and the putteth not forth any fling : whereof History hath of the Grecians are called Cothouroi, because he putteth not forth any fling : whereof History hath these Verses thus interpreted; The war had

ē. 10.

Huic vero Dii succensent & homines quicunque otiosus Hute vero Dis succensent & nommes quecunque visions Vivat, sucir acacules carentibus similis studio, mind main Qui apum laborem absumant otioft In English thus;" Vorantes .-

Which Drone like in the live, Nor good, nor ill, endeavour can Upon bimfelf to live.

Both Ged and min disdain that man But idle is, and without sting, And grieves the labouring Bes Devouring that which be bome brings; Not yeelding bely or fee .

So that either he hath no sting at all, or else maketh no use of it for revengement physich Hatly, that they are stringlesse, and would have them called imperfect Bees and the famous Poet Hatty, that they are mingrene, and would have them cancer imperiest bees, and the ramous Poet Virgil (tyleth them, Ignavum pecus: that is, idle, and unprofitable, good for nothing. Combillant ketli them a race or flock of a larger fize; very like dinto Bees, and accounted them very apply to be placed in the rank of ordinary forts of Creatures, of the fame kinds and company with Bees. De placeu in the rank of ordinary forts of Creatures, of the fame kinde and company with Bee. They fuffer punishment and are scourged many times in the whole Bee common wealth incomit for pretence of idlenesse, gluttony, extortion, and ravehous greedinesse, to which they are not addicted; but because lacking their sting; and by that defect, being as it were emastimated into these themselves in publick.

Pliny doth not expresse their nature and quality. The Drones are stinglesse and so to be tector ed imperfect Bees, and of the baselt fort, taking their Originall from tired and work but Bee, and fuch as be past labour and service, living only upon a bare pension: we may call them the very flaves and bond-men of the true Bees, to whom they owe all due homage and subjection, where fore they exercise their authority over them, thrusting them first out of doors by head and should be their authority over them. ders, like a company of drudges to their work; and if they be any thing negligent, not belling elementely guickly and lively, they give them correction, and punish them without all pirvand at the state of the correction of the state of the ty. For in the moneth of Jane, two or three Bees (especially of the younger fort) will hale out of ty. For in the monetnor yane, two or three Bees (especially of the younger fort) will have one Drone, there beating of him with their wings, pricking and commenting him with their Hings, and of the offer any refillance to their Tordly rule, then they violently talk him down their Hings, and of the world break his from the their of her where they have glutted their wills, and punished him at the full they at length rick. Thus when they have glutted their wills, and punished him at the full they at length rick. Thus when they have glutted their wills, and punished, not without great admiration and purshim to a flamefull death, all which we have often beheld, not without great admiration and preaches.

Bometimes the Drones remain like bamified persons, before the entrance of the Hille and the not venture to pressent answer barring perions, perore the entrance of the most the Diograms of the pressent and the property of the pressent and the property of the property bowers or that they be pinched with hunger and famine, for lack of Honey. And semerary a statistic field with the Drones, for to thake it more apparent they will not furt flat perous a statistic for take away with their their thands any of the Drones, and to dalt their than their t

tins kinge, energiare the most noble and couragious!

The young Troness are the most noble and couragious!

The young Troness are the most and to the kingly flock. Some will be the young the promote the kingly flock. Some will be the young the kind of leech their Original and perigree from the Kingly flock. Some will be the young the kind of leech their Original promote the howers of the herb Carmbe (described by plin; which is kind of Honey with their Original promote and Read, but the horby table is having the rate of the Honey and Warrosecher) from the Original has the rate of the Honey and Warrosecher) from the original has the rate of the Honey and Warrosecher) from the original has the rate of the horby and warrosecher) from the original has the rate of the horby and read the post of the horby and warrosecher from the course of the horby and the horby and the horby and the horby and the course of the horby and the Their genera-: ban Arffold affirmethy that they proceed from the longer and bigger Bees, year, and that they proceed from the longer and bigger Bees, year, and that they proceed from the longer and bigger Bees, year, and that they proceed from the from the ancient Philosophers, or the longer which without question he received either from the ancient Philosophers, or the longer land to the land to

lome others that had the charge and were skilful of ordering Honey, that lived in his time. Some will have them to breed and come from putrefaction, as Ifidore from stinking and putrefied Mules: Cardan from Asses, Plutarch and Servins from Horses. Othersome are of opinion, that they first proceed of Bees, and that afterwards they degenerate baftardlike from them, after they have toft their flings, for then they become Drones : neither are they afterwards known to gather any Honey, but being as it were deprived of their ftrength, they grow effeminate, ceafing either to hurt. or to do any good at all.

Some again hold the contrary fide, affuring us upon their knowledge, that the true labouring Bee fetcheth his beginning from the Drone, because long experience (the Mistress of Wisdome) hath raught us, that there is yearly known to be the greater fwarm, when there is che greater multinde of Drones. But this to me feemeth rather the devise and invention of some curious brain, then any true grounded reason. For because that many Drones breed (as it cometh always to passe in good and plentiful years) therefore there should be greater swarms, is no good consequent : but contratiwife, because the multitude of Bees do greatly increase through the moderatenesse of the oureair, and the plenty of the Honey-dropping dew, and through the abundance of this mellifib. ous moutture, there must needs follow a greater foison and store of Drones as the Philosopher hath well observed. But admit that this betrue, that whereas there is the greater encrease of Drones. there should yearly ensuethe more swarmings; yet must we not thereupon conclude, that Bees 40 owe, and ought to ascribe their first original from Drones, but rather that they are indebted and bound in honefty to the Drones, because in time of breeding, they give much warmth and comfort to their young, (as Pliny lib. 11. c. 11. faith) conferring upon them a lively heat, fit for their encrease and prospering. Some divide them into male and semale, and that by coupling together they make a propagation of their kinde, although (as Athenaus writeth) neither Drones nor Bees were ever yet feen of any one to couple together.

But whereas Wasps, Hornets, and other Cut-wasted creatures that make any combes, and breed in the same, have been sometimes (though seldom) seen, both by us and Aristotle, to joyn together, I can furely fee no cause why we should utterly take from them the use of Venus, though in that re-

feet they be very modest and moderate.

I have before in the discourse of their generation, said, that the Bees do make the male kinde, and the Drones to be but the semale; but sith that in the of Honey-making, they punish them so sharply after they have ejected them from possession first, so that afterwards they put them to death, I can hardly be induced to believe that the Drones are but the female kinde, confidering that one thing would eclipse and overcast all those resplendent vertues which all men know to be in Bees, to deal thus cruelly with their Parents. To what use therefore serve they in Hives? Seeing Virgil in the fourth book of his Georgicks thus describeth them;

Immunisque sedens aliena ad pabula sucue.

That is to fay: The Drones as free and bold doth fit, And wast of others food commit.

Where Festus taketh Immunis, for lazy, idle, unserviceable, unprofitable, and such as are nothing worth, except perchance after the guife of wicked men, they fo ferve their own turns, as to live by the liveat of other mens labours, and to bring out of order, or utterly feek to overthrow the whole frame of the Common-wealth.

But the most approved Authors set down divers good use of Drones. For if there be but a few Their uses. of them among the Bees, they make them the more careful about their affairs, and to look more duly to their task: not by their good example, (for they live in continual idlenesse) but because they might continue their liberality towards strangers, they work the more carefully in their Honeyhop. And (if Bartholemans do not deceive us) these Drones be not altogether idle : but they imploy themselves about the building of the Kings House, which they make large, stately, and very imptuous in the higher and middle part of the combes, being very fair to fee to in respect of their

So then they are but lazy, in respect of Honey-making and gathering: but if you look toward their Art or Science of building, they are to be accounted excellent devilers of the frame and chief Millers of the whole work. For as the Bees do fashion out the combes of the Drones nigh the Kings Palace: fo again, for the like counterchange of kindenesse, the Drones are the fole inventors, and principal work-mafters of the Kings Court; for which cause both they and their off-spring, kinslolks and friends, (if they have any) are bountifully rewarded of the whole stock of Bees, by giving them franckly and freely their diet and maintenance which coffetherhem nothing.

The Lockers or holes of the up-grown Bees, are somewhat too large, if you respect the quantity of their bodies, but their combes leffer; for those they build themselves, and these other are made by the Bees, because it was not thought convenient and indifferent, so great a portion of meat to be gven to fuch vile labourers and hirelings, as was due to their own fons and daughters and those that

Testzer, and some other Greeks do besides affirm, that the Drones are the Bees Butlers or Porters hearty them water, ascribing moreover to them a gentle and kindely heat, with which they are said Okeep warm, cherish and nourish the young breed of the Bees; by this means as it were, quickangthem, and adding to them both life and strength.

OF WASPS.

The fame affirmeth Columela in these words. The Drores further much the Bees for the procrea-The same amrineta Columnua in their works.

tion of their issue, for they sitting upon their kinde-or generation, the Bees are shaped and attain to their sigure, and therefore for the maintenance, education, and defence of a new issue, they reto their rigure, and their electron the the And Play lib. 1-1.0 11. different not from him. For not coive the more friendly entertainment. And Play lib. 1-1.0 11. different not from him. ceive the more irrenally enter talline and architectionical or cunning deviced frame (as he faith) only they are great helpers to the bees in any discovering, their young, by giving them much warmth and but also they do good in helping and successful their young, by giving them much warmth and but also they do good in neiping and the country the forme lack of Honey in the mean space) the kindely heat, which the greater it is (unlesse there be some lack of Honey in the mean space) the

giesten will the Iwarm be.

In fum, except they should stand the Bees in some good stead, the Almighty would never have and fum, except they should stand as it were made them freetien of the same City. Neither successful them both in one house, and as it were made them freetien of the same City. Neither enciolem them potti in one noute, and are violently break in upon them, as being the fworn and adoubtlesse would the Bees by main force violently break in upon them, as being the fworn and proleffed enemies of their Common-wealth, except when their flavish multitude being too much increased, they might fear some violence or rebellion, or for lack of provision: at which time increaled, they might lear fonte violence of the work-men, free Malons, and Carpenters might who feeth not, that it were far better the Maller work-men, free Malons, and Carpenters might who leath not, that it were labouring Husbandman, and tiller of the earth? Especially since that me apareu, then the true land and the for lack of meat, and other necessaries, and shole other for missing these, our life is endangered for lack of meat, and other necessaries, and shole other for mitting there, our mers change thout our undoing, and for a need every one may build his own lodging. But as they be profitable members, not exceeding a Ainted and certain number, for longing. put as they be roomany, they bring a ficknesse called the Hive evill, as well because they consume the food of the Honey-making Bees, as for that in regard of their extream hear, they choke and fuffer

This disease is by the Author of Geoponicon thus remedied. Moisten with water inwardly the id or covering of their Hive, and early in the morning opening it, you shall finde Drones fitting on the drops that are on the covers, for being glutted with Honey, they are exceeding thirfly, and by that means they will flick fast to the moist and dewie places of the cover : So that with small ado, you may either destroy them quite, or elfe if you please, take away what number you lift your felf. And if you will take away withattcheir young, who are not yet winged, and first pulling of their heads throw them among the other Bees, you shall bestow on them a very welcome dinner. But what the dreaning of Drones portonded, and what matter they minister in the Hieroglyphical Art, let Apomasura reveal and disciple out of the Schools of the Egyptians and Persians. I chink I have discharged my duty, if I have fer down their true uses, true nature; generation, degeneration,

description, and names.

Fur in Latine, or Theef in English, is by Aristotle called Phoor, of Hespebius Phoories : from whence I take the Latine word Fur to be derived. Some have thought that Theeves are one proper fort of Bees, although they be very great, and black, having a larger belly or bulk then the true Bee, and yet leffer then the drones, they have purchased this theevish name, because they do by thest and robbery devour Honey, belonging to others, and not to them. The Bees do easily endure, and can well away with the presence of the Drones, and doas it were greet and bid one another welcome, but the Theeves they cannot endure, in regard that the Bees do naturally hate them, for in theirab fence the Theeves privily and by stealth creep in, there robbing and consuming their treasure of Honey, fo greedily and halfily (without chewing) swallowing it down, that being met withall by the true Bees in their return homewards, and found so unweildy by means of their fulness, that they can not get away, nor be able to refift, but are ready to burft again, they are feverely punished, and for their demerits by true Justice put to death. Neither thus only do they prodigally consume and send the Bees meat, but also privily breed in their cells, whereby it often cometh to passe, that there are as many Drones and Theeves, as true and lawful Bees.

These neither gather Honey, nor build houses, nor help to bear out any mutual labour with bes: for which cause they have Watch-men or Warders appointed to observe and oversee, by night sate as are over-wearied by taking great and undefatigable pains in the day time, to fecurethem from the Theeves and Robbers, who if they perceive any Theef to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know here and submitted to be folin in a doors, they prefently know the folin in a doors th on him, beat, and either kill him outright, or leaving him for half dead, they throw him out. Often times also it happenethy that the Theef being glutted and over-cloyed with Honey, cannot flie away or get himself gone in time, but lyeth wallowing before the Hives entrance, until his enemies either in coming forth or returning home do fo finde him, and fo with shame, discredit and froffing.

Their ules.

Ariffolde appointeth no office, charge or businesse to the Theef, but I think that he is ordained for fcornflay him. this end, that he might be as it were a four to prick forwards, and to wher and quicken the courage of the true Bees, when the other offer them any injury : and to fir and to encourage them to a great vigilancy, diligence, and doing of right and jultice to every one particularly. For I cannot feel what other purpose Theeves should serve in a Christian Commonwealth, or what use might ke made of fuch as lie in wait to displeasure, and practice by crafty fetches, ambushes, and deciminate the state of fuch as lie in wait to displeasure, and practice by crafty fetches, ambushes, and deciminate the state of fuch as lie in wait to displeasure, and practice by crafty fetches, ambushes, and deciminate the state of fuch as lie in wait to displeasure, and practice by crafty fetches, ambushes, and deciminate the state of fuch as lie in wait to displeasure, and practice by crafty fetches, ambushes, and deciminate the state of fuch as lie in wait to displeasure, and practice by crafty fetches, ambushes, and deciminate the state of fuch as lie in wait to displeasure, and practice by crafty fetches. treacheries to wound their Neighbours, either in their estimation, credit, or goods. Thus having a large discounsed of the laste having a large discounsed of the laste having a more large discoursed of the lesse hurtful and stinging fort of Bees, I will now apply my self to a more funds, sally angre William and the sally a fumish, telly, angry, Waspish, and implacable generation, more venomous then the former, I man Wasps and Hornets.

Walp of the Chaldeans is tearmed Deibrane. Of the Arabians, Zambor. Of the Englishmen & D. Bonham. A Walp. Of the Germans, Ein Welpe. Of the Belgics, Harfel. Of the Gothes, Bool Geingth. The common people of Italy tearm it Vesta, and some of them do usually call it Muscone, and the Bonecommon people. The French, Guesse. The Spaniards, Abispa, and Vespa, imitating the Latines, who callit Vespa. The Polonians, Ossa. The Sclavonians, Woss. The Hungarians, Daras. Calepine saith, that it is called Vefpa, quia vefperi muscas venatur in cibum. The Greeks do also name them diversly , for commonly they are called Sphekes. The Scholiast of Nicander calleth them Lucospades; and Suldes Dellides, and Dellihes. Of Heffchim, Auletai, and Paffaleres; and Gaza nicknameth them Anthrenai; for these ought rather to be called Bees. Euffathim deriveth Tow spekas, apo tes diasphagon, because they feem to be fo much cut afunder in the waste or middle, as that they feem to gape and to be clean doven afunder, as by the figure here fet before your eyes you may plainly perceive. A Wasp is a kinde of insect, that is swift, living in routs and companies together, having somewhat a long body encircled, with four membranous wings, (whereof the two former are the greatest) without bloud, finged inwardly, having also fix feet, and a yellow colour, somewhat gliftering like gold, garnished with divers black spots all over the body in form of a triangle. Whereupon peradventure Pollio would needs have it called Diachrufee.

The body of a Wasp seemeth to be fastened and tyed together to the midst of the breast, with a certain thin fine thread or line, fo that by means of this disjoyned, and not well compacted composition, they seem very feeble in their loins, or rather to have none at all. Whereupon Aristophanes the Greek Poet, in his Comedy, entituled Spheces or Wasps, tearmoth all those Maids which are fine, slender, and pretty small in the waste, Sphecodeis, resembling them to Wasps, as if one should call them Wasp-wasted-wenches, whom Terence very quaintly and elegantly tearmeth Juncess, that is, flender, long, and small, like to a Bulrush. I think that all the whole pack of them have stings in general, although I am not ignorant that some Authors hold the contrary, affirming that the breeding female Walps do want them: but thus much I can fay of my own knowledge, that on a time finding a Walps neft, and killing them every one by pouring hot scalding liquor into their holes, because I would bolt out the truth, I plainly perceived by long viewing of their bodies, that there was not one of them all but had a fting, either thrust out evidently, or closely and secretly kept and

-Quid nobis certius ipsis Sensibus effe potest, quo vera ac falfa notemus? In English thus: What can more certain be then fenfe, Discerning truth from false pretence?

They make a found as Bees do, but more fearful, hideous, terrible, and whisteling, especially when Lucresius. they are provoked to wrath; from whence Theory it letcheth this proverb, Sphen bomboom teniget mantion, that is, Scilicer obstrepitant argut a velpa cicada: and this old faid Saw may well be applyed to in Hoediporis. thosewho being themselves unlearned, will not slick to cry out, exclaim, and procure trouble to those that be more learned: or to fuch as be weak, feeble, and impotent persons able to do nothing, that will offer to contend with their betters and Superiors with their brawling speeches, and spiteful raylings. And this Latine proverb carryeth the same sense, Catulus leonem adiatrans.

If you will have the gifts and ornaments of their mindes described, you must consider that a Wasp ha creature that liveth in companies together, one with another, subject to a civil government under one King or Ruler, industrious, mutual friends one to another, ingenious, crafty, subtle, quick, and cunning, of a very quarrelfome nature, and much subject to anger and testinesse. This is a good Argument of their Civil and Political manner of life, in that they live not folitarily in a Defert or Wildernesse where no man keepeth, but they build for themselves a City, both excellent and adminble for the notable buildings and houses in it, where they spend their time (for the most part) actording to the mutable and never-failing laws of Nature, observing and keeping ever the Golden men, as well in their daily tasks, as in their dispositions and affections of minde.

Belides, they are governed with a Kingly, not with a tyrannical government, (as Elianus faith) although by nature they are great fighters, eager, boysterous, and vehemently tempessure ous: and he is led to fay this, because their Dukes or Generals are stinglesse, or rather having stings as ther subjects, they will not use the same to the hurt of their inferiors, by thrusting it forth, or

Now although they be twice so great, and harder and rougher then the other Wasps, yet are they not unfurnished of the vertue of patience and elemency, or gentle and debonair behaviour, by which means they keep in order, and contain in their lifts, as it were by gentle language, their unruly rout, and mutinous companies. There is no man but will confesse, that this is an trident token and argument of their mutual love, and great good liking which they bear one to hother: for whofoever dare be fo knack-hardy as to come neer their houses or dwelling places

Of Bees called

where they have to do, and to offer any violence or hurt to the same, at the noyse of some one where they have to do, and to one any violence put into an amazed fear, to help their fellow. of them, all the whole swarm rusheth out, being put into an amazed fear, to help their fellow. of them, all the whole swarm rumeth out, being run end their molesters, as that they fend Citizen, and do so bussly bestirre rhemselves about the ears of their molesters, as that they fend Citizen, and do to burnly bettire themselves and if we will credit Ælianus, the Phofe them away packing with more then an ordinary pace: and if we will credit Ælianus, the Phofe them away packing with more than a conclusion of the conclusion of the conclusion of the phofe. them away packing with inorether an ordinary for all their defence, munition, and Anther in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition, and Anthers in times past were constrained to forsake their City, for all their defence, munition and Anthers in the constrained to forsake their City, for all their defence, munition and Anthers in the constrained to forsake their city, and the city of the c tites in times part were contrained to loriant cruel fiercenesse of the Wasps, wherewith they were mour, only through the multitude and cruel fiercenesse of the Wasps, wherewith they were

Again, this manifeltly proveth that they want not a hearty and fatherly affection, because with Again, this manuerty provent that the fory, they let upon all persons, of what degree or quamore then heroicall courage and invincible fory, they let upon all persons, of what degree or quamore then heroicall courage and invincible fory, they let upon all persons, of what degree or quamore then heroicall courage and invincible fory, they let upon all persons, of what degree or quamore then heroicall courage and invincible for heroically all the persons are the course of the more then neroican courage and invinced to have or defroy their young breed, no whicat all lity foever, that date attempt to lye in wait to have or defroy their young breed, no whicat all lity foever, that date attempt to lye in wait to have or defroy their young breed, no whicat all lity loever, that dare attempt to lye in waite of the desired, no whit at all dreading Reoptelemin, Pyrthus, Hellor, Achilles, or Against mine himself, the Captain general of all dreading Reoptelemin, Pyrthus, Hellor, Achilles, or Against himself, the Captain general of all dreading Acoptotemus, 1911, account Yea, the Divine Poet Horner, in 12. lib. of his illudes, when the whole Grecians; if he were prefent. Yea, the Divine Poet Horner, in 12. lib. of his illudes, when the whole Grecians, if he were present. 12a, the Divine Foet raomer, in 12.40. Or his illides, when he would expresse the haughty and generous spirits of the Greekist Chieftains, he likeneth them he would expresse the haughty and generous spirits of the Greekist Chieftains, he likeneth them to Wasps in these words, Spekessin ajolobs cradien kai. Thumon echossais, that is, having the hearts and to Wasps in these words, Spekessin ajolobs cradien kai. Thumon echossais, that is, having the hearts and to Wasps in these words, open and an all the private dwellings, their dear Progeny and off. from acks of Wasps, when they are to fight for their private dwellings, their dear Progeny and off. tomacks or vyaips, when ency are to their iffue is great, but it cannot be greater then that of fpring. The love that Bees carry to their iffue is great, but it cannot be greater then that of ipring. The love that bees tairly to them the glacity, or defire to defend their young ones, Wafps, neither can they have a greater promptitude, alacrity, or defire to defend their young ones, Waips, neitner can they have a greater prompthat thing Homer in his Illadi, lib. 12. infimateth by if they be any way offended by paffengers. Which thing Homer in his Illadi, lib. 12. infimateth by if they be any way onended by patiengers. Which thing advised in his along, 10. 12. infilmateth by the example of the chafing god Jupiter, who took it marvellous angry, and much repired at the the example of the Grecians, adding, that the Greeks did defend themselves as valiantly, and enflurdy fromacks of the Grecians, adding, that the Greeks did defend themselves as valiantly, and enflur from the Greeks of the Greeks and the Greeks are also as the Greeks as a standard and the greeks are also as a standard and the greeks turay nomacks of the Greenant, adding, that as ever Wasps or Bees would in defence of their children the shock and assault of their enemies, as ever Wasps or Bees would in defence of their children the shock and assault of their enemies. dren or iffue; in these Verses following:

- Non enim ego putavi heroas Achivos Suftentaturos noffrum robur, & manu invicam: Illi autem quafi vefpe acres atque apes,

I did not think our noble Grecian Lords could bear Our force, and with unconquered bands maintain Our right: but they like Wasps and Bees devoid of fear Which by bigh-wayes their houles ufe to frame,

Que nidos faciunt ad viam pulverulinam. Neque deserunt cavam domum : fell expettantes Viros venatores pugnant pro fillir.

That is to fav. De not forfake their bollow dufty bomer. What ere they be that come to bunt them out: Fighting with valor, (not fearfully like Drine) To rid their young ones both from death and doubt.

Besides this, they further build for them very large dwellings, with Chambers and floors, in a round and orbicular form, with rooms one above another, finely and wittily compacted, fo that there is space enough of ingresse and regresse, and very desensible against all windes and weather, and yet their nests or houses are not all made after one fashion, but very different, someofthem representing a Harp, some made much after the fashion of a Pear, a Toadstool, a Bottle, or budget of

Leather, and some like a standing Cup with handles. Some affirm, that the matter of their Combes is confused, rude, and ilfavouredly heaped up, full of bark and fand, but I could never as yet see it otherwise then light, slender, and thin like paper, dry, tramparent, gummy and thin, as though it were thin leaves of gold, shaken very enly hither and thither with the winde, and rifing many times from the foot or foundation very [mall, and broad above like unto a Top. The place of this their building is divers, and much different for some respects. For if they have lost their Duke or principall Leader, then do they makethen nefts of clay in the high holes of walls and hollow Trees; and as some say (although hithmol could never fee it) they make Wax there also.

But in case they have a Generall or Duke, then they make their nests under the earth, there Cells or Chambers being formed with fix angles or corners, much like unto Bees. They make their Combes round, much after the fashion of a broad Toad-stool, from whose centers there goeth forth as it were a short stalk or tying, by which the Comb cleaveth, and is fastened hard to the earth, or some tree, or peradventure to some other Combe. They have such a tender care our their females, (especially at such time as they are great with young) and suffer them so much to have their own wills, as they will neither permit them to take any pains abroad for their living. nor yet to feek for their meat at home : But the males flying about, (like good Purveyers) bring all home to their own dwellings, thereby as it were strictly enjoying the females to keep them-

All which fore-cited particulars, if a man would duly enter into confideration of them, he must needs confesse, (will he nill he) the admirable industry, diligence, wit, prudence, Art, sweat, and labour that is in these poor vermine. Their naturall inclination to anger, and the hally simisfund of Wasps, not only Cocks, which do scratch and scrape up with their spurs their nests, do finde in placable, but even all other disturbers and provokers: From whence I take it that proverband Spring, Speklan erithizein, which the Latines as Plautit, almost in the fame fense useth, Imitat Ch brones: For Crabre among the Poets, is used sometimes for a Hornet, and otherwhiks for a

In like manner Clemens Alexandrinus, Stromaton 2. When he would expresse and declare the sould and abominable hurt of fuch fins that do lie in wait as it were to deceive, and watch to be displeasure to the life of man, bath these words, Houtei gar (inquit) of antagorifial parkit ha Olumpicol, sphecon bos espein esft deimuterat, kai malifta bedone. That is, thefe fat, dull, groffe, and Olympicall enemies of ours, are worfer then Wasps, more cruel and displeasant, and especially fenfuall and worldly pleasure. Yea, who soever dare adventure to challenge into the field this hardy and couragious little Creature, he shall (I dare be bold to say) but Cadmeam victoriam reportare, lose more then he shall get, whet his sword against himself, and return home by weeping crosse, conmore that besides the noblenesse of their stout stomacks, and armed stings, they are withall so diffe and obstinate, as that they will never give over.

Of the Wasp.

They differ also in their first breeding, stock, sex, place, seeding, and manner of labour. Isolare faith. (although perhaps not fo truly) that Wasps do first proceed from the rotten Carkases of dead Affes: for all hold opinion, that the black Flies called Beetles, do take their Originall from them. But I am rather moved to think that they were first bred from the dead body of some warlike and fierce Horse, and so also thinketh Pliny, in his eleventh book and twentieth Chapter. And the Great

cient have usually this famous and vulgar Verse in their ordinary talk:

Hippoi men sybekon genesis, Tauroi de melisson, Equi enim velparum generatio, Tauri verò Apum.

In English thus:

Wasps do first come from Horses, and Bees are bred from Bulls.

And furely their incredible swiftnesse in their slight, their ardent and burning defire they have to fighting, are sufficient inducements to move me to think, that they took their first beginning from some gallant Horse, and not from Asses, Oxen, or Cowes, and much lesse from the searfull Deer. For dame Nature hath seldome been so indulgent and friendly to any one beast besides an Horse, as to excell both in swiftnesse of pace, quicknesse of spirit, courage of stomack, and magnanimity. And I rather lean to this fide, because else I do not know what sense I should give to that Ariftotelean Proverb;

Chairete aellopodoon thugateres ippon, Salvete volucripedum filia Equorum : Which may be Englished thus: All bail ye daughters of swift footed Horses.

For besides the truth that lyeth in the bare words, I take the morall of it to be uttered as a wife tycheck, or a figurative flout, conceitedly to rebuke and hit in the teeth those shrewd women. curft and foolding wives, which are so peevish that they will not be pacified, who are like unto Waspsintheir sullen displeasant humours, tempestuous madnesse and pelting chase.

Some Wasps do proceed from the stinking Carkase of a Crocodile, if we may give any credit to the Egyptian and their fellowes; and for that cause, when they imagine or think a Wasp, they paint and draw out the shape and form of a Crocodile or a Horse. From hence Hierom Cardan would make this collection, that of every corrupted living Creature another doth proceed : which in my conceit is very abfurd and against all reason. For this being granted, the generation of Wasps would be infinite, and daily experience would read a Lecture of contradiction against him, upon the progresse of Natures works. Many times Wasps do breed by the mutuall company of the male and female together, which though Athenaus counteth but a fable, yet for all that, fith the Philosopher doth plainly tell us, that he hath been an eye-witnesse to the same, (as in his first book De generat. Animal. cap. 16. and in his ninth book De biffer. Animal. cap. 41.) I will wholly incline to his judgement. But what manner of beginning they have by joyning together, and howit is perfected and accomplished, let us a little lend our listening ears to Aristotle, and Pling his Interpreter.

The Princes or Ring-leaders of the Wasps, when they have made choice of a fit place for themselves under the earth, either in the holes, chinks, or clefts of the Rocks, or in thatched houses, (as I have often feen) there they make their Combes in the beginning of Summer, fashioning their mall Cells with four little doors, wherein small Worms do breed, who when they are more grown, they make yet other greater doors or hatches, and then again when their young are at the greatest, they make others, so that towards the end of Autumn, you shall finde many, and those try large nells; wherein their principal Commander doth breed, not with every Wasp indifferently, bit only with those of his own race and princely linage. They are bred in the most eminent and higheft place of the Wasp-nest, like unto great Worms, their Cells being four or five in number, cole joyned and couched together, for otherwise they would increase after the same fort in all respects, as the common Wasps do.

The excrement is only in the small Worms, and their young increase remaineth immoveable without any dirring before they be able to flie, and whilest they are covered as it were with a thin membrane, and yet in the same season of the yeer, and in the space of one day, you shall manifely fefly perceive a great difference: for one flyeth out, another sticketh still as it were in the shell, another rolleth and tumbleth, and a fourth cannot stir one whit. All these have their beginning and increase for the most part in Autumn, not in the Spring, and especially in the full of the Moon. This one thing here is to be noted, that Wasps do not swarm, and that in Summerimethey are subject to Kings, and in Winter, Gunaicocratela, the semales regiment, or Multebre

imperium prevaileth. And when they have renewed and repaired their iffue with a great supply, and that they be fresh and lusty, the Empire again returneth to the Masculine kinde, and yet it is but a that they be tiefly and ruinous Empire, notable to bear up it felf, although by Natures immutable de. cree orderly ruled, and rightfully governed.

ee orderly ruled, and rightfully governed.

Ariffule faith, that it is not likely that the young Wasps are brought forth as a brood, because they Ariffolie faith, that it is not likely that the young feem probable, that fo fmall a flie as a Wafp, should be fo great in bulk, as that in reason it should not feem probable, that for fmall a flie as a Wafp, should be former to the feet and the feet a be to great in outs, as that in table is a bare and weak reason, not befeeming the dignity of fo nave tuen great young ones. Due than any man alleadge to the contrary, why Nature in a lawful birth great a Philosopher. For what can any speedily finish, and make to grow and increase, as she doth and breeding should not as soon and as speedily finish, and make to grow and increase, as she doth and preequing, mound not as foot and of the preequing in generation that proceeds of rottennesse or corruption, which I hold to be but illegitimate? Let me in generation that proceeds of total the first they be out of the shell, they be feathered, they but call to minde young birds, in how short time after they be out of the shell, they be feathered, they but call to minde young bit us, in now make the first to minde young bit us, in the beable to go, to eat, yea quickly increased in strength, and grown to their full greatnesses, so that be able to go, to eat, yea quickly increased at the which when one hath throughly confidered, he they are in their full flowre ere one be a ware. All which when one hath throughly confidered, he they are in their run nowre ere one be a war arifole, to have relyed but upon a weak prop, having will eatily judge that famous Philosopher Arifole, to have relyed but upon a weak prop, having fearie probability to stand on his side for the maintenance of his opinion. His credit therefore at this time must not be sufficient to barre us the liberty of contradicting him.

The same Aristotle, the Monarch of our modern learning, saith that the small worms of Wasp, the same arribute, the Malatta of Walps, before they have any wings at all, are somewhat long, not much unlike those worms which Hippo before they have any wings at an, are ionic winds tong, not line with this wince Hipporter calleth Eulai, that breed in flesh, called (as I judge) Maggots, but in our Countrey, Gentiles: and these Waspish worms are somewhat white, known and easily discerned by their flits or dashes, and these waspin worms are somewhat white, and groffe, having a black lift or line running along the hinder part of their body being very thick and groffe, having a black lift or line running along their backs, without feet, not creeping, but rolling and tumbling themselves this way and that way confusedly. When they have disburthened themselves of their breed, they close up their cells with certain thin small skin, which again being broken when they come to any persection or growth, they get themselves out of dores into the clear light, and at two days end will be able to flieround about, The Philosopher maketh two kindes of Wasps, the one wilde and fell, the other more meek and quiet. The wilder fort is feldom feen, for they live and breed in Mountains and Woods, in Oketrees, and not in the earth, and this kinde is greater, blacker, more diversly coloured, and singerh more cruelly then the other. After they have lived one whole year, they are seen to flie away, if in the Winter the tree be cut down. These kinde of Wasps I did once see in a Wood in Esse, where going unwarily to gather simples with another Physician, and offending one of this sumish generation, the whole swarm of them presently rushed forth about mine ears, and surely had I not had in my hand some sprigs or branches of broom for my defence, I had undoubtedly paid dearly for this my unadvisednesse, if it had not cost me my life, for they pursued me in every place of the Wood, with a vehement rage for a long season, insomuch that I was fain to take me to my heels, and so to seek to save my self from further danger. And if our own Countryman Sir Frank Drake himself had been there, although he was (as Meteranus a stranger, (and so unpartial) in his Bla gick History right truly observed,) Omnium ducum nostri seculi fortissimus ac samosissimu, vet I make no doubt, but he would have taken my part, and been a companion with me in this my fear-

Some of these Wasps, as well those of the crueller kinde as those of the gentler, do lack afting, (or rather I think they use it not.) Othersome again of both forts, are furnished with sting, and those that want them, are ever the lesser and weaker, neither revenging themselves any way, nor offering to make resistance. Contrariwise, those who have stings are greater, stronger, more quirellous contentious, stubborn and eager. Some account these the males, and those other stingette to be the females. Many of those which have stings, do forgoe and quite lose them when Winter draweth on, as some make reckoning, but it was never my hap to see this, saith the Philosopher in his 9. Book De hift. Animal. capit. 41.

If you catch a Wasp, holding her fast by the feet, suffering her to make her usual humming sound you shall have all those that lack stings presently come flying about you, which the stinged Walfe never are feen to do. Therefore fome hold this as a good reafon, to prove that the one should bette male, the other the female. Both these forts, both wilde and unwilde, have been seen to couple to ger after the manner of flies. Besides, (inrespect of fex) both kindes of Wasps are divided into Captains or Ring-leaders, and into labourers : those former are ever greater in quantity, and of more calm disposition; these other, both lesser, more froward, testy, peevish, and divers. The male of labourers, never live one whole year out, but all of them die in the Winter time, which is evident by this, because in the very beginning of cold weather, they are as it were frozen or benummed, and in the depth or midft of hard winter, a man shall hardly or never see any of them.

But yet for all that, their Dukes or principal Chieftains, are feen all the Winter long to lie hid in their lurking holes under the earth: and indeed many men when they plowed or broke up the ground, and digged in Winter, have found of this fort. But as for the labouring Wasp, I never so yet heard of any that could finde them. Their Principal or Captain, is broader, thicker, more por derous and greater then the male Wasp, and so not very swift in flight, for the weightinesse of the bodies is such an hinderance to them, that they cannot flie very far : whereby it comets to pillettat they ever remain at home in their hives, there making and deviling their combes, of a certain gut nous matter or substance, brought unto them by the Work-wasps : thus spending their time in excuting and doing all those duties that are meet, intheir Cellst

Wasps are not long lived, for their Dukes (who live longest,) do not exceed two years. And the labouring, that is the male Wasps, together with Autumn, make an end of their days. Yea which is more strange, whether their Dukes or Captains of the former year, after they have ingendered and brought forth new sprung up Dukes, do die, together with the new Wasps, and whether this do come to paffe after one and the felf fame order, or whether yet they do and may live any longer time diversmen do diverfly doubt. All men hold the wilder kinde to be more flrong of nature, and to continue and hold out the longer. For why, these other making their nests neer unto common highways and beaten paths, do live in more hazard, lie open to divers injuries, and so more subject to

The brevity of their life, is after a fort recompensed, and some part of amends made by the rare clammy glewishnesse of the same : for if you separate their bulks from the head, and the head from the break, they will live a long while after, and thrust out their thing almost as strongly as if they were undivideable, and free from hurt and deaths harm.

Apollonim calleth Wasps Omotoroi, and Aristotle, Meloboroi; although they do not only feed on raw Aeth, but also on Pears, Plums, Grapes, Raisins, and on divers and fundry forts of flowers and fruits: of the juyce of Elms, Sugar, Honey, and in a manner of all things that are seasoned, tempered, made pleasant, or prepared with either of these two last rehearsed.

Plim in his 11. Book capit. 53. is of opinion that some Wasps, especially those of the wilder and feller kinde, do eat the flesh of Serpents, which is the cause that death hath sometimes ensued of their poylonous stinging. They also hunt after great flies, not one whit sparing the harmlesse Bees, who by their good deeds have so well deserved. According to the nature of the soyl and place, they do much differ in their outward form and fashion of their body, and in the manner of their qualities and dispositions of their minde: for the common Wasps being acquainted, and familiarly used to the company of Men and Beafts, are the gentler; but the Hermites and folitary Wasps are more rude. churlish, and tempestuous: yea Nicander tearmeth them Oloous, that is, pernicious. They are also more unhappy, dangerous, and deadly in very hot Countries, as Oviding reporteth, and namely in the West-Indies: where both in their magnitude and figure, there is great difference betwixt theirs and ours, fothat they are accounted far more poyfonous and deadly, then either the English, French, Spanish, or Barbarian Wasps. Some of these dangerous generation do also abound in exceeding cold Countries, as Olaw Magnus in his 22. Book telleth us.

Their use is great and singular: for besides that they serve for food to those kind of Hawks which arecalled Kaistrels or Fleingals, Martinets, Swallows, Owls, to Brocks or Badgers, and to the Camelion: they also do great pleasure and service to men fundry ways, for the kill the Phalangium, which is a kinde of venomous Spider, that hath in all his legs three knots or joynts, whose poyson is perilous and deadly, and yet Wasps do cure their wounds.

Regnard the Fox likewise, who is so full of his wiles and crafty shifting, is reported to lie in wait to betray Walps after this fort. The wily thief thrusteth his bushy tail into the Walps nest there holdingit fo long until he perceive it to be full of them, then drawing it flily forth, he beateth and fmiteth his tail full of Wasps against the next stone or tree, never resting so long as he seeth any of them alive; and thus playing his Fox like parts many times together, at last he setteth upon their combes, devouring all that he can finde.

Plin greatly commendeth the solitary Wasp to be very effectual against a Quartain Ague, if you catch her with your left hand, and tie on fasten her to any part of your body, (always provided, that it must be the first Wasp that you lay hold on that year) Mizaldu memor. Cent. 7. attributeth Mizaldus. great vertue to the distilled water, and likewise to the decoction of common Wasps, affirming exprefly, that if any part be therewith anointed, it straight ways causeth it to swell monstrously, and to be puffed up, that you would imagine them to be fick of a Dropfie: and this coursecrafty drabs and queans use to perswade their sweet hearts, that they are for sooth with childe by them: thus many times beguiling and blinding the eyes of wary and expert Midwives. Whereupon we may very confidently conclude, that their poylon is very hot, flatulous or windy. Some do prole after Waips, and kill them by other fleights and devises. For when the labourers do much use and frequent Elms, which they do very often about the Summer foldice, to gather from them some gummy and damny matter, their Dukes and Princes being at home, not standing still, but fetling themselves to their businesse or trade, and helping to hatch up their young, they are suddenly choked with the fine of Brimstone, Garlick, the branches of Coleworts, or other pot-herbs, or else by breaking down and overthrowing their combes, they dye through famine.

When you are minded to defend the Bees from the invasion and spoil of Wasps, you must set a pot with some pieces of flesh in it neer the Hive, and when the Wasps (in hope of some prey) are entered, fuddenly clap over the cover; and so destroy them; or else by pouring in some hot water at the top, you may scald them all to death in the pot. In like fort; some do gently breath upon Raisins, Fruit, Sugar, Honey, Oyl, by which, either the Wasps are chased away or by tasting the Oyl do die. And again, some do mix corrosives with Honey, (as for example, Sublimate, Vitriol, Auripigmentum, &c.) that they by taking this venomous or poylon infected drink, may fuffer condign punishment for their intemperate and infatiable gluttony.

Orthestinging of Wasps there do proceed divers and fundry accidents, passions and effects, as pain, disquieting, vexation, swelling, rednesse, heat, sweatings, disposition or will to vomit, bathing and abhorring of all things, exceeding thir stinesse, and now and then fainting or swounding s

Allens wife.

especially when after the manner of venomous creatures, they have infected their stings either by talling the flesh of some Serpents, or by gathering their food from venomous plants. I will now fet before your eyes and ears one late and memorable example of the danger that is

in Wasps, of one Allens wife, dwelling not many years since at Lowick in Northamptonshire, which poor in Walps, of one Author wife, which poor woman reforting after her usual manner in the heat of the Summer to Drayion, the Lord Modame woman resorting after the thouse woman house, being extreamly thirsty, and impatient of delay, finding by chance a black Jack or Tankard house, being extreamly thirty, and impacted and rashly set it to her mouth, never suspecting on the Table in the Hall, she very inconsiderately and rashly set it to her mouth, never suspecting on the lable in the land, and fuddenly a Wasp in her greedinesse passed down with the or looking what imput the drink, and stinging her, there immediately came a great tumor in her throat with a rednesse put fing and swelling of all the parts adjacent; so that her breath being intercepted, the miserable mng and iweiling herfelf twice or thrice round, as though the had had fome Virtiginy in her brain wretently fell down and dyed. And this is known for a truth, not only to me, but to most of the presently remount and a year fresh in their memories, and therefore their authorities as I habitants thereabouts, being as yet fresh in their memories, and therefore their authorities as I take it, is unreproveable.

Now, for fear lest I should lose my self in this troublesome and vast Ocean of Natures admirable Now, for real few a finding for medicinal means, as will defend from their furious malice The vertue of Mallows, and of Althea, (called Marsh-mallow) is notable against the prickings of Wafps. For the foftest and most emollient herb, is applyed as a contrary to a warlike and hursful waips. For the source and anointed with Oyl, either abateth the rage of Wasps, or so blunteth and dulleth their sting, that the pain is not very sharp or biting. Plinylib. 21. copit. 171. And of the and quitett titel titing, that the paint he) will not come near any Man if he be anointed with Orland the juyce of Mallows. For as a fost answer doth frangere iram, and as the Grecians have a saying. the juyce of mattows. Tot as a following the innatural Philosophy we see, that hard things are quailed, and their edge even taken off with foft and suppling: as Iron with a fine, small, and soft quality, and then Adamant Rone with bloud, and the fting of Waips, Hornets and Bees, with Oyl and

what is softer then a Caterpiller? and yet if Actim credit be of sufficience, the same being beaten with Oyl, and anointed upon any part preserveth the same from the wounds and slings of Walos. And of the same vertue is the herb called Balm, being stamped and mixed with Oyl. The same symptomes or accidents do follow the flinging of Wasps, as of Bees, but far more painful, and of longer continuance, to wit, rednesse, and intolerable pain, and Apostumes. And if any be frucken of the Orange or yellow coloured Wasps, especially in a finewy or some sensible part. there will follow a Convultion, weaknesse of the knees, swounding, yea, and sometimes death, abe-

fore I have touched.

Against the stinging of Wasps divers medicines are prescribed by Physicians, but I will speak of fuch only as I have made proof of, and fuch as are confirmed by long experience. Gilbert the Eng. lishman, faith, that Wasps being bruised and applyed to the place affected, do cure their own wounds very strangely. The same vertue peradventure, not only the Scorpion, but the greater part of Insects have, if any one would make any diligent trial thereof. If a man be stinged of any venomous Wasps (which is easily known by the blewnesse of the place, madnesse, raving and finiting of the party, and coldnesse of the hands and feet) after you have given him inwardly some Akriphermacal medicine, the place agrieved must be lanched, or rather opened with a Cautery, so ke ing thus enlarged and opened, the venom must be well fucked out, and the paring or shaving of that earth wherein the Wasps build their nests, must be wrought and kneaded with Vinegar, and so ap-

plyed like a Cataplasm.

A plaister also made of Willow-leaves, Mallows, and the combe of Wasps, is very medicinable for the same, as by the counsel of Haly Abbas I have experimented. The English Northern men, doptepare most excellent emplaister worth gold, against all stings of Wasps, only of that earth whether their Ovens are made, having Vinegar and the heads of Flyes commixed therewith Let the place be very well rubbed with the juyce of Citrals, and withall let the party that is pained drink of the feed of Marjoram beaten to powder the quantity of two drams: or thus, Take of the juyce of Marjoram two ounces of Bole Armony two drams, with the juyce of unripe Grapes fo much as is fufficient, make an emplaister. Another. Anoint the place with the juyce of Purcelane, Beets, or swet Wine, and Oyl of Rofes, or with Cows bloud, or with the feeds of the Spirting or wilde Cucumber (called Noli me tangere) beaten with fome Wine. Thus far Galen. Barley Meal wrought up with Vinegar, and the Milk or juyce of a Fig-tree, Brine, or Sea-water, are excellent for thele griefs (as Dioscorides lib. 8 cap. 20. writeth) if the wound be often fomented, bathed, or soaked with any of them. To drink, give two drams of the young and tender leaves of Bays with harfh Wine, and if the part affected be only anointed with any of these, they are much available. In like fort the deto-Ction of Marsh mallows drunk with Vinegar and water, are much commended, and outwardly sk with Calves fat: Oyl of Bays draweth out the poyfon of Wasps. The leaves of Marsh-mallows (# Actius faith) being bruifed and applyed, do perform the fame.

The juyce of Rue or Balm, about the quantity of two or three ounces drunk with Wine, and the leaves being chewed and laid on with Honey and Salt, or with Vinegar and Pitch, do help mod. Water-cresses. Rosemary, with Barley meal, and water with Vinegar fod together, the juyce of ly leaves, Marigolds, the bloud of an Owl, all these are very effectual against the stingings of Wales as Pliny lib. 31. cap. 9. telleth us; the buds of the wilde Palm-tree, Endive with the root, and wilde

Thyme being applyed plaifter-wife, do help the flinging of Wasps. After the venom is drawn out Thyme penns affected must be put into hot water the space of an hour, and then suddenly by sucking, the place affected must be put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the put into hot water the space of an hour, and then suddenly by sucking the space of an hour, and then suddenly by sucking the space of an hour, and then suddenly by sucking the space of an hour, and then suddenly by sucking the space of an hour, and then suddenly by sucking the space of an hour, and then sucking the space of an hour than the space of a s by jucking, the Plant into Vinegar and Brine; and forthwith the pain will be affwaged, the tumor cease, they must be thrush into Vinegar and Brine; and forthwith the pain will be affwaged, the tumor cease, they must be turned to the venomous humor clean extinguished. Rhazes faith, that the leaves of Night-Rhazes, and the malice of the venomous humor clean extinguished. Rhazes faith, that the leaves of Night-Rhazes. and the mante of the leaves of Night-shade, or of Sengreen, do very much good in this cafe. And in like fort Bole Armony with Vinegar shade, or of Sengreen, do very much good in this cafe. And in like fort Bole Armony with Vinegar and Camphire, and Nuts beaten wish a little Vinegar and Gafforeum.

Allotake the Combe with Honey applying to the place, and hold the grieved place neer the fire immediately, and laying under them a few ashes, binde them hard, and forthwith the pain will be immediately, and lorthwith the pain will be fwaged. Serapio faith, that Savory, or Groffes applyed, and the feed thereof taken in drink, and the Serapiojugged, the lefter Gentory mixt with Wine, are very meet to be used in these griefs; he also commendeth for the same purpose the seaves of Basil, the herb called Mercury, and Mandrakes, with menuetu Ardonnus is of opinion, that if you take a little round ball of Snow, and put it into the Ardonnus. fundament, the pain will cease, especially that which proceedeth by Wasps. Let the place be anointed with Vinegar and Camphire, or often fomented and bathed with Snow-water. Take of Orium, of the feed of Henbane and Camphire, of each alike much, and incorporate them with Rose-water. or the juyce of Willows, and lay it upon the wounded place, applying on the top a linnen cloth, or the payer. of the payer wetted in wine. Johannes Mefue, (who of some is called Evangelista medicorum) pre- Mesus. fribed this receipt of the juyce of Sisimbrium two drams and a half, and with the juyce of Tarteirons make a potion. The juyce also of Spina Arabica, and of Marjoram are nothing inferiour to these forementioned. Aaron would in this grief have water Lintels (called by fome Ducks meat) to be Aaron. flamped with. Vinegar, and after to be applyed.

Conflantine affurethius, that Alcama tempered with Barley meal and Vinegar, and so bound to the Conflantine. place, as also Nuts, leaves of Wall-nuts, and Bleets, are very profitable in this passion. Item, apply very warm to the wound a Spiders web, bruifed with a white Onion, and sufficient Sale and Vinegar, will perfectly cure it. Guil. Placentinus will warrant, that a plate of cold Iron laid upon the Gulichnus wound, or Lead steeped in Vinegar, will do the deed. Gordonius counsel is to rub the place with Sage Placentinus. and Vinegar, and afterwards to foment it with water and Vinegar fod together. Varignana would Gordonius. have us to apply Chalk in powder, and inwardly to take the feeds of Mallows boiled in Wine, Water, Varignana. and a little Vinegar.

Matibiolist much commendeth Sperage being beaten and wrought up with Honey, to anoint the Matthielus. place. Likewife flies beaten and anointed on the place, winter Savory, Water-creffes. with Ovl of Monadica, give most speedy help. Arnoldur Villanovanue assureth us, that any fresh earth, especially Arnoldus de Fullers earth, is very available, and the herb called Poley, used as an Unguent, or else Goats milk. villa nova. And Marcellin Empirious is not behinde his commendations for the use of Bullocks dung, to be ap- Marcellin.

plyed as a poulteffe to the flinged part.

There and many others may any Man afcribe that hath had but an easie tast of the infinity of Phyficks foculations for the store-house of Nature, and truly learned Physitians, which way soever you turn you will minister and give sufficient store of alexiterial medicines for the expulsing of this grief. In conclusion one and the self same medicament will serve indifferently for the curation of Wasps and Bees, saving that when we are stung with Wasps more forcible remedies are required, and for the huntsthat Bees do us, then weaker and gentler are sufficient. In the hundreth and nintieth year before the birth of our bleffed Saviour, an infinite multitude of Waspes came flying into the Market place at Copus, (as Julius witnesseth) and lighted on the Temple of Mars, all which when with great regard and diligence they were gathered together and folemnly burnt, yet for all that they prefignified the coming of an enemy, and did as it were fore-tell the burning of the City, which shortly after came to passe. And thus much for the History of the Wasp.

of HORNETS.

Hornet is called of the Hebrews, Thrbah. Of the Arabians, Zabor, and Zambor. Of the Germans, The sames. A Ein bornauss, Horlitz, Froisla, Osertzwuble. Of the Flemings, Horsele. Of the Frenchmen, Trelhas, Fonlons. Of the Italians, Calauron, Crabrone, Scaraffon, and Galanron. Of the Spaniards, Tabarros & Mosurds. Of the Ilyrians, Irsen. Of the Sclavoniens, Sterfzen. Of us Englishmen, Hornets, and great Wasps. The Grecians call them Anthrenas, and Anthrenous, because with their sting they raise an Anther or Carbuncle, with a vehement inflamation of the whole part about it. The Latines call them Crebrones, peradventure of Crabra, a Town so named in the Territory of Tusculanum, where there is great plenty of them : or it may be they are tearmed Grambrones of Caballus (a Horse) of whom they are first engendered : according to that of Ovid, 13. Metamorphof.

> Pressu humo bellator equus Crabronis origo est. That is to fay; When War-horfe dead upon the Earth lies, Then doth bie flesh breed Hornet flies.

Albertus tearmeth a Horner Apis citrina, that is a yellow or Orange coloured Bee. Cardan laboureth much to prove that dead Mules are their first beginners. Plutarch is of opinion, that they

The curation of their flings.

Salomon.

Gilbertus Anglus.

first proceed from the flesh of dead Horses, as Bees do out of a Bulls belly : and I think that they have their breeding from the harder, more firm and folid parts of the flesh of Horses, as Waspado Their description the more tender or soft. Hornets are twice so great as the common Wasps, in shape and proportion of body much refembling one another. They have four wings, the inward not being half portion or bouy much retembning one do their shoulders, which are of a dark, brownish, and of a Chelinut-like colour, these wings are the cause of their swift flight: they have also fix sect of the a Chettnut-like Colour, there wings and shoulders are of. There is somewhat long, of the colour of same colour and new, that there hanging or bending downwards, crooked and made like a half Moon. Sattron, their eyes and 1008s at the moon, from which grow forth two peaks like unto Sithes or two fickles, nothing varying in colour from their feet. Their belly is as though it were tyed to their shoulders with a very fine thred, the fortheir reet. Their beny is a strong with a brown colour, and begirt as it were with a girdle ward and initial part is altogether yellow, eafily differend and remarkable for those brown or Santon. And werey one of them being much like unto a small triangle, besides they have cer. pricks or speeks, each fides, both before and behinde, by which they can at their pleasure when they lift, either shrink up themselves, or draw and gather themselves together, and with the same again lengthen and stretch out their bodies. They have also neer to their belly on both sides four again lengther and in their tail they are armed with a strong piercing sting, and the same very ve. nomous. They make a found or a buzzing strange noise, morehideous and dreadful then Waste do. They are shrewd, fierce and cruel, quickly angry and wrathful, and although they live in companies together, yet notwithstanding they are ever known to be but of an homely, rude, curfl, and untractable disposition and nature, and will never be brought by any Art or fashioning to lay afide their uplandish wildenesse, (as some herbs will do that are transplanted into Gardens.)

They are belides this of fuch a mischievous malignity and venomous quality, that as some affirm nine of their stings will kill a Man, and three times nine will be able to kill a strong Horse; especially at the rifing of the Dog-ftar, and after, at which time they have a more fiery, hafty, and inflaming nature, and men at that feason, by reason of their large exaltation and sending forth of spirits, grow

more weak and faint.

And therefore it is no marvail though in holy Scripture, they are compared or likened to moft fierce and cruel enemies, which should put and cast forth the Canaanites, Plitties, and Cheviles Erod 23.28. So likewise Ovid in the eleventh Book of his Metamorphof. hath these words, Spiculecubisnum ardentia, The burning stings of Hornets: And Virgil in the fourth Book of his Georgich, alleth them Afperrima, most sharp and violent. Terence (the most eloquent of all Comical Poets) in his Comedy intituled Phormio, and Plantus in his Amphitryo, have this Proverb, Irritavi crabiones, I have provoked or incensed the great Wasps to anger: which I suppose they used as a by-word sgainst the properties, natures, and froward behaviours of women, who being in their wonted fumih mood. if once you go about to overthwart them, or a little to contrary their wilfulneffe, you shall pull an old house over your own head by a further provocation, and perhaps if you get you not the some out of their fight and reach of their clutches, you may chance have somewhat more flying about

you cars then you would.

It is good therefore if you have a Wife, that is Calcato immitior bydra, unquiet and contentions, to let her alone, not to wake an angry Dog : and when a mischief is well quieted and brought asleep, to go your ways and say never a word. Whereas among Bees, their Drones and Kings do want itings; yea, and some Wasps too, as before I have writ : yet notwithanding all Hornets in general, as well the greater fort of them that build their houses in trees, as the leffer fort that drell in the earth, are provided of flings, neither do their Ring-leader feem to be unarmed. For Willy have their P. esidents of their own society, and their Captains general as well as Bees and Wife, what foever Pliny lib. 11. cap. 21. dream to the contrary: which in proportion and quantity are he greater (if you respect the bodies of other Hornets) then either the Captains of the Bees and Walps are in comparison of their subjects. These also spend their time within doors, as the Cappin of Wasps do, not having many but one head to guide and rule over them, lest by banding into pinits and factions, fome civill war (wherein all things are miferable as Tully faith) or other mutiny might arise to their final destruction. They are great vexers and troublers, and even like such as had fworn the death of their enemies, robbers, and theeves: And yet at home they nourish peace, ercelling even the very Bees themselves in their painful, earnest, and willing desire to maintain their flock and common fociety.

For neither do they chide, braul, or contend, nor yet make any ftir or ruftling when any is promoted to any office or place of preferment in their corporation; neither are they diffracted into divers mindes with their bufineffes, neither yet do they raife any tumult, make any uprore, or keep a coil or ruffling at the election of their Prince and Captain general, but with common confent they use but one Table, taking their commons together like good friends and fellows, and whatloever they kill, they carry some part of it home, frankly imparting it to their neighbors, children, and

Neither do they yearly drive and expel forth of the doors to feek new habitations, where they can. (as some Bees deal very churlishly and unnatural with their young) but they contraryale in their bosome defend and keep warm their new springed up progeny and race, building for the greater Houses, and raising of moe Sellers and flores, bording and planking the same in taken never configurable how be sellers and flores, bording and planking the same in taken necessity, never ceasing till they be fully rear'd and made fit for defence and safety. But as for their

King and Captain (whom they exceedingly honor and highly efteem) they make choyce of fuch a King and control of the a King without a Kingdom, nor a Prince without people and possessioner as neither seemeth to be a King without a Kingdom, nor a Prince without people and possession one, and yet he so behaveth himself, and carryeth himself so evenly, as though he had but little to ons, and yes Empire. And yet in largenesse of body and greatnesse of his heart, in stoutnesse and do in the day of Romach and person, he staineth all the rest, carrying away the prize from them tratement when there is Proclamation of War to be made against any forain foes, and that their flags and ancients be displayed by founding his deadly blast, he giveth defiance to his enemies; most nage surregionally befirring bimself more then any of his followers, thewing himself both most vehement, warlike, and skulful in fight, and yet again at home towards his subjects, (like a true noble forit) he is very gracious, gentle, and temperate, tractable, casie to be intreated, and most ready to ipiny. They make for themselves certain holes or dwelling places under the ground, casting forth the earth much after the fashion of Bismires : for you must understand that neither Wasps nor Hornets do fend forth any Swarms as Bees do, but those young Hornets which spring from them now and then, do there remain among their breeders; making their beds or hives much greater, by means of the earth formerly cast out.

They enlarge their combes exceedingly, by adding more and more unto them, fo that of a strong and healthy flock of Hornets, it hath been known they have gathered three or four trays or baskets full of combes. If any Hornets ftray from their own home, they repair to some tree, and there in the top of it make their combes, fo that one many times may very eafily and plainly perceive them. and in these they breed one Captain General, or great Commander, who when he is grown to be great, he carryeth away the whole company, placing them with him in some convenient lodging. Wilde Hornets (as Pliny faith) do live in the hollow crunks or cavities of trees, there keeping them-

selves close all the Winter long, as other Cut-wafts do.

Their life is but short, for they never exceed the age of two years. Their combes are wrought with greater cunning, more exquisite Art, and curious conceit, then those either of Wasps or Bees, and these excellent devisers do make them one while in the trunks of trees, and sometimes again in the earth, encreasing them at their pleasure with more floors and buildings, according to the encrease of their iffue, making them smooth and bright, decking and trimming them with a certain tough or binding fling or gelly gathered from the gummy leaves of plants. Neither do any of the little mouths or entries of their cells look upwards, but every one bendeth downwards: and the bottom is placed upwards, left either the rain might foke through them in long showers or the head of them being built upwards, they might lie open and be the more subject, and exposed to the unruly rage and furious blasts of windes and storms.

If you eye well their nests, you shall finde them all for the most part exactly sexangular or fix cornered, the outward form and fathion whereof is divided with a murry coloured partition: and their membranous substance is much like unto the rinde or bark of Birch, which in the parching heat of Summer cleaveth and openeth it felf into chaps. The stinging of Wasps is for the most part ac-

companyed with a Fever, cauling withal a carbancle, swelling, and intolerable pain.

Imy felf being at Duckworth in Huntingtonshire, my native foyl, I saw on a time a great Wasp or Hornet making after, and fiercely pursuing a Sparrow in the open street of the Town, who at length being wounded with her thing, was presently cast to the ground, the Hornet satisfying her self with the sucked bloud of her quelled prey, to the exceeding admiration of all the beholders and confiderers of this feldom feen combate. Ariffetle, whom I fo greatly reverence, and at whose name Ido evenrife and make curtefie, knows not of a furety how Hornets do engender, nor after what manner they bring forth their young breed. But fince we are affured of this, that they bring forth their young by the fides of their Cells, as Wasps and Bees, we need not doubt, but that they do all other matter after their manner, and if they couple together, they do it by night, as Cats do, or elle in some seeret corner, that Argu with his hundred eyes can never espy it.

Hornets gather meat not from flowers, but for the most part they live upon flesh, whereby it comethe passe, that you hall often tinde them exen in the very daughils, or other ordere. They also proutanter great Flyes, and hunt after small Birds, which when they have caught into their clutches, after the manner of hungry Hawks, they first wound them in the head, then cutting it alunder, or parting it from the shoulders, carrying the rest of the body with them, they betake themselves to their accustomediffight. The greater fort of them die in the hard Winter, because they flore not themselves sufficiently aforehand with any sustaining as Bess do, but make their provision but from hand to mouth, as hunger enforceth them, as Aristotle enformeth us. In like fort Lendin hath well observed, that Hornets both day and night keep watch and ward besides the hives of Bees, and fo getting upon che poor Bees, backs, they ulethem in stand of a Waggon or carriage: for when the filly Bee laboureth to be discharged of his cruel Sitter : the Hornet when he hath fucked out all his juyce, and clean bereft him of all his moisture, vigour, and strength, like an unthankful Guelt and the most ingrateful of all winged creatures, he spareth not to kill, and eat up his foflerate and chief maintainer.

They feed also upon all fweet, delicious, and pleasant things, and such as are not untoothsome and bitter, and the Indian Hornets are fo ravenous, and of fuch an infatiate gluttony. (as Ovidim reporteth) that they flie upon Oyl, Butter, greafie Cooks, all forts of sharp sawce used with meats, and all moift and liquid things, not sparing the very Napkins and Table clothes, and other linen that is any way foiled, which they do filthily contaminate with the excrements of their belly and with their Viscous laying of their egges.

In bellie civ li-

Their ules.

But as they get their living by robbery, and purloining of that which others by the sweat of their brows, by their own proper wits and invention, and without the aid and help of any do take great pains for: so again they want not revenge to punish, and a provost Marshal to execute them for their wrongful dealings: tearmed of some a Gray, Brock, or Badger, who in the full of the Moon their wrongful dealings: tearmed of some a Gray, Brock, or Badger, who in the full of the Moon maketh forcible entrance into their holes or lurking places, destroying and turning topsie-tury in a trice their whole stock, samily, and linage, with all their houshold stuffe and possessing the state of their whole stock, samily, and stock this castless, and say the same than the same trice their whole stock, samily, and stock this castless are said and far head.

Rein and Snow: for if they flie about in greater flumbers, and be oftner feen about any place, then usually they are wont, it is a figne of heat and fair weather the next day. But if about twilight they are wont, it is a figne of heat and fair weather the next day. But if about twilight they are observed to enter often their nests, as though they would hide themselves, you must the next day expect rain, winde, or some stormy, troublesome or boysterous season: whereupon Avienus hath these verses;

Sic & crabronum rauca agmina si volitare Fine sub Autumni conspective athere longo, Jam verspertinos primos cum commovet ortus Virgilius, pelago dices instare porcellam.

In English thus;
So if the buzzing troups of Hornets boarse to flie,
In spacious air bout Autumns end you see,
When Virgil star the evening lamp essie,
Then from the Sea some starmy tempest sure shall be.

Remedics' against their strings.

Furthermore, fince it is most certain that those remedies which do heal the stinging of Wasps, do also help those wounds and griefs which Hornets by their cruel stinging cause, yet not with sand ing, as Aggregator hath pronounced, the Zabor is the Bezoar, or proper antidote of his own burt, is he be oftentimes applyed with Vinegar and Water, Oyl and Cow-dung tempered together. Is like for all manner of soils and earths that are miry and muddy, are much commended in this sie, such as Bacobia applyed to bald Selenia, who was wounded with Hornets, when longing for a little though he jogged and shaked their nests, thinking he had lighted upon some Bees Honey, which the world most elegantly 3. Fasteriam hath described in these verses;

Millia crabronum coeunt, & vertice nudo Spicula defigunt, oraq; prima notant. Ille cadit praceps, & calce feritur afelli: Inclamat socios, auxiliumq; vecat. Concurrunt Satyri, turgentiaq; ora pareniu Rident, percusso claudicat ille genu. Ridet & ipse Deus, limumque inductre monsires; Hic paret monitur, & linit ora luto.

In English thus;

Of Hornets thousands on his head full have,
And on his face their poyson'd spears slick fast,
And on his face their poyson'd spears slick fast,
Then headlong down he fell, and Assessor to sellows cast.
Whiles he for help his voyce to fellows cast.
The Satyres flock came run spaces and did deride
Their sires swollen mouth, whiles Assessor and earth to hide
The wound which be received, and so did heal the same.

If any one be desirous of moe medicines against the perisson and transpiercing stinging of the horn-mad Hornets, he shall finde store of them digested together in the History of Walps: for their remedies are common, belonging as well to the one as to the other, there being no other difference but this, that here they must be given in a greater measure or quantity, and their use ought longer to be continued. And let this suffice to have spoken thus much of such Insects or Cut. was steed vermine as are winged, and live in companies and routs together. Now will I make choice to describe such as are winged and live solitarily, less I should seem to lose my felf in this troublesome and vast Ocean of Physical contemplation.

Of CANTHARIDES or Spanish Flies.

This kinde of Cut-wast is called of the Grecians, Kantharis, and among the Latines it changes not his name. Of the Frenchmen, Cantaride. Of the Italians, Cantarella. Of the Spanietic, Cubillo. Of the German, Grune Kefer, Goldkaefer. Amongst the Belgies or Netherlanders, it is termed Spaniethe Ulieghe; and of us English men, Cantharides, and Spanish Files. I have seen two forts of Cantharides, the one great, and the other small. Of the greater fort some are thick, and long bodyed, which are found among wheat, and these are thick, grosse, and unwieldy, like unto Beels, they are also of sundry colours, and changeable hew, with golden streeks or lines crossing that wings, and these are best to be used in Physick. They of the other lesser kinde, are lean and thin street.

forage and starvelings, broad, hairy, heavy, and sluggish, and for physical uses little worth.

forage and the control of the contro

and manner of the leffer fort have their bodies and heads fomewhat long and hooked, their eyes very black, and hanging out, their wings growing out from the midft of their Loyns, being marked with

two filver specks or pricks, and some few white spots.

They are commonly found in the Summer Season, in the herb that is called Gicharla, or wilde Hemlock. Their feet and legs are very small and long, finely decked and garnished, as it were with a vermillion red, or beautiful purple. There is also another fort of these answerable to the former, in colour of their bodies in every respect, saving that their eyes are green: their head very little; and the hinder part of their shoulders round and crooked.

The third fort have their head and shoulders all one, being so closely and consused to gether, as it they were but one thing and could not by any means be separated, unlesse in imagination, and these are of a rusty colour, and their small pink eyes as black as Jet, their wings as well as their heads are nothing differing in colour, saving that their wings do glister with some strakes of the co-

lour of gold, their feet also are short, and as black as Pitch.

The fourth is very like to the third fort, but it is rather of a greenish, then of a rusty Iron colour, but in all other respects there is no difference to be seen, saving in their magnitude, for this last described is the least of them all. But these kindes of Cantharides as well the greater as the lester, do first proceed not from any beasts, as some have thought, but they rather take their Original from some rotten, stinking, and corrupt moisture and siccity, Titestay are notis toon puroun leiou kai tau ageitau, kai town Sukais prosett to toon Kantharidoon phuson, the meaning where of is, that the whole stock and kindred of Cantharides do bring forth or lay their young in the vile, base, and imperfect force of heat or warmth: and surther in moist Figs, as Aellanus in his ninth Book and thirty nine Chapter, word for word hath exscribed out of wisselves.

They do also breed from a certain little Worm which is found in the sponge of the Dog-bryer (called of the Physicians Bedeguar) and from Caterpillers of the Fig. tree, Popler, Pear-tree, Ash, Olive trees and Roses: for in all these there, be found certain Worms, the very Founders and Parents of Cantharides, but yet in the white Rose these Worms are of much lesser force, power, and smithing with the former.

Cantharides do couple together and generate, but yet not any living creature of their own kinde, but only a little small Worm. They feed upon all manner of pulse and Corn, but especially Wheat, and then they are best for medicinal uses. The smell like unto Tar, and, in their taste they much resulted the Cedar-tree, as Nicander reportesh. Their vertue and quality is to burn the body, to parch and to bring a hard scale or crustinesse upon any part they shall be applyed to, or as Dioscotides saith, to guaw or eat into, to raise blisters, exulcerate and raise an inflammation, for which respect, they might be medicaments as are appointed to heal Leprosies, any dangerous Tetters and Ring worms, or those that be Canterous.

They are applyed to hard, Scurvy, or Mangy nails, being first tempered with some six plaisters or Cerotestending to the same purpose, taking them so clean away, that they fall off by the roots. Some useallo to temper them with such convenient medicines as are warranted to take away Warts, Corns, or any hard knobs or pieces of flesh growing in the hands or seet. Some again use to pulverise Cambarides, and then mixing them with Tar, do make ail Unguent to care the falling away of the hair, or the shedding of it, either in the head or beard, but herein there must be good advice required, lest at any time by their caustick faculty they exulcerate too deep into the sight.

Cantharides mingled with Lime, ferve in stead of a Pen-knife to eradicate and take away those little hard and red swellings rising chiefly in the crown of the head, armpits, or privy parts, called of some Physicians Pani: and some there be again that will adventure a little of them in powder, to give with such Medicines whose property is to provoke Urine: But yet there is hard hold and tough reasoning on both sides, whether they ought to be given inwardly with Diuretikes or no considering that being so drunk, they are accounted amongst strong poysions, tormenting the bladder without any ceasing: othersome again hold the contrary, assuring us upon their own experience, that not exceeding their due quantity, they may be taken with other Correctories, to serve as a stricte to transport them to the place affected, so that you see either side harth his Grengts and ressons.

Justa pari premitur veluti cum pondere libra; Prona nec bac plus parte sedet, nec singit ab illa. That is to say; As when an even scale with equal weight is prized,. Not falls it down this way, or is it that way raised. Property.

But being mingled and wrought up with the juyce of Una Taminea, (which is a kinde of Berry, growing on the herb called Ampelos angria, a kinde of Briony) Sheeps or Goats fewer, there is no doubt but that they do great good. Some of my Masters (soth Galen, the Prince of all Physitians onext to Hipporrases) did use to put Cantharides amongst such medicines as they prepared to move urine, taking only their wings with the feet, but I (saith he) am wont to take Cantharides wholly, as well as some parts of them, and so I judge them the more safe to be used and prevaled this way, especially I misse not to make choyce of such are sound among Corn, and pared this way, especially I misse not to make choyce of such are sound among Corn, and pared this way, especially I misse not to make choyce of such are sound among Corn, and pared this way, especially I misse not to make choyce of such are sound among Corn, and pared this way, especially I misse not consider the monthly terms, and that very effectively.

Pite. Jacus.

Being applyed rightly, they do also provoke the monthly terms, and that very effectually, and Being applyed rightly, they are thought of many to help Hydropical persons, as not only Hipperset, put into Antidotes, they are thought of many to help Hydropical persons of best note and worth and Dioscovides, but also Galen, Avicenna, Rhazes, Pliny, and other Physicians of best note and worth have witnessed it. I cannot here sufficiently enough commend their assured, and approved use, have witnessed with Leaven, Salt, and Gum Ammoniscum, for the diversion of Rhumes or Cabeing commixed with Leaven, Salt, and Gum Ammoniscum, for the diversion of Rhumes or Cabeing commixed with Leaven, Salt, and Gum Ammoniscum, for the diversion of the popular terrhs, the taking away of all Goutish pains, out of the hanch or hip(called the Sciatice of the popular fort), whilest they draw forth and consume from the center of the body, (being there throughly sort) whilest they draw forth and consume from the center of the body, (being there throughly sort of the provided to the surface the matter or offending humours causing these griefs above and deeply impacted) to the surface the matter or offending humours causing these griefs above.

faid.

They are also good against the venom of a Salamandra, as Pliny in his 29. Book, and 24. Chapter

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rous incidentells.

But here I would counsel each one not to be knack-hardy bold, in medling with them, for these or the like intentions: for as they bring both health and help, being duly commixed, and orderly or the like intentions: for as they bring both health and help, being duly commixed, and orderly tempered, not exceeding their dole and first quantity; so again, if you fail in their due and skilful tempered, not exceeding their dole and first quantity; so again, if you fail in their due and skilful tempered, not exceeding their dule and drive men into most intolerable grievous symptomes application or propination, they induce and drive men into most intolerable grievous symptomes and accidents, and otherwhiles to death it self. John Langius settleth down a true and very pleasure and accidents, and otherwhiles to death it self. John Langius settleth down a true and very pleasure and accidents, and otherwhiles to death it self.

There was (faith he) at Bonony in Italy, a certain rich and Noble young man of France, (which Gallus, to use his own words, was Gallo quovis gallinaces falacior) who falling extreamly in love with a certain Maid in the same City, prevailed so far at length through his earnest importunities and incessant follicitations, that at length they appointed and agreed upon the time and place of their meeting to solicitations, that at length they appointed and agreed upon the time and place of their meeting to see their Revels for one night. So this lusty Gallant being thus infinared in the inextricable shynith of her beauteous Phisnomy, searing deadly, less his heart should turn into Liver, or that he might faint and lose his courage before he should attain to his journeys end; in this his doubtful cospiant and lose his courage before he should attain to his journeys end; in this his doubtful cospiant and dangerous skirmushing conflict, like a wise man fearing the worst, casting all dangers short hand what might ensue would needs know of a fellow-souldier, and Countreyman of his, who hand what might ensue would needs know of a fellow-souldier, and Countreyman of his, who had as one may guesse born a standard in the Camp of Venus, what were best to be done, to more him to a more vigorous courage, and to keep his credit for that time, lest either he shouldtum him to a more vigorous courage, and to keep his credit for that time, lest either he shouldtum fently wished him to take some Cantharides in his Broath, which the other at all adventures sould did.

But it was not long before this jolly Yonker felt an itching about his lower parts, then being follower measure, supposed it to be the operation of his medicine that caused this Colt. evil, he without any more ado hyed him to his Love, minding there indeed to draw the matter to a set battly and to end all controversies by dint of sword.

Tune animis opus, Amea, tune pettore firmo.
In English thus;
Of courage then indeed,
Then of stout breast is need.

But yet for all this, in the still of the night, when every one besides were at rest, myreslesse Frank selt his whole body to be pockily torn, and miserably rent with sundry cruel pricings and stingings, seeling moreover a strange tast in his mouth, like the juyce or liquor that issue that the strange tast in his mouth, like a surface or liquor that issue besides himself through the extremity of his pain, virtiginy and giddinesse of his almost besides himself through the extremity of his pain, virtiginy and giddinesse of his life, with inclination to fainting or swounding: so being troubled, tost, and perplexed, all sad, melancholike and male-content, destitute of counsel and comfort, like a silly hist, and an impotent Suiter, and not like a couragious hot-spur, he let his action fall, turing he hack like a Novice and sresh-water Souldier; sull fore against his will you may be sure, but there was no remedy, and so with as much speed as he could, bidding his Love assem, he trudged home to his own lodging; whither being come, and finding no relief, but rather an entrask of home to his own lodging; whither being come, and finding no relief, but rather an entrask of his torments, with a continual burning of his Urine and Strangury, he lamentably besongers, and with weeping and tears most humbly craved and cryed out for help, requiring and with weeping and tears most humbly craved and cryed out for help, requiring

the favour and furtherance, both of my self and of another Physician for the cure: so I being admitted to visit this poor patient, I first gave him some Oyl to drink, thereby to provoke vomiting: then was there prepared a Glyster, made of the herbs hiercurialis, Mallows, and the root of Alibeathen was dissolved Cassa, with Oyl of Wolces and Lillies. After the administring of this, I commanded him to take a good draught of Cows or Goats milk once in every hours space, and if Milk could not be had, then I willed him to take an Almond Milk made Expueless pince, and if Milk could not be had, then I willed him to take an Almond Milk made Expueless pince, and of Mellons, Gourds, and Poppy bruised with the distilled Water of Mallows, and Alkeakmy, and this would I have given to him in good quantity in stead of the Milk if it were wanting.

But after that my fiery Frenchman had recovered his former health with these and the like remedies, and that the unadvised Author of this rash counsel had very humbly intreased pardon at our hands for this his great fault, he protested solemnly with a great oath, that he would never hereaster prescribe any Physick to any man living. Thus far Johannes Langius in his first Book Episola. Medicals. (1914)

There is allo very profitable use to be made of Cantharides, for if you beat them to powder, and convey a little of it into Apples, Pears, Plums, Figs, Peaches, or Quinces: especially those that be fairest and ripest, and those that hang the lowest, finely closing it up again with the pill, which if any Theeves or Robbers of Orchards shall tast of, they fall within a while after into an intolerable burning in their Urine and Strangury, making it only in dropping wise, whereby their these is soon found out, and they well rewarded with sowre Sawce for their sweet meat: And this is an excellent night-spell, and therefore I was loath to pretermit it, but to make you acquainted withall.

There is also another excellent medicinal use of Cantharides, if they be duly, and according to true art administred, and with great warinesse for that passionate grievance, which at this time though some soolish Physicians never heard tell of any such, I will call Pessili infirmitas, yet I may not set it down in English, because I would have but a sew acquainted with secrets. Habeo enim ego singulare quoddam contra penis Languorem remedium, quo cum promiscue utere, utramque multi nobilibus (qui veneris valgo studiosiores videntur) animos orvires addavait absque noxa. Uni tamen inter cateros sic obsisti, ut à venere (cui n mium litarat) sanguinem continuò mingeret, or lipothymia frequenti laboret. Sand niss salis copia in procincu suisset, omninò interiisse venereus pulius, or meritas salacitatis cupidinis panas bissis.

And let this suffice to have spoken of their medicinal vertues and qualities; Now will I proceed to tell you of their ill name, naughty, venomous, and pernicious properties. They are reckoned and fored up in the number of most deadly and hurtful poysons, not only because they cause ero-fionand inflamation, but more in regard of their putresactive quality and making rotten, where-in they exteed. Their juyce being taken into the stomach, and so piercing into the veins, or laid upon the skin outwardly so long till it hath entred the veins, is a most strong poyson, where-upon the skin outwardly so long till it hath entred the veins, is a most strong poyson, where-paint bibs. Itb. Trift. Civero ad Parum, in his ninth Book of his familiar Epistles hath these words, Callis accignate L. Crasso, Cantharidus sumpsisse dictur, as if he purposed by that way to make an end of himself by death. Galen in his third Book De Simplic. medicam. facult. writth thus:

If they be taken inwardly into the body, though but in small quantity, and mixed with other convenent correctories, they do mightily provoke urine, and sometimes corrode and fret the bladder, so that it is as clear as the noon-day, that what things soever do overthrow nature, by readons their extreme frigidity, if they be taken but in a very small quantity, yet will nourish the body: so on the other side, what soever is contrary, repugneth or goeth against humane nature, by means of corrupting or any putresactive quality like unto Canthazides, can never do so. Bartholo-ledus in Italy, who having but outwardly applyed Cantharides to his knee, yet their poyson spreading, in Italy, who having but outwardly applyed Cantharides to his knee, yet their poyson spreading, if he will take the pains to read over Montegnana Consti. 182. Can.

fe, if he will take the pains to read over Montegnana Confil. 182. Cap. 10.

The fame accident hath also befain them, who to be remedied of rough, hard, mangy, or leprie-lie nails, have adventured to apply them to their great toe. So that Cantharides must not rashly be applyed and used, as common deceivers, blinde Empericks, and cousening Land-lopers would make plain Countrey people believe. Pliny relateth a story of one Cossinus a Roman Knight, who was deerly beloved of Noro the Emperor, who having a very dangerous Tetter (a disease in times past peculiar to the people of Esppt) a Physitian of that Countrey in stead of curing, did kill him by giving.

But should rather think that Coffinm dyed by the outward application of Cantharides, because by their burning and caustick quality, they clean eat and consume away filthy Tetters or Ring-worms, Manginesse, Scurvinesse, Lepries, and all hard Callous Warts, Corns, or pieces of shesh that grow in the hands or feet; for I can see no reason why any would be so wilfully blinde, as to give them inseed of Cantharides was unknown to the ancient Physicians of the old world, as by Galenit may appear in his 11. Book De Simplic. Med. fac. and in his sourth Book De villu Acut.

The error of

fome medi-

cine-givers.

The same Pliny (in his twenty nine Book and fortieth Chapter) witnesseth, that Cantharides The same Pliny (in instwenty line Book and that he was forely blamed for offering to make were reproachfully laid to Cato Uticensis charge, and that he was forely blamed for offering to make were reproachtully laid to Calo Otterant, that By, as in Port-fail to any that would give most, so that a price of poylons, and to fell them openly, as in Port-fail to any that would give most, so that a price of poyions, and to left them opening drunk in too large a quantity, or elic applied outward, their price role to threefcore festerties. Being drunk in too large a quantity, or elic applied outward, their price role to threefcore festerties are a second or they produce these or the like supposed. their price role to three core selecties. Being about a single a quantity, or ene applied outward, ly to any part, either too long or too deep, they produce these or the like symptomes, accidents,

deflects.

The party to whom they are any way given, feeleth a pricking pain and torment in his bowels and The party to wnom they are any way given, to the lower parts about the Bladder, Reins, and the inward parts, extending from the mouth down to the lower parts about the Bladder, Reins, and the and effects. inward parts, extending from the mount and the do also ulcerate the bladder very dangerously, infla-places about the waste and short ribs: they do also ulcerate the bladder very dangerously, inflaplaces about the wate and more than the fame with a vehement apostumation: after this, they ming the yard, and all other parts neer the same with a vehement apostumation:

Me bloud, and little pieces of little.

Otherwhiles there will follow a great lask or Bloudy-flix, fainting and fwounding, a numneffe or Otherwhiles there will follow a great lask or Bloudy-flix, fainting and fwounding, a numneffe or piffe bloud, and little pieces of flesh. Otherwhiles there will follow a great land of product in the minde, with alienation of the minder dulnesse of moving or feeling, debilitation, or feeblenesse of the minder, with alienation of the minder dulnesse of moving or feeling, debilitation or abborring of many with a life in the minder. dulnesse or moving or receing, a substantial or abhorring of meat with a disposition to vo-as though they were bestraught; likewise lothing or abhorring of meat with a disposition to voas though they were pentraught; income to make water, and to exonerate nature, but all in vain. He miting, and often an ordinary defire to make water, and to exonerate nature, but all in vain. He miting, and often an ordinary delite to make water, who to be added and all these symptomes, passitate taketh them findeth in his mouth the task or tallage of Pitch: and all these symptomes, passitate taketh them findeth in his mouth the much labour firebully collected one of the passitate of t that taketh them findeth in his mouth the tail of tanage of Fitti, and an there symptomes, paffions, or effects, that they work, have I with much labour faithfully collected out of the fixth Book of ons, or effects, that they work, have I with much labour faithfully collected out of the fixth Book of one, or effects, that they work, have I with much labour faithfully collected out of the fixth Book of Dieferides, and the first Chapter. And out of ancient Rhazes (who practifed Phylick one hundred was the fixth of the first Chapter). Dioscorides, and the first chapter. And Lib.; de Temperam. cap. 3. And out of ancient Rhazes (who practifed Physick one hundred years, if truth de Temperam. cap. 3. And out of anisons one be either affected or infected with any accidents, by be truly related) Tit, 8. chap. 17. If any one be either affected or infected with any accidents, by means of Cantharides, Diojeorides doth thus cure them, as you may readily finde in the Book and

napter perotection.

First of all he canieth them to vomit often and much: and after that he prescribeth Glysters to Chapter before cited. be made for the fouring of the belly with Nitre, and to preferve the bladder inwardly, to take Milk be made for the fourthing of the ben'y what and then he would have the matter of Glysters to be somewhat different from those and Psyllum: and then he would have the matter of Glysters to be somewhat different from those and rysuum: and then he would have the made of Barley water, Marsh mallows, the which were taken in the beginning: as namely to be made of Barley water, Marsh mallows, the white of an Egge, the Mulciling of Line-seeds, Water of Rice, the decoction of Fenugreek, Hywhite of an Egge, the Mulcining of Line-reeds, yvalet of Ace, the accortion of renugreek, Hydromel, fat Broaths, Oyl of Almonds, the fat of a Goofe, and the yelks of Egges. And inwardly to take at the mouth, he biddeth them to use Cows milk, Hydromel, the grains or fruit of the to take at the mouth, he biddeth them to use Cows milk, Hydromel, the grains or fruit of the to take at the mouth, he greater and the leffer fort, Wine fod to the half, Ducks fat, a decoction with fome diuretical feeds (namely with the four greater cold feeds, which are Cucumbers, Gourds, C. trals, and Melons) and likewise some decoction made of Figs, with syrup of Violets. Oyl of Quinces is highly commended of some as a proper and special Antidote in this case, and so is Oyl of Lillies,

Rhazes counsel is, after the taking of some Glysters made of any fat broaths, to make an injection and Terra Samia. into the yard with Oyl of Roses, and the sick person to sit in a warm Bath. Tit. 8. Chap. 17. The Writers and Authors of Physick and Philosophy cannot agree, in what part of the Cambardestheir poyfon chiefly lurketh : for fome will have it to be principally in the head and feet, and others again poyron emeny meneral and yet they all agreeupon this point, that in what part of the body foevertheir will none of that: And yet they all agreeupon this point, that in what part of the body foevertheir poylon is feated, that their wings are a foveraign remedy and prefervative, and if they be waning, poyion is reaceu, that their wings are though they be never fo poyfonous, yet have they their own that their poyfon is deadly: fo that although they be never fo poyfonous, yet have they their own remedy which in themselves they contain and carry about: Thus saith Pliny in his 11. Book and 35.

And peradventure for the same cause, Galen in his eleventh Book, which he intituled De Simple. Medicament. facultatibm, adviseth us expresly and learnedly, that Cantharides should be taken whole as they are, and fo to be used either for inward or outward uses. For why it is far better, even in the outward application of them, that they should more gently and flowly corrode gnaw, or fretained, and that their burning vertue and quality should be a little corrected and weakened, then to perform their full effect to the great danger of the patient, and many times to his utter undoing and destruction. Therefore they are clean out of the way, who when they would use them for any inward cause, do cast away their wings and feet, whereas indeed they ought to take all of then, not rejecting any one part of them. For being given whole, they need not fo much any corredities to bride and leffen their powerful operation in regard of their wings and feet, the proper refillers and the leften their powerful operation in regard of their wings and feet, the proper refillers and

The fafest course is to use all, and every part of them without exception, unlesse you would expellers of their own or other poylon. have them to corrode, fret, inflame, or burn any part. Lyom Neapolitanus is of opinion, that Purcelane is their proper counter-poyfon, which vertue Pliny in his twentyeth Book, Chap.13. ascribeth to the herb called wilde Basil: who also many ways commendeth Acelum Sophilium, Oleum Oenanthium, Cows milk and brethes made of Goats flesh for these intentions, in his 23. Book, Chapter the second and fourth, and likewise in his 28. Book and tenth Chapter, And for our History of Cantharides, let this for this time suffice, which I much wonder that the fimous learned Geffier hath in such deep silence passed over, never so much as mentioning them; whereof notwithstanding so many Authors, both of the Ancients and Neotericks, do so much

ring.

Many moe authorities could I have alleadged concerning this my discourse of Cantharides, but
Many moe authorities could I have alleadged concerning this my discourse of too much that I suppose it a labour as endlesse in toyl, as needlesse in use; the one savouring of too med curiofity, the other of a frivolous affectation: fo that I hope even amongst the whole College of Physicians, wherefoever in England (if their ears be not too dainty) to finde some few grains of of Phylicians, which and fuch curteous conftruction, as that I may neither be charged with parties good words, and fuch curteous conftruction, as that I may neither be charged with parties good words, and fuch curteous conftruction, as that I may neither be charged with parties good words, and fuch curteous conftruction, as that I may neither be charged with parties good words, and fuch curteous conftruction, as that I may neither be charged with parties good words, and fuch curteous conftruction, as that I may neither be charged with parties good words. their good words, (where it is meet I should be mute) nor be suspected of unsufficiency, for not pursuing where I can finde no good footing.

of CATERPILLERS, or PALMER-WORMS, called of some Cankers.

TOW I am come to speak of Caterpillers, sometimes the destroyers and wasters of Egypt: as well Their name: in regard of the great difference that is found in their feveral forts, as for their great dignity and use, wherein some of them are most notable and excellent. Some think that Eraca, which is Englifted a Caterpiller, hath his derivation ab erodendo, which is not altogether improbable. For they gnaw off and confume by eating, both leaves, boughs, and flowers: yea, and fome fruits alfo, as I have often feen in Peaches.

Oviding the famous Poet, stileth them by the name of Tinea agresses :

Quaque solent cania frondes intexere filis. Agrestes Tinee, ves observata calonis, Feraci mutant cum papilione figuram. In English thus:

And those wilde Methes by bubandmen observed, Which fold themselves in boary springing leaves, Gainst force of famine, and storm to be preserved, A shape from fruitful Butterflies receives.

The Grecian call a Caterpiller Kampe, by reason of his crooked winding or bending pace in was ving fort, whereby in creeping they bow, wry, and lift up themselves. Of the Hebrews it is termed Ghazain, because it sheareth, pilleth, and devoureth the fruits of the earth, as Kimhi upon the first of fol writeth. The Italians call it Rugaverme, and Brucho, for so Marcellus Virgilius upon Dioscorides saith exprelly, that in his time all the people of Italy, named it Eruca, Bruchi. The Spaniards term it Orusa. The Frenchmen, Chenille, and Chanepeleufe. Of the English they are commonly called Caterpillers, of what kinde loever they be of. But the English Northern men, call the hairy Caterpillers, Oubuts, and the Southern men usually term them Palmer-worms. Of the Polonians it is called by the name of Ruthensenka. In the German tongue Ein Raup. In the Belvian Ruipe, Of the Illyrians Gassenica. And Silpolicys will have it called Certris, and Cedebroa.

If Ishould go about to describe and set down all the differences and varieties of Caternillers. I Their diffemight perhaps undertake an endlesse and tedious labour. I think it therefore fittest to bend my slen- tences. derskil, and to imploy my best forces, in speaking of such as are more notable and common with us in this Countrey: For fome of them in touching are rough, hard, and stiffe; and othersome again, are soft, smooth and very tender. Some are horned either in the head or in the tail; and again others have no hornsatall. Some have many feet, and some fewer, & none at all have above fixteen feet. Most of them have a bending fwift pace, and like unto waves, and others again keep on their way very plainly, foft-ly, by little and little, and without an great haft. Some change their skins yearly, others again there bethat neither change nor cast their old dry skins, but keep them still. Some of them ceasing altogether from any motion, and giving over to eat any thing at all, are transformed very strangely into a kinde of vermin or worms, who being covered with a hard cruft or shell, lie as it were dead all the Winter; and from these come in the beginning of hot weather, our usual Butter-flies.

Many of these Caterpillers are bred of the egs of Butter-flies; and some again do breed in the leaves of trees, of their own proper feed, being left there in the time of Autumn, included in a certain web, or elfe by means of the dew or air, therein thut and putrefied, as commonly the little hairy Cankers or Caterpillers which are so full of feet, do breed. Besides, some of them do feed on

leaves, some on flowers, and there are some which devour fruits.

All smooth Caterpillers which are not hairy, are of a yellow or green colour: fome again are found of a reddish colour, or brownish, or else they be of sundry hews. But of all others, the most excellent is the green coloured Caterpiller, which is found upon that great bushy plant, usually tearmed Privet, or Primprint, which hath a circle enclosing round both his eyes and all his feet, havingalio a crooked horn in his tail: these Caterpillers are blackish-red, with spots or streaks going ovenhwart their sides, being half white, and half purpelish, the little pricks in these spots are inclining to red: The rest of their body is altogether green.

There is another Caterpiller feeding altogether upon Elder-trees, not much differing from the former, faving that this is altogether of a green colour, and wanting those overthwarting cross white

marks or spots, and the other small white pricks which we described in the former.

There is also a third fort of green Caterpillers, which when Autumn or the fall of leaf draweth on, are turned into a certain sheath or case, being of a very hard and horny substance, of colour very brown, and this feedeth altogether upon Pot-herbs, especially those that be soft, as Lettice : whereuponit may not unfitly be termed, Eruca Lactucaria.

Laftly,

L113.

Of the Caterpiller.

Laftly, there is to be feen another fort, of a green colour, which is the least of them all, and this Lattly, there is to be item another lotte, or a But in the Oke) there drawing out their web, by means kinde liveth and feedeth upon trees, (especially in the Oke) there drawing out their web, by means kinde liveth and feedeth upon trees, as live as live as live as liveth and the heads of travallars. kinde liveth and recent upon trees, they eafily fall down upon the heads of travellers and paffen.
of which being firred and shaken, they eafily fall down upon the heads of travellers and paffen. of which being hirren and maken, they say agreements. And this kinde of Caterpiller is too gers by the way fide, cleaving to their hats and garments. And this kinde of Caterpiller is too gers by the way mae, cleaving to their mee and when cold weather approacheth, they fold them, well known and found in the Summer time, and when cold weather approacheth, they fold them. well known and tound in the summer time, and with this being included in a greenish feabard felves into a rude, plain, and nothing curious web. And thus being included in a greenish feabard or case rending to red, they all die in Winter, and all these have ten feet, as all they have that go or case rending to red, they all die in Winter, and come to them that are vellow. or case tending to rea, they are the leave the green, and come to them that are yellow, there is bending themselves upwards. But to leave the green, and come to them that are yellow, there is bending themselves upwards. But to leave the green, and the word soundeth, a very elegant and fine to be found a certain Caterpiller called Vinuls, being as the word soundeth, a very elegant and fine to be found a certain Caterpiller called Vinuls, being as the word soundeth, a very elegant and fine to look upon, and passing beautiful r. and this kinde have I often found amongst Wislows, the located mounts are somewhat vellow, his words. infect to look upon, and paining leaves. His lips and mouth are fomewhat yellow, his eyes black as full favously feeding upon their leaves. His lips and mouth are fomewhat yellow, his eyes black as full favously recaing upon their reach, the feet and hinder-part of the body, of a green graftic bue, a cole, his fore-head purple coloured, the feet and hinder-part of the body, of a green graftic bue, a cole, his fore-nead put pie colours, the whole body is as it were flained and dyed with thick his tail two-forked, and somewhat black. The whole body is as it were flained and dyed with thick he tail two-torken, and tomewhat hack and shoulder-blades, as it were in form of a Bargolian Red-wine, which runneth alongst the neck and shoulder-blades, as it were in form of a Bargolian crosse, or of the letter X, made crosse-wise down unto the tail with a white line, addeth no small grace to the other parts.

There is yet another Caterpiller of yellow blackish colour, called Porcellus, we may in Eng. lift call it Pigs-snout, in respect of the fashion of the head, especially the greater fort of these, for the leffer have round white specks upon their sides, and these live and are altogether to be found amongst the leaves of the Marsh Trifoly, which they consume and devour with an incredible celeamongst the seaves of the shade, (which the Italians call Belladena) there is found a fmooth Cateroll rity. In the wilde Night-shade, (which the Italians call Belladena) ler of a yellow-greenish colour, having a horn in his fore-head the length of a finger, which Hirm

The description of Pityocampes.

Cardan, the learned Physitian, reporteth that he had often feen. The hairy Caterpillers are most mischievous and dangerous amongst them all, and these are either thick or thin haired, and the most venomous is that which is called Pityocampe, whose biting is poyfont and this is ever found in the Pine-apple-tree, being as thick as three little fingers, and three fingers long being laid a croffe. They confit of eleven flits or cuts betwixt the head and the tail, and they have fixteen feet, according as all other hairy Palmer-worms have. That is to fay, neer the had on both fides, there, in the midft of their body on both fides, four, and at the end of the tall on both fides, one. Their former feet are crooked and small, with which they feel, try and affly the way whether it be passable or no, their other feet are broader, with many jage and notcher like a faw, to take the faster hold, and stay with furer footing upon smooth and stippery leaves. Then head is much like a Pifmires, and the reft of their bodies like other common Caccepillers. They are rough, and full of briftly ftanding up hairs on all fides, and those in their fides are white, but those on their backs do fhine, being very bright and gliftering, the midit whereof is garnified with may spots, as though it were full of eyes.

Their skin is black which is foon feen, their hairs being cut or taken clean away. All their hais are but small and yet they sting more vehemently then any nettle, whereby is canfed intolerable pass, burning itching, a Fever, and much disquietnesse : when as their poylon is suddenly in a moment feet and conveyed without any manifest appearance, or sense of any wound to be judged by the eye, usto those parts that are next the entrails, as the heart, liver, and the rest. They weare their west after a fine and exquisite manner, as Spiders do, drawing out in length, framing and trimming in good order, their hairy small threads. And under these when eight draweth on, they lie as in that own proper tent and pavillion, as well to avoid cold, as the different modities of surjous blass and forms : for the matter and substance of this their tent is so handsomely wrought, fo firm, hift, clammy and fure, that they neither care for furious windes, nor yet any rain or form will ever fole through. Besides, the largenesse of this house is such, and of so great receit, as it will easily to ceive and lodge many thousands of Caterpillers. They make their nests or buildings in the highest branches of the Pitch and Pine-trees, where they live not folitarily (as other Palmer-worm 6) but in flocks or companies together. Which way foever they take their journey, they are fill spinning and drawing out their threads for their web, and early in the morning (if it be likely to prove fair) the younger fort by heaps attend the elder, and having first bared and robbed the trees of all their boughs and leaves, (for they make clean riddance of all where foever they come) they afterwards dexteroully bend themselves to their weaving crast. They are the only plague and destruction of Pitch and Pine-trees, for unto any other roziny or gummy trees they never do harm.

There is great plenty of them to be found in the Mountain of Athes, fituate betwist Methodis and Thrace, in the Woods of Trident, and in divers Valleys beyond the Alpes, in which places there is store of these fore-named trees, (as Matthiolm faith.) They are doubtlesse most poysonous and venomous vermine, whether they be crushed outwardly with the hands, or taken inwardly into the body: yea they are so known, manifest, and so never failing a poyson, and so esteemed of in times past, as that Ulpian the famous Lawyer, interpreting the Law Cornelia de Sicariis, or privy murther ers, that he in that place, calleth and efteemeth the giver of any Pityocampie in drink or otherwise to any one, to be doomed a murtherer, and their punishment to be equallized. Sea. Alium f. ed Ly.

As foon as this kinde of Caterpiller is received into the body, there followeth immediately a great Corn. de sic. pain, extremely tormenting the mouth and palate, the tongue, belly, and stomach are greyoully inflamed by their corroding, and gnawing poylonous quality, besides the intolerable pain there

ceiver feeleth, although at first the party feemeth to feel a certain pleasant itching, but it is not long before he perceiveth a great burning within, loathing and detesting of meat, and a continual defire to vomit and go to the fool, which nevertheleffe he cannot do. At length, unleffe speedy fuccour be given, they so miserably burn and parch the body, that they bring a hard crustinesse, skurfle or scald upon the stomach, as though the sides thereof had been plastered with some hard thards, or other like things, after the manner of Arfenick, as Dioscorides, Aetim, Pliny, and Cellus do affureus. In like manner Galen in his eleventh Book Simp. cap. 50. and Avicen 505. cap. 25. have testified the same.

And for this cause Atim and Aegineta do say, that it is nothing wholesome for any to sit down to meat, to spread the Table, or make any long tariance under any Pine tree, lest peradventure through the favour or smell of the meats, the reek or vapour of their broaths, or noise of men, the Pityocampies being disturbed from their homes and usual resting places, might fall down either into their meats beneath, or at least-wife cast down, or let fall any of their feed, as poyfonous as themselves. They that receive hure by them, must have recourse to those preservatives and medicines, as were prescribed to those that were poysoned by Cantharides, for by them they are to be cured, and by no other means. Yet for all that, Oyl of Quinces is properly commended to vomit withall in this case, which must be taken twice or thrice, even by the prescript of Diescorides and Active. They are generated, or to speak more aptly, they are regenerated (after the manner of Vine-fretters. which are a kinde of Caterpillers, or little hairy Worms with many feet, that eat Vines when they begin to shoot) of that Autumnal seed of theirs, lest and reserved in certain small bags or bladders within their webs.

There is another fort of these Caterpillers, who have no certain place of abode, nor yet cannot rell where to finde their food, but like unto superstitious Pilgrims, do wander and stray hither and thither, and (like Mice) confume and eat up that which is none of their own : and thefe have purchased a very apt name amongst us Englishmen, to be called Palmer-worms, by reason of their wandering and roguish life, (for they never stay in one place, but are ever wandering) although by reason of their roughnesse and ruggednesse, some call them Bear-worms. They can by no means endure to be dieted, and to feed upon some certain herbs and flowers, but boldly and disorderly creed

over all, and tast of all plants and trees indifferently, and live as they lift. There are fundry other forts of these Cankers or Caterpillers to be found, in the herbs called Cranesbil, Ragwort, Petie-mullen, Hops, Coleworts, Hasels, Marigolds, Fennil, Lycorice, Basil, Alder, Nightshade, Water-betony, Garden-spurge, and other forts of that herb; in Elm-trees, Per-tres, Nettles, and Gilliflowers. Yea there is not any plant to be found, which hath not his proper and peculiar enemy and destroyer: all which because they are so commonly known of all. though perhaps not of all observed, I will (left I should feem to be infinite) passe over with filence. But yet I will adde a word or two of a strange and stinking Caterpiller, which it was never my hap as yetto fee, described by Conradu Gesner, in these words following: This stinking Caterpiller (faith he) is very like to those that are horned, but yet it wanteth horns, differing from them all in colour. I first espyed it creeping upon a wall toward the end of August, Anno 1550. there cometh from it a lothfome and an abominable favour and fmell, fo that you would verily believe it to be very vendmous. It went forwards very frowningly, and with a quick, angry, and despightful countenance, as it werein bending wife, the head always ftretched up aloft with the two former feet : I judge fier to be blinde. She was the length and breadth of a mans finger, with a few scattering and rugged hairs, fomewhat briftly and hard both on Her back and fides, the back was very black, the colour of her belly and fides was somewhat red, enclining to yellow, and the whole body was distinguished, divided, and eatily discerned with sourteen joynts or knots, and every joynt had a certain furrow like akinde of wrinckle running all along the back. Her head was black and somewhat hard : her mouth crookedly bending like hooks, having teeth notched like a faw, and with these teeth as with pincers or nippers, what soever she laid hold on, she (as samished) did bite. She went on sixteen feet, as for the most part all the sorts of Palmer-worms do. Without doubt, she must be concluded to be exceeding venomous.

The learned man Vergerus, took it to be a Pityocampe, and others thought it a Scolopendra: but that could not be, by reason of the number of her feet. I could hardly with much ado endure her tile smell, till I had drawn out her description. She so insected two Hot-houses with her abominable avour and flink, that my felf and they that were with me, could not endure in the place. Thus far Gifner, as I have to shew out of certain scroles of paper of his, never as yet imprinted. Now will I proceed to discourse of the original, generation, aliment, and metamorphosis of Ca-

terpillers.

Chare liber, nostrûm testis benefide laborum, Nemapurpureo suffuderis ora rubore Agrefies abacis tineas ft expressero noftris, Vermiculofq; levem qui in thecam vellera mutant. Hi signidem artisicis prudenti pollice Divi Finguntur, tenui qui non tenuatur opella

Et qui vermiculis, desetre miranda potentis Signa sue prodit, potius quam corpore vasti Molifero Barrhi, tumido vel robore Cett Squamantifq; aliis; qui lata per equota tentant Fulmineas fine mente minas : & noftra profunde Lintea qua mergant, largo mare gutture ruciant.

Deer Book, a witnesse of my labour true, Be not ashamed to write of little worms,

Nor Caterpillers, which from base things ensue, And into eafie cafes again returns : For thefe are fram'd by hand of God most wife. Never abased in any work so small :

Which may be Englished thus; For out of Worms bie wonders do arife. As well as from great Beafts fo tall, Tower bearing Elephant, buge Whale. And other monfters frimming in the Seas Ireful beafts, in bills and deepeft dale, Death threatning to all that them displease.

For fo I think it best to begin with the verses of a good Poet, who indeed did see and admire the For 10 1 timisk it best to begin white the Almighty, in the generation and breeding of Cainscrutable wisdom and divine Providence of the Almighty, in the generation and breeding of Cainscrutable wisdom and divine Authors Ishoured to expresse and set down diversity. inferutable whiten and divers. Authors laboured to expresse and let down diversly, I know not terpillers. Which whilest divers. Authors laboured to expresse and let down diversly, I know not terpillers. Without without thrust us into; for swarving themselves besides the way, although what clowds of errors they have thrust us into; for swarving themselves besides the way, although what clowds of errors they have caused in these mysteries of Philosophy, they have caused others they pretend a matchlesse understanding in these mysteries of Philosophy, they have caused others they pretend a matchlesse and to be blinded with the masterados of the they pretend a matchieffe direction and to be blinded with the mascarados of absurdicies. And to tread awry as much as themselves, and to be blinded with the mascarados of absurdicies. And to tread awity as much as the in the monument of former times, I will here produce Arifiales opinionity, if we will begin to rifle in the monument of former times, I will here produce Arifiales opinionity, if we will begin to rifle in the monument of former times, I will here produce Arifiales opinionity, if we will begin to rifle in the monument of former times, I will here produce Arifiales opinionity. first, it we will begin to this in the monument of really faith, that they take their beginning from on in his fifth Book, Histor. cap. 19. who there expressly faith, that they take their beginning from on in his fifth Book, 121181 and namely of Radish and Coleworts, by means of their small seed of gette green leaves of herbs, and namely of Radish and Coleworts, by means of their small seed of gette green leaves of Autumn Sallian Coleworts and of Autumn Sallian Coleworts. the green leaves of the too, and mainted of generation, being like unto Millet-feed, which is there left about the end of Autumn, from which female neration, being like unto Millet-feed, which is there left about the end of Autumn, from which female neration, pening and of these attele Worms in the space of three days a Caterpiller is formed, about Worms proceed; and of these attele Worms in the space of three days a Caterpiller is formed, about worms proceed. and or toward the later end thereof, which growing to their due quantity, and wellfed the Spring time, or toward the later end thereof, which growing to their due quantity, and wellfed the Spring Line, of the state o

Pliny is of this minde, that Caterpillers fetch all their pedegree, race, parentage and birth, from a both form and life. dew thickned and incrassated by the heat of the Sun, and so still lest behinde in leaves: and Amaldu de Villa nova is of the same judgement. Othersome derive them wholly from Butter-flies, and will have them to proceed of no other beginning, which as foon as they are crept out of their hard will mave them to proceed a state of the winter, aftoon as Summer and thells or feabbards, wherein they had lain as it were dead all the Winter, aftoon as Summer and warm weather draweth on, they cast certain eggs either under or above the leaves of certaintens, which egges according to the quantity of their bodies, are either greater or lesser, and some of these shells wherein they are included, are of a sky colour; others yellow, white; black, green, orred; and so being at length about fourteen days quickned and nourished with the lively and kindely but of the Sun, their shell-house being broken, first cometh forth small Caterpillers, like unto little Worms, faving that they are diverfly coloured, who at their first appearance, being as it should seem very hungry, do altogether bend themselves to devour and eat up both leaves and flowers, especially

of those trees and plants whereon they were whilest they were in egges.

But I am of opinion, that not only this, but by divers other ways and means they may proceed and increase, for although the doctrine of Aristole in this point seemeth to be unsavoury, and nothing relishing divers taites, because he affirmeth, that that little Worm which is found upon Cole. worts, doth turn into a Caterpiller: yet for all that, it is not so much without smack of sak, or so abhorrent to reason as they would make some believe. For Nature, as she is able, and doth produce and bring forth a living creature from an Egge, so likewise from a Worm she breedeth a more perfeet living creature, by many degrees; and that not by way of corruption, but by way and metans of her excellent perfection. For although a Worm afterwards be not that thing which before it was, (fo far as is apparent to outward fense) yet for any thing we can gather or perceive, it is that which it was, and this That, is more by a great deal now, then before it was. For a Worm dyeth 100t, that a Caterpiller may thereby spring, but to the old body, Nature addeth a greater magnitude: for example, feet, colours, wings: to that whileft life remianeth, it acquireth other parts and other

There be some also that deride the opinion of Pliny, because he contendeth that Caterpillers have their beginning and production from dew. But it may not be denyed in my conceit, that some imperfect small creatures are bred and take life from dew, and not without great reason. For the Sun by his kindely heat and warming quality, worketh and acteth, being as it were the form, and the moissure or humor is Passive, as the matter or the subject, for the heat of the Sun is different from that of the fire: for it either quickneth and inspireth with life, or at least-wise conserveth and maintaineth our life, by means of likenesse, proportion, or symmetry, wherein our live and spirits respect each other. Besides, there is nothing more nourishing then Dew, for with it only some certain small creatures are sed, and do thereby live: which thing the divine Poet very well observed, when he uttered these words;

Quantum nos noche reponit.

So that in respect that it is humour, it is matter, in respect it is thin, it pierceth and easily enter in, and in respect it is attracted and throughly concocted by the Sun, it is the apter made to got ration. For the preparation of the form, carryeth with it the matter or fluffe, as his mate and companion: So these two meeting together, there consequently followeth the quickning or these life of some one creative. life of some one creature. And not only are some Caterpillers the off-spring and breed of dee, it common experience can witnesse, but even the greatest pare of Caterpillers do fetch their flockand pedegree from Butter-flies, unlesse it be those that live upon Coleworts and Cabbages, and those pedegree from Vine-fretters, with some few other. For those that live and breed in Vines, (called that are called Vine-fretters, with some few other. that are caused vines, do proceed from dew, or fome dewy and moist humor, which is included in ther webs, and there grown to putrefaction. For then do they fwarm fo exceedingly in fome then webs, as I dare neither affirm, nor otherwise imagine, but that they must needs have such Countries, are all from putrefaction. And this for the most part happeneth when the Eastern a mighty increase from putrefaction. a mighty inches and that the warmth of the air furthereth and hafteneth forwards any corruption.

All the whole pack of them are great destroyers and devourers of herbs and trees: whereupon Phipps the Parasite, as Atheneus saith in Pythogorifia, braggeth of himself in this wife, Apolausa Philippu the rate of the state both Thyme and Pot-herbs. And to this sense speaketh Martial, Erucam male paseit bortus unam. A Garden hardly and flenderly can suffice to feed one Caterpiller. I think he meaneth, when the time of their waiting and devouring is gone and past, for they commonly leave but little behinde. For that being past, they go wandering hither and thither, up and down uncertainly, wasted and hungerharved, and fo at length pining away by little and little through famine, fome feek them fit places within, other-fome above the earth, where they transform themselves, either into a bare and empty

bag or case, or hanging by a thread into an Auselia covered with a membrane.

If this happen in the midft of Summer, the hard rinde or shell wherein they are inclosed being broken, about the time of 24. days, there flieth out a Butter-fly : but if it come to passe in the midft, ortoward the end of Autumn, the Aurelia continueth a whole Winter, neither is there any exclusion before the vernal heat. And yet notwithstanding, all Caterpillers are not converted into Auteliet, but some of them being gathered and drawn together on a heap (as the Vine-fretters) do grow at length to putrefaction, from which sometimes there falleth as it were three blackish Eggs, the true and proper mothers and breeders of Flies and Cantharides. When the Butter-flies do joyn together very late, or after the time it ought to be, they do lay or cast their Egges, which will continue vital, and that may live till the next Spring, (if a diligent care be had of them) as well as is often feen in Silk-worms, whose Egs the Spaniards fell, and that very usually by whole ounces and pounds. I have now according to my cunning, discoursed of the transmutations and variable changes of Caterpillers; it followeth next that I write of the qualities and use of Caterpillers, together with those preservatives which experienced Physitians have warranted for true and

All Caterpillers have a burning quality, and fuch as will readily fetch off the skin, and flee it Theirqualities. quickly, and raise blifters. If any one drink the Caterpiller that liveth in the Pitch trees, there will forthwith follow a great pain about his mouth and jaws, vehement inflamation of the tongue, frong groing and wringing of the Stomach, belly and intestines, with a sensible itching about the inward parts, the whole body is as it were burned and scalded with heat and hot vapours, and the stomach abhorrethall meat: all which are to be remedied with the fame means, as those that have taken Cantharides. Yet properly, (as heretofore I have touched) Oyl of Quinces given to cause vomita ing, is the best and safest. And if we may credit Pliny, new Wine boyled to the third part; and Cowsmilk being drunk, are very effectual. There is not any one fort of Caterpillers, but they are malign, naught, and venomous, but yet they are least hurtful who are smooth and without hairs; and the most dangerous of all the rest, is that which heretofore I termed a Pityocampe, whose poyson for the most part is deadly.

The daughter of Celius Secundu living at Bafil in Germany, (as Gesner saith) when she had unwarily and greedily eaten some Colewort-leaves, or Cabbage in a Garden, and with them some Caterpillers, after a strong vomit that was given, ther belly began to swell, which swelling, having continued these many years, could never as yet receive any cure. If you will have your Gardens and Trees untouched and preserved from their mischievous quality, you must first take clean away in the Winter time their webs, or any part thereof (though never fo little) that you can finde cleaving to the bare boughs: for if you let them alone till the Spring, you shall sooner see them, then findethem removed, for in a thort space of time they devour up all that is green both leaves and flowers. Some use to anoint their trees with the gall of a green Lizard, and some with a Bulls gall, which as fome constantly report, they can by no means away withall.

The Countrey people choke them with the vapour of a little Brimstone, with straw being fired under the tree, and so to smoother them. Some there be that make a sumigation with Galbanum, Hirts-horn, the shavings of Ivory, and Goats hoofs, and Ox-dung. Didymis in Georgicis faith, that if you bare the roots of your trees, and belimear or foyl them with Doves dung, they shall never be

hurt by any Worms.

I should willingly have omitted, and not renewed with any fresh discovery Columellaes remedy againft Caterpillers, (or rather the immodest deceit and deluding trick of Democritus,) unlesse experience, which is, Iterata ejufdem evenim observatio, a repeated observation of the fame eyent, had ap-Proved the verity thereof, especially in the Countrey of Stiria. And Palladim in his first Book ch. 35. and Constantinus neer the end of his 11. and 12. Books, whose words be these;

At si nulla valet medicina repellere pestem, Daidanie veniunt artes, nudataque plantas Fanins, que justis tum demum operats juventa

Legibm, obsecono manat pudibunda eruore, Sed resoluta sinue resoluto mæsta capillo Ter circum areolas, & figun ducitur borti :



Their ule in

Phyfick.

Of the Boas.

Due cum lustravit gradiens (mirabile viju)

Non aliter decuffd pluit quam ex arbore nimbus, Which may be Englished thus:

But when no medicine can that plague expell Then ule they Arts, which once the Trojans found, A woman which bad Virgin-laws observed well. Her bare and naked bring they to the ground, Flowing with Natures fbameful filthy bloud : Her bofome open, and her hair untrimmed falling

Vel teretis mali, vel teda cortice glandis. Volvitur ad terram diftorto corpore campe.

Like one ore prest with grief, forgetting good Three times about the plots and bedges walking. Which done, a wonder tie for to be told. As rain drops from the trees, ripe Apples fall Walnuts out of busks : fo cast you may behold Thefe Worms from tiees, all torn, and cannot crall.

Theophrastus saith, that Caterpillers will touch no plants which are moistened on besprinckled with Wine. They will die if they take the fume, or be any way smoaked with the herb Plore. Actiu. Whereby it is apparent (faith Silvius) that the herb commonly termed Scabious is not the true Pfre. Vy nereny it is a provided and feed on Coleworts, if they be but touched with that kinde of Worm which is found in the Fullers Teafel, they die. Pliny. All to besprinkle a Colewort whilest it hath but only three leaves, with Nitre, or with faltish and brinish earth, and by means of the faltnesse, the Cater pillers will be quite driven away. Geopon. Palladim in this case preferreth the ashes of Fig-leves. The Sea-onion called Squilla, being fown or hanged up in Gardens, hindereth the breeding of Caterpillers. Other fome in the most places of their Gardens, and round about them, sow and fet Mints, the pulse called Orobos, which is somewhat like Vetches, and some Wormwood, or at least-wise hang them in bunches in divers places of the same, to expell this kinde of noylone creature.

Some very advisedly take dry leaves and stalks of Garlick, and with the same do smoke and perfume their whole Garden, to that by this way the smoke being conveyed into all places thereof, the Caterpillers will fall down dead, as Palladim hath written, in whose writings any man may read of plenty of fuch Antidotes and Alexipharmical medicines, as may serve to deltroy Caterpillers.

Now will I speak of their use in Physick, and in the Common-wealth. The web of Caterpillers being taken inwardly, stayeth womens fluxes, as Matthiolius faith. Being likewise burnt and put into the noftrils, it stancheth bleeding at the nose. The Caterpillers that are found amongst the herbs called Spurges of all forts, (by the judgement of Hippocrates) are notable for purulent and mattery Wombs, especially if they be first dryed in the Sun, with a double quantity of Earth-worms, and a little Anileed finely powdered, and fo all of them to be relented, and taken in some excellent White-wine. But in case they feel any heavinesse or aking in the belly after the taking of this medicine, then it were good to drink a little Mulfe thereupon. This faith Hippocrates in his Book De

Diojeorides in his first Book and 90. chapter, giveth in drink those common Caterpillers that live in companies together, against the disease called the Squinsie. But unlesse by some hid and seret property, they do good in this grief being received inwardly, it were needful (in regard of their menifelt venomous nature) that they were utterly rejected and contemned. Nicender useth them to

provoke fleep, for thus he writeth :

Ei de suge tripsas oligo en bammati kampen Kepeien drosoeastan epi obloreida noto, &c. Which Hieremias Martin hath thus translated; Quod si redentes olus & frendentia vermes (Lueva quibm virides depingunt terga colores) In medio sacra de Palladio arbore succo Triverie, bineq; tuum colleveris undiq; corpue, Tuta dabie dulci securus membra quieti. Which may be Englished thus; With herbesating, or green-leaf-gnawing Worms, Whose backs imprinted are with colours lively green, All bruifed, mixed with juyce from Pallas tree that runs, Anointed body brought to found fleep is often feen.

There are to be feen in divers thorny, prickly, there and rough herbs, (as for example in Nettle) fundry hairy or lanuginous Caterpillers, which being tyed or hanged about some part of the body, do by and by (as the report goeth) heal those Infants which have any stopping of the meats passage

A Caterpiller breeding in Pot-herbs, being first bruised and then anointed upon any venomous when they cannot swallow. bitings of Serpents, is of great efficacy: and if you rub a naughty or a rotten tooth with the Cole. wort-caterpillers, and that often, within a few days following, the tooth will fall out of his orn accord. Autenna. Caterpillers mixt with Oyl, do drive away Serpents. Diofoorides. If a man arous his hands or any other personich Oyl, the other hands of the his hands, or any other part with Oyl, it will cause that he shall receive no hurt by the stinging of Bees, Walps, or Hornets, as Actius faith. Pliny citeth many fond and superstitious fained matters, and lying tales, devised by those who in his time were called Magi, Soothsayers or Diviners, concerning the admirable versues of Constitute. All this beautiful to the School of the School of the admirable vertues of Caterpillers. All which, because I see them hissed out of the School of Divinity, and that in heart fecretly I have condemned them, I will at this time let them paffe without any further mention.

They are also a very good meat to divers Birds and Fowls, which are so needful for the use, benefit and food of mankinde, as to Starlings, Peacocks, Hens, Thrushes, Daws or Choughes: and to undry fishes likewise, as to the Tench, Pike or Pikerel, and to a certain Sea-fish called a Scorpion: alfo to the Trout, and some others, who are easily deceived with a Caterpillered hook. Which kind of fishing fraud, if you would better be instructed in, I must refer you to Tarentinu in his Geoponicks. and to a little Book dedicated to Robert Dudley, late Earl of Leicester, written by Master Samuel Vicar

of Godmanobefter in Huntingtonfbire.

It is not to be passed over in silence, how that not many years since, there came infinite swarms of Caterpillers out of Thracia into Polonia, Hungaria, and beyond the limits of Germany, which did not only devour the fruits of trees, but whatfoever was green either in the medows and tilled fields. befides the Vines: which was taken for an evident prognostick and fign (as many divined) of some great Turkif Army to come swarming into those parts: neither herein did this their ghesting and militult deceive them, for the next year following was the fiedge of Vienna in Austria, the wasting. fooyling and over-running of Hungeria; and the deadly English-sweating could not contain it self in an Illand, but must spread it self among them of the Continent, whereupon ensued the destrudion of many thousands of people, before any remedy could be found out. In the year of grace 1573, there rushed infinite swarms of Caterpillers into Italy, where they spoyled and made havock of all green buds and graffe growing upon the face of the earth, fo that with their unquenchable and infattate voracity, they left nothing but the bare roots of trees and plants: and this hapned chiefly about Mantua and Briscia. And upon the neck of this, followed a terrible and fearful pestilence, of which there dyed about 50. thousand persons.

Also in the year of our Lord GOD 1570. there were two great and sudden swarms of Caterpillers that came rushing into Italy in the space of one Summer, which put the Romans into an exceeding great fear, for there was nothing left green in all their fields that could be preserved from their ravine, and from their gluttonous and pilling maw. And although the fertility of the year immediately following, did almost blot and rase out the memory of this their heavy punishment, and that many femed as it were to repent them of their repentance; yet are we not to doubt, but that many were truly penitent, and feriously were drawn to amendment of life by a due consideration hereof. God gant that we may be warned by other mens punishments, lest that poor creature, which we imagine

to be the fillieft and least able to do us harm, we finde the most heavy.

of the BOAS.

TT was well known among all the Romans, that when Regular was Governor or General in the Pa-I nick wats, there was a Serpent (neer the River Bagrade) killed with flings and and stones, even as Town or little City is overcome, which Serpent was an hundred and twenty foot in length: whose skin and cheek bones were reserved in a Temple at Rome, until the Numantine war.

And this History is more easie to be believed because of the Boas Serpent bred in Italy at this day : for we read in Solinus, that when Claudius was Emperor, there was one of them flain in the Vatican at Rume, in whose belly was found an Infant swallowed whole, and not a bone thereof broken. The German call this Serpent Uncke, and besides them I do not read of any other Name. Some have ignorantly confounded it with Cherfydrus, an Adder of the earth, but upon what reason I do not know, only Solimu discoursing of Calabria, might give some colour to this opinion, when he saith, Calabria Cheffdiu oft frequentiffema, & boam gignit quem Anguem ad immensam molem ferunt coalescere: that is to say, Cilabia is full of Earth-adders, and it breedeth the Boas, which Snake some affirm will grow into a monftrous flature. Out of which words, there is no wife man can collect, that the Boas and the Adder of the earth are all one thing.

The Latines call it Boa and Bova of Bos, because by sucking Cows milk it so encreaseth, that in the end it destroyeth all manner of herds, Cattel and Regions. And our domestical Snakes and Adders, will also suck milk from Kine, as in all the Nations of the world is most manifest to them that will observe the same.

The Italians do usually call them, Serpeda de Aque, a Serpent of the water, and therefore all the Lamed expound the Greek word Hydre for a Boas. Garden faith, that there are of this kinde in the Kingdom of Senega, both without feet and wings, but most properly they are now found in Italy, according to thefe verfes;

Boa quidem Serpens quem tellus Itala nutrit Huno bubulum plures lac enutrire docent. Which may be Englished thus; The Boas Serpent which Italy doth breed, Men fay, upon the Milk of Gows doth feed.

Their fashion is in seeking for their prey among the heards, to destroy nothing that giveth such blong as it will live, but they referve it alive until the milk be dryed up, then afterward they kill and

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and eat it, and fo they deal with whole flocks and herds. The poylon of it, faith Feffus, maketh tuand eat it, and io they deal with whole the agree, except Albertus, who in this point agrees mor and swelling in the body, whereunto all other agree, except Albertus, who in this point agrees mor and iwelling in the body; with that they are venomous, and their teethalfo like other not with himself, for in one place he faith, that they are venomous, and their teethalfo like other Dragons, in another place he faith, their poylon is very weak, and not to be regarded, because Dragons, in another place he later, enter poor. They go all upon their belly, and to I will conclude they be Dragons of the third order or division. their flory with Manuan.

Turpi Boa flexilis alvo. . That is to fay: The filthy Boss on his belly moves.

of the CHAM & LEON.

T is very doubtful whether a Chamaleon were ever known to the ancient Hebrews, because there It is very doubtful whether a change appellation thereof, fome affirming one thing, and fome L is no certainty among them for the appropriate forbidden to be eaten of, Koab, or Koab, another. We read Levit. 11. among other beafts there forbidden to be eaten of, Koab, or Koab, which Rabbi Kimhi interpreteth a kinde of Crocodile, (Hazab,) Rabbi Jonas in the Arabian, Hadan which Kabbi Kimbi interpretein a kinde of Cloudies, (taken), An Sanga; the Septuagins and Spain, and fo also doth Avicen. The Chaldee, Koaha; the Persians, An Sanga; the Septuagins and Spain, and Chamæleon. The felf same word is found Levit. 14. which the Jews do vulgarly at this day take a Chamæicon. The left fathe word of the word Oab or Oach, feemeth to come neer to this, which is sometimes interpreted a Tortoyse, a Dragon, or a Monkey. And Oss by Syvaticus, is translated Salamander. Kaaih by the Jews, is translated a Cuckow, a Jay, a Pelican, and an Onoretua: andin Datamanuer. Raum by the Jews, is translated have framed an Hebrew word Gamalion, which is ablurd the fecond of Sephoni for a Chamæleon. Some have framed an Hebrew word Gamalion, which is ablurd. for Gamelon. Zamelon, Aamelon, Hamalcon, and Meleon, are but corrupted terms of Chameleon, as 10r Gametton. Jameson, Aumeton, Ellimation, and the kindes of Lizards or Stellions, as is manifelt lighter well observeth, or else fignifieth some of the kindes of Lizards or Stellions, as is manifelt in Albertus, and other learned Writers. Therefore I will not blot more paper about the Arajim in Auserina, and Jener learned vyriters. Interded, or Albarba, but leave them to the judgement beafts, Harbe and Albarbe, Alarbian or Hardon, Hardun, or Albarba, but leave them to the judgement of those, who delight in the investigation of such fecrets.

Chamæleonis a Greek word, from whence the Latines, and almost all Nations have borrowed the name of this Serpentine or creeping beast, except the Germans, and they only have fained name, as Lindswarm in Albertus, that is, a Worm of the Wood, and Rattader by Gesser, that is, a Ratmook, because in quantity and composition it resembleth both those creatures. Some Latines by reson of the similitude it holdeth with a Lizard, call it Muri Laccritus, a Mouse Lizard. The Greek word Chameleon, fignisieth a low and humble Lion, because in some parts and members, he resembleth that lofty and couragious beaft. So do they derive the name of certain low and flort berbs from great and tall trees, as Chamecopariffus, Chamedris, and Chamepitys, Arubs of Plumtree, Heath, Cypre, Germander, and ground Ivy, from the Cherry, the Cypres, the Cedar, and the Pine tree. And thus much

for the name of the Chameleon. The Countries breeding Chamæleons, are Africa, Afia, and India, and for the quantity thereof I do finde divers descriptions, some particular, as in Bellorius, and Soaliger, and some generalinother Writers, all which I purpose briefly and successively to expresse in this place. Reis faid (find Bd. lonius) that the Frog and the Chameleon are like one to the other, because they use the lane An and industry in taking their meat : and to the intent that this thing may more evidently appear, both by the description and the picture, I have thought good to entreat of the Chamaleon, among the Water-beafts, because it liveth for the most part in moist, marshy, and Fenny places. I have kee of them two kindes, one, a leffer kinde in Arabia, being of a whitish colour, all set over with yellowish or reddish spots, and in quantity not exceeding the green Lizard. The other, in the hot places of Egypt, being twice as big in quantity as the Arabian, and of a changeable colour, become white, green, brown and yellow, for which occasion some have called it versicolor Chamelen, that is, a turn-coat-coloured Chamæleon. But borh these kindes of Chamæleons have a copped head, like to a Camel, and two bones at the top of their brows standing up on either side, and hanging out their eyes are most clear and bright, about the bignesse of a peace, only covered with a skin, to that their appearance outward, exceedeth not the quantity of a Miller-seed. They are very simple, turning upwards and downwards, and are able at one time to look two several ways, distinctly upon two feveral objects, wherein they exceed all other beafts. It is a heavy and dull beat, it the Salamander, neither can it run, but like a Lizard, wherefore it is not afraid of the fight of men neither doth it run from their presence, neither is it easily provoked to harm or bite a man it climbeth little trees for fear of Vipers and horned Serpents.

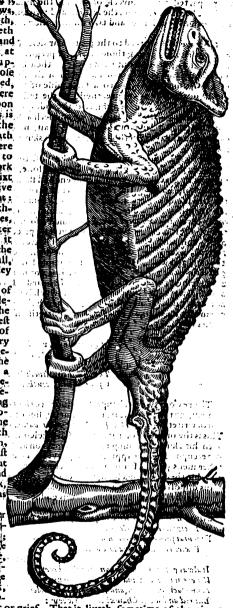
Some have thought that it never eateth meat, but is nourished with the winde, because it drawed in very eagerly many times the winde into the belly, whereby it swelleth; for it hath great light fretched all along the sides of the belly: but this opinion is false, as shall be shewed herester, shough it cannot be showed herester, shough it cannot be showed herester, shough it cannot be showed herester. though it cannot be denyed that it is Oviparum patientissimum famis: that is, The most induring fami among all other Egge-breeding beafts, for it fasteth many times eight moneths: yea, a whole rate together. In flead of nostrils and ears, it hath certain passages in those places, whereby it smalled and heareth.

The opening of the mouth is very large, and is ... About hath teeth on the neather and upper chap like laws. such as are in a Slo-worm, the tongue very smooth. half a hand breadth long, where withal it licketh in those insect Flyes, Horse-flies, Locusts, and Emets whereupon it feedeth : For it keepeth at the mouth a certain fome or moisture, and also upon the tail or backer parts, wherewithal those Flyes and other Creatures are so much delighted, that they follow the Chamaleon, and as it were hewitched with the delire thereof, they fall upon the mosfure to their own perdition; and this is to be noted, that this moisture or fome in the backer parts of the belly is like a Spunge, It bath a line or ftrake under the belly, indented as it were with scales, white in colour, and stretched out to the tail; but the feet feem to be of an artificial work of Nature, wherein is a curious difference betwixt the former and the hinders for the forefeet have three fingers or claws within, and two without: the hinder-feet on the contrary, have two without and three within. It layeth twelve long Egges, fuch as Lyzards do; the heart is not much greater then the heart of a domestical Mouse or Rat , it hath two laps of a Liver, whereof the left is the greater, unto which cleaveth the skin of the gall. the which skin exceedeth not in quantity a Barley corn. And thus far the description by Bellonius.

In the next place for the, better manifestation of the nature of this beaft, I will also adde the de-scription that Scaliger maketh thereof. For he faith, that when Jobannes Landin was in the farthest parts of Syria, he faw five Chamaleons, whereof he bought one, which with his tongue did very suddenly take off a Fly from his breast: Whereforeinthe dissection of the said Chamæleon, he found that the tongue thereof was as long, as a hand breadth, hollow and empty, in the top whereof there was a little hole with filthy matter therein wherewithal he took his prey; which thing feemed new and flrange unto them, which heregofore thought that a Chamaleon lived only by the it. his back was somewhat crooked, rifing with spotted burches like a Saw, like the Turbut fish, his belly sloted with short ribs, his eyes most beautiful, which he turneth every way without bending his neck: his colour white, green, and dusky : naturally green, fornewhat pale on the back, but paler and neerer to white on the belly, yet was it beset all over with red, blew, and white spots.

It is not true that the Chamæleon changeth her felf into all colours, upon green groweth greennelle, upon the dusky is tempered a dusky colour; but upon blew, red, or white, the native greennelle snot blemished or obscured, but the blew, white. and red spore yeeld a more lively and pleasant aspett; upon black, standeth brown, yet so as the green hew seemeth to be consounded with black. andit doth not change his own colour into a fup-

poled colour, but when it is oppressed with sear or grief. That it liveth sometime of the air, a whole year or more, doth appear, because it eateth no meat during that time, but gaping wish a wide mouth draweth in the air, and then thutting his chaps, again his belly swelleth. Yea, I found one that constantly affirmed, that they turn themselves to the beams of the Sun; and gaping wide after them, follow them hard as it were to draw them in. They have five delines claws bon every foot, with two of which they class the round boughs or twigs of trees, as Parrats do when they fit upon their pearches, and thele claws fland not as other Birds do, three together and one by it felf, but in imparity or diffimilitude, three on the que fide, and two on the other, and



fo are parted with an inverse order, for the hinder and former are confirmy one to the other, fo as fo are parted with an inverte order, to the minde on the outfide of the leg before, then are there three if there be three claws on the infide, and two on the outfide of the leg before, then are there three if there be three claws on the infide; And thus much I received from Langius. So far Siz.

Now we will proceed to the particular description of their parts, as we finde them recorded in Now we will proceed to the particular pregnable Narrations of Bellonius and Sealiger. And first of other Writers, leaving those brief and pregnable Narrations of Bellonius and Sealiger. And first of other writers, seaving those of their bodies, then for their colour, and the reasons of their all for the figure and outward shape of their bodies, then for their colour, and the reasons of their all for the neure and outward impe of their figure and shape of their bodies, Pliny is of opinion, mutability and variation of colour. For the figure and shape of their bodies, Pliny is of opinion, mutability and variation of colour. For the figure and fliape of their bodies, Pliny is of opinion, that a Chammeleon is like to a Crocodile of the earth, except in the fharp bending of the backbone, or the length or greatnesse of the tail. Some say that the whole parts of the body doth bene, or the length or greatnesse of the tail. Some say that the whole parts of the body doth sepresent a Lizard, excepting that the fides are joyned to the belty, and the back-bonessia that the fides are joyned to the belty, and the back-bonessia as in Fishes. Arresides faith it resembleth a Stellion is the legs were not straighter and higher as in Fishes. Arresides faith it is a four-footed-brash, much like to a Lizard, yet it goeth higher from the but the truth is, it is a four-footed-brash, much like to a Lizard, and is also a constant. but the truck is, it is a source of the body like a Crocodile, and is allo full of earth, and always gapeth, having a rough skin all over the body like a Crocodile, and is also full of

Ariffetle. Solinus.

The length of it from the tip of the nose to the rump of the tail is feven or eight fingers, the height of them five fingers, and the legs alone, three fingers and a half. The length of the tail eght or nine fingers, the back bone eminent and flanding up, crefted or indemed all throughout to the in or nine tingers, the back main similarit and transmit ap, and lefte visible. On either side at the root of the tail, but tar the rump, the creasure more low and lefte visible. On either side at the root of the ribs fland bony eminent bunches, from which descendeth a line, and is extended throughout the length of the tail on both fides, and if it were not for these bunches the turnings about, and the other three in the lower part, it would be fo exasperated or extenuated toward the end like to the other three in the lower party. The middle place betwint the bottom of the belly and the top of the tail of a Rat or great Moute. The middle place betwint the bottom of the belly and the top of the back, containeth an angle or flexure of fixteen ribs, after the fashion or proportion of a Greek Lambde, except that the angle thereof be more wide and patent, which looketh backward toward the tail, and within these ribs is the whole hanch of the body and belly, contained in a round compaffe on eitheir fide. Being black, it is not unlike the Crocodile, and being pale, it like to the Lizard, fet over with black spots like a Leopard. It changeth colour both in the eyes, tail, and whole body, always into the colour of that which is next it, except red and white, which colour it canot easily undertake, fo that it deceiverh the eyes of the beholders, turning black into green, and green into blew, like a Player, which putteth off one person, to put on another: according to these verles of Ovid:

Id quoque quod ventis animal nutritur & aura, Protinus affimilat, tetigit quofcunq; colores. In Ragtish shus; The Beast that liveth by winds and weather. Of each thing touched taketh colour.

The reasons of this change or colour are the same which are given of the Buffe and Payer fin, namely, extremity of fear, the thinnesse, smoothnesse, and baldnesse of the skin. Whereupon Intullian writeth thus; Hoc foli Chamaleonal dalum quod vulgo dittum est de fue cerio ludere : Thecis to by, This is the only gift of nature to a Chamæleon, that according to the common Proverbit deceret with his skin : meaning that a Chamzeleon at his own pleasure can change the colour of his sin. Whereupon Erafines applyeth the provert de alieno corio ludere, to such as secute themselves min other mens peril. From hence also comest another proverb, Chamallontos rumei abilionan, mot mutable then a Chamzleon, for a crafty, cunning, inconftant fellow, changing himfelf into every mans disposition; such a one was Alcibrates, who was faid to be in Athens, and of such a manteles bling this beaft, did Alcianus make this emblem against flatterers :

Semper biet, femper tennem qua vefeitun gurant, Reciprocat Chamaleon . Et mutat faciem, varios fum tque colques,

Prater rubrum vel candidum.

Sie & adulator populari vescitur aura, Hianfque cunta devorat. Et folum mores imitutur principis aires, Albi & pudici rescius.

It alway gapes, turning imand out that breath Whereon it feeds : and often changeth how : Now black and green, and pale, and other colors bath, But red and white Chamakons de efchew :

That is to fay s Bo Claubacks feed on vulgar breats a had, With open mouth devouring fame and red. Princes black-vices praise, but vertual dead, Defigned in nature by colours red and white.

A Champleon of all Egge-breeding Beafts is the thinnest, because it lacketh bloud, and them. fon hereof is by Ariffote referred to the disposition of the foul : For he saith, through overnat foar, it taketh upon it many colours; and fear through the want of Bloud and heat is a refrigeration

Plinarch allo calleth this Beaft a meticulous and fearful beaft, and in this caufe concludentible of this Beaft. change of his colour, not as fome say, to avoid and deceive the beholders and to work out his own happinesse, but for meer dread and terrour. Johannes Urfinus assigneth the cause of the change of Chammleons colour, not to fear, but to the meat and to the air , as appeareth by thefe verles ;

ad oam.

Non timor, imà clòm, nimirum limpidus der, Ambo fimil vario membra colore novana: Which may be thus Englished; Not fear, but meet which is the air thin, New colours on his body doth begin.

But I for my part do affign the true cause to be in the thinnesse of their skin, and therefore may effly take impression of any colour, like to a thin seak of a horn, which being laid over black. femeth black, and so over other colours : and besides, there being no hinderance of bloud in this Realt, nor Intrails, except the lights, the other humors may have the more predominant mutation. and fo I will conclude the discourse of the parts and colour of a Chamaleon, with the opinion of Kirgnides, not that I approve it, but to let the Reader know all that is written of this Subject, his words are these; Chamalem fingulis boris dies mutat colorem, A Chamaleon changeth his colour every hour of a day.

This Beaft hath the face-like a Lyon, the feet and tail of a Grocodile having a variable color, as you have heard, and one strange continued nerve from the head to the tail, being altogether without felh, except in the head, cheeks, and uppermoft part of the tail, which is joyned to the body; neither hath it any bloud but in the heart, eye, and in a place above the heart, and in certain veins derived from that place, and in them also but a very little bloud.

There be many membranes all over their bodies, and those fronger then in any other Beasts, From Ariffold. the middle of the head backward, there ariseth a three square bone, and the fore part is hollow and Pliny. round like a pipe, certain bony brims, sharp and indented, standing upon either side. Their brain is fo little above their eyes, that it almost toucheth them, and the upper skin being pulled off from. their eyes, there appeareth a certain round thing like a bright ring of Braffe, which Niphus calleth Palle, which fignifieth that part of a Ring, wherein is fet a pretious stone.

The eyes in the hollow within are very great, and much greater then the proportion of the body. round and covered over with fuch a skin as the whole body is, 'except the apple, which is bare, and that part is never covered. This apple stands immoveable, not surned, but when the whole eye is turned at the pleasure of the Beast. The snout is like to the snout of a Hog-ape, always gaping, and Solimus. never shutting his mouth, and serving him for no other use but to bear his tongue and his teeth this gumsare adorned with teeth as we have said before, the upper lip being shorter and more turned in then the other. Their throat and artery are placed as in a Lizard : their lights are exceeding greats and they have nothing elfe within their body. Whereupon Theophrastus as Plutarch witnesseth, conceiveth, that they fill the whole body within, and for this cause it is more apt to live on the air, and

It hath no Spleen or Milt, the tail is very long, at the end and turning up like a Vipers tail, winded Artflotte. together in many circles. The feet are double cloven, and for proportion resemble the thumb and hand of a man, vet fo, as if one of the fingers were fet neer the fide of the thumb, having three without and two within behinde, and three within, and two without before; the palm betwize the fingers is somewhat great: from within the hinder-legs, there seem to grow certain spurs. Their legs are fraight, and longer then a Lizards, yet is their bending alike, and their nails are crooked and very sharp. One of these being diffected and cut afunder, yet breatheth a long time after, they goeinto the caves and holes of the earth like Lizards, wherein they lie all the Winter time, and come forthagain in the Spring, their pace is very flow, and themselves very gentle, never exasperated but when they are about wilde Fig-trees.

They have for their enemies the Serpent, the Crow and the Hawk. When the hungry Serpent doth affault them, they defend themselves in this manner, as Alexander Mindia writeth; they take in their mouths a broad and strong stalk, under protection whereof as under a buckler, they defend themselves against their enemy the Serpent, by reason that the stalk is broader then the Serpent can gipt in his mouth, and the other parts of the Chamæleon fo firm and hard, as the Serpent cannot but them: he laboureth but in vain to get a prey, so long as the stalk is in the Chamæleons mouth. But if the Chamæleon at any time see a Serpent taking the air, and sunning himself under some grentree, he climbeth up into that tree, and setleth himself directly over the Serpent, then out of his mouth he casteth a thread like a Spider, at the end whereof hangeth a drop of poyson as bright as any pearl, by this ftring he letteth down the poylon upon the Serpent, which lighting upon it, kilishit immediately. And Sealiger reporteth a greater wonder then this in the description of the Champicon, for he faith, if the boughs of the tree fo grow as the perpendicular line cannot fall dis redly upon the Serpent, then he fo correcteth and guideth it with his fore-feet, that it falleth upon the Serpent within the mark of a hairs breadth.

The Rayen and the Crow are also at variance with the Chamzleon, and so great is the adverse nature betwint these twain, that if the Crow eat of the Champleon being slain by him, he dyeth for is, except he recovereth his life by a Bay-leaf, even as the Elephant after he hath devoured a Cha-Releon, laveth his life by eating of the Wilde-olive-tree. But the greatest wonder of all is, the boshity which Pliny reporteth to be betwirt the Chammeleon and the Hawk. For he writeth,

Mmm2

that when a Hawk flyeth over a Chamzleon, the hath no power to refill the Chamzleon, but filthat when a Hawk nyeth over a Chamaricon, but falleth down before it, yeelding both her life and limbs to be devoured by it; and thus that devourer leth down before it, yeelding both her life and limbs to be devoured by it; and thus that devourer leth down before it, yeelding both her life and limbs to be devoured by it; and thus that devourer leth down before it, yestung both others, hath no power to fave her own life from this little Beaft.

A Chamzleon is a fraudulent, ravening and gluttonous Beaft, impure, and unclean by the law of A Chamzleon is a traudulent, ravening and property of the law of GOD, and forbidden to be eaten: in his own nature wilde, yet counterfeiting meekneffe, when he is GOD, and torbidgen to be eaten. In the first to have spoken for the description of this Beast, a word in the custody of man. And this shall suffice to have spoken for the description of this Beast, a word in the custody of man.

or two of the Medicines arifing out of it, and so a conclusion. r two or the Medicines arising observed two kindes of Medicines in this Beast, one magical, and I finde that the Ancients have observed two kindes of Medicines in this Beast, one magical, and I made that the Ancients have been although not able to judge of either, yet I have thought the other natural, and for my own part; although not able to judge of either, yet I have thought the other natural, and lot my this History. And first of the natural medicines, Democine is of good to annex a relation of both to this History. And first of the natural medicines, Democine is of good to annex a relation of both to village, and yet he himself telleth mothing of them worthy of opinion that they deserve a peculiar Volume, and yet he himself telleth mothing of them worthy of opinion that they deserve a peculiar volume, and superfittions of the Gracians. With the one page, except the lying vanities of the Gracians. one page, except the lying wants of the body be anointed three days together; and the white. galli it the innumous and reprodus partes of the eyes, it is believed to give a present remedy: and Archigenes prescribeth the same for a nesses of the eyes, it is believed to give a present remedy: nette of the eyes, it is beneves to Bure of the and pricking hairs of the eye-brows. It is thought medicine for the taking away of the unprofitable and pricking hairs of the eye-brows. It is thought measure for the taking away of the unposition that it hath power to cure a quotidian Ague. If the if it be mixed with fome tweet compositions and forgetful person, it is thought to have power tongue of a Chamzeleon be hung over an oblivious and forgetful person, it is thought to have power to restore his memory.

Rhazes.

Marcellus.

Kiranides.

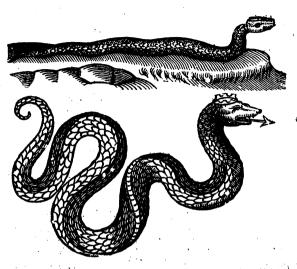
The Chamæleon from the head to the tail, hath but one Nerve, which being taken out and hung about the neck of him that holdeth his head awry, or backward, it enreth him. The other parts about the neck of the time time the parts of the Hyana and the Sea-calf. If a Chamaleon be fod inan have the same operation as the parts of the Hyana and the Sea-calf. earthen pot, and confumed till the water be as thick as Oyl, then after fuch feething take the bones out, and put them in a place where the Sun never cometh, then if you fee a man in the fit of the Fal. ling ficknesse, turn him upon his belly, and anoint his back from the Os facrum to the ridge-bone and it will presently deliver him from the fit: but after seven times using, it will perfectly cure him. The Oyl thus made must be kept in a Box. This medicine following is a prefent remedy against the Gowt. Take the head and feet of a Chamzeleon, cut off also the outward parts of the knees and feet, and then keep by themselves those parts : that is to say, the parts of the right leg by themselves, and the parts of the left leg by themselves, then touch the Nail of the Chamæleon with your thumb and right finger of your hand, dipping the tips of your fingers of the right hand in the bloud of the right foot of the Beaft : and so likewise the fingers of the left hand in the bloud of the left foot, then include those parts in two little pipes, and so let the fick person carry the right parts in the right hand, and the left parts in the left hand, until he be cured : and this must be remembered, that he must couch every morning about the Sun-rising the said Chamæleon, yet living and lapped in a linnen cloth, with those parts that are oppressed with the Gout-

The like superstitious and Magical devises are these that follow, as they are recorded by Plmy and Democritus. The head and throat being fet on fire with wood of Oak, they believe to be good sginft Thunder and Rain, and so also the liver burned on a Tyle. If the right eye be taken out of talive, and applyed to the whitenesse of the eyes in Goats milk, it is thought to cure the same. The tonge bound to a woman with child, preserveth her from danger in childe-birth, if the same tongue be taken from the Beaft alive, it is thought it fore-sheweth the event of judgement. The Hart was ped in black Wooll of the first shearing, by wearing it cureth a quartane Ague; the right claw of the fore-feet bound to the left arm with the skin of his cheeks, is good against robberies and terron of the night, and the right pap against all fears. If the left foot be scorched in a furnace with thebab Chamzleon, and afterward putting a little Ointment to it, and made into little Passies, sobing carryed about in a wooden box, it maketh the party to go invisible. The right shoulder makeh a man to prevail against his adversaries, if they do but tread upon the nerves cast down upon the auth-But the left shoulder they consecrate the same to monstrous dreams, as if that thereby a man might dream what he would in his own person and effect, the like in others.

With the right foot are all Palfies resolved, and with the left foot all Lethargies: the Wine wherein one fide of a Chamæleon hath been fteeped, fprinkled upon the head, curein the achthereof. If Swines Greafe be mingled with the powder of the left foot or thigh, and a mans foot be Liver, with the lights of a Toad; likewise the Liver dissolveth amorous Inchantments. Melantholy men are cured by drinking the juyce of a Chamæleon out of a Chamæleons skin. They slio hy sha the Intrails and dung of this Beaft washed in the urine of an Ape, and hung up at our enemies gate,

With the tail they bring Serpents affeep, and flay the flowing of the flouds and waters: the fine causeth reconciliation. mingled with Cedar and Myrrhe, bound to two rods of Palm, and ftruck upon water, cauled a things that are contained in the same water to appear; but I would to GOD that such Magning were well beaten with Rods of ftronger wood, until they for fook these magical fooleries: And the much for the story of the Chamzleon.

Of the COCKATRICE.



T'His Beift is called by the Grecians, Bafilifors, and the Latines Regulus, because he seemeth to be the King of Serpents , not for his magnitude or greatnesse. For there are many Serpents bigger then he, as there be many four-footed Beasts bigger then the Lyon, but because of his Pling. flately pace, and magnanimous minde; for he creepeth not on the earth like other Serpents, but Solinue. goeth half upright, for which occasion all other Serpents avoid his fight. And it seemeth nature bath ordained him for that purpose: for beside the Brength of his poyson which is uncurable, he hatha certain combe or Coronet upon his head, as shall be shewed indue place. It is also call'd Stbilm, as we read in Isidorus, Sibilus enim occidit antequam mordeat vel enurat : The Cockatrice killeth beforeit burneth. The Hebrews call it Petben, and Curman, alfo Zaphna, and Zaphnaint. The Challe Hamene, and also Carmene: The Ægyptian, Vreme; the Germans, Ein Eriz Schlengle; the French, Un

Befüle; the Spaniards and Italians, Bafilifeo.

There is some question amongst Writers, about the generation of this Serpent: for some (and thosevery many and learned) affirm him to be brought forth of a Cocks Egge. For they say that when a Cock growigh old, he layeth a certain Egge without any shell, in stead whereof it is covered with a very thick skin, which is able to withfland the greatest force of an easie blow or fall. They lay moreover, that this Egge is laid only in the Summer time, about the beginning of Dog-days, being not long as a Hens Egge, but round and orbicular : Sometimes of a dufty, fometimes of a boxy formetimes of a yellowish muddy colour, which Egge is generated of the putrefied feed of the Cock, and afterward fet upon by a Snake or a Toad, bringeth forth the Cockatrice, being half a foot in length, the hinder-part like a Snake, the former part like a Cock, because of a treble combe on his

But the vulgar opinion of Europe is, that the Egge is nourished by a Toad, and not by a Smake? howbeit in better experience it is found that the Cock doth fit on that Egge himfelf : whereof Levi-Im Limits in his twelfth Book of the hidden miracles of nature hath this discourse, in the fourth Chapter thereof. There happened (faith he) within our memory in the City of Prizes, that there were two old Cocks which had laid Egges, and the common people (because of opinion that those Eggs would engender Cockstrices) laboured by all means possible to keep the faid Cocks from steel ting on those Egges, but they could not with clubs and staves drive them from the Egges, until they forced to break the Egges in funder, and strangle the Cocks. But this point is worth inquiwhether a Cock can conceive an Egge, and after a certain time lay the same without a thell. I for my part am perswaded, that when a Cock groweth old, and ceaseth to tread his female in the ordinary course of nature, which is in the seventh or ninth year of his age, or at the most in the fourteenth, there is a certain concretion bred within him by the putrefied heat of his body, through the flaying of his feed generative, which hardeneth unto an Hgge, and is covered with such a shell, as is faid already: the which Egge being nourished by the Cock or some other best. I have a shell, as is faid already: the which Egge being nourished by the Cock or some other best. beift, bringeth forth a venomous Worm, such as are bred in the bodies of ment or as Wasps, there are Horie-flies, and Caterpillers engendered of Horse-dung, or other putrefied humors of the earth Mmm 3

Pliny.

Textor.

Avicenna.

Alianus.

Solinus.

and fo out of this Egge may fuch a venomous Worm proceed, as in proportion of body, and pelis and so out of this Egge may just a ventilities of Basilisk, and yet it is not the same whereof second breath, may resemble the African Cockatrice or Basilisk, and yet it is not the same whereof we purpose here to intreat, bur will acknowledge that to be one kinde of Cockatrice, but we purpose here to intreat, bur will acknowledge that to be one kinde of Cockatrice, but we purpose nere to intreat, but will be the earth, for as the ancient Hermes writeth, it is both this kinde is generated like other Serpents of the earth, for as the ancient Hermes writeth, it is both this kinde is generated like of the Street S falle and impossible, that a constitute mount in the meaneth the Elixir of life, wherewithal the mention of a Bafilisk ingendered in dung, whereby he meaneth the Elixir of life, wherewithal the Alchymitts convert metals.

chymits convert metals.

The Egyptians hold opinion, that these Cockatrices are ingendered of the Egges of the Bird cal-The Agyptian nois opinion, that there seems wherefoever they finde them: and for this cause in led Ibis, and therefore they break those Egges wherefoever they finde them: and for this cause in led 164, and therefore they because they will fignifie a lawful execution after an upright judgment, and found their Hieroglyphicks, when they will fignifie a lawful execution after an upright judgment, and found

institution of their fore-fathers, they are wont to make an Ibis, and a Cockatrice,

The Countries breeding or bringing forth these Cockatrices, are said to be these: First Africk, and therein the ancient seat or land of the Turks, Nubia, and all the Wildernesse of Africa, and therein the ancient lear of famong the Physicians only, doubterly whether there be a Cockatice or no, whose authority in this case must not be followed, seeing is with never given to mortal man or no, whole authority, thing, for besides the holy Soriptures unavoidable authority, which both in the prophesie of E ay and Jeremy, maketh mention of the Cockarrice and her Egges: there be many grave humane Writers, whose authority is irrefragable, affirming not only that there be Cottagrave humane Writers, whose authority is irrefragable, affirming not only that there be Cottagrave humane Writers, whose authority is irrefragable, affirming not only that there be Cottagrave humane Writers, whose authority is irrefragable, affirming not only that there be Cottagrave humane with Maximillan the Emperor, he saw the carket of a Cockatrice, referred in his when he was with Maximillan the Emperor, he saw the carket of a Cockatrice referred in his treasury among his undoubted monuments. Of this Serpent the Poet Georgim Pidorim writeth on

Rex est Serpentum Bafiliscus, quem modo vineunt Mustela insultus, savaque bella fera. Lerneum vermem Bafilifoum fæda Gyrene Producit cuntie maxime perniciem.

Degrepiti, in ffrno, fole nitente, docent. Sed quontam offactu lædit, vifuque ferarum Omne geniu, credas nulla tenere bona. That is to fav :

Bi nafci en quaguli, fi credere fas eff.

The Basilisk the Serpents King I finde, Tet Weafels him do overcome in warre, Abe Cyrenland him breeds of Lernaes kinde, They to all other a destruction are:

And if we may believe, that through the heat of Sun, In old Cocks Egges this beaft is raifed firft , Or beafts by fight or finell thereof are all undone, Then h't not good but of his kinde the woff,

We do read that in Rome, in the days of Pope Lee the fourth, there, was a Cockatrice found in a Vault of a Church or Chappel, dedicated to Saint Luces, whose perfiferous breath had infeded the air round about, whereby great mortality followed in Rome: but how the faid Cockarice une thither it was never known. It is most probable that it was created and fent of GOD for the punts. ment of the City, which I do the more easily believe, because Signitus and Julius Scaller do thim, that the faid pestiferous beast was killed by the prayers of the faid Lee the fourth.

I think they mean that by the authority of the faid Bishop, all the people were moved to general fasting and prayer, and so Almighty GOD who was moved for their fins, to lend fuch a page amongst them, was likewise intreated by their prayers and fuits, not only to reverse the page, but with the same hand to kill the beast, wherewithal it was created; even as once in Agn by the hand of Moses, he brought Grasse-hoppers and Lice, so by the same hand he droye them away and There is forme small difference amongst the Writers, about the quantity and parts of this Se-Pent: which I will briefly reconcile: First Ælianus faith, that a Cockatrice is not patt a fpan incompelle, that is as much as a man can gripe in his hand. Pliny faith, that it is as big as twelve finger, Solings and Ifidores affirm, that it is but half a foot long.

Agisen faith, that the Arabian Harmena, that is, the Cockatrice, is two cubits and a half long No. cander faith. Estabus extense perrettue corpore palmer, that is it is in length but three palms. Lais shin, that it is as big as three handfuls. Now for the reconciliation of all these. It is to be undersood, that Ring and Bliames speaketh of the Worm that cometh out of the Cocks Egge, in regard of the length, but not of the quantity, and fo confound together that Worm and the Coclaire, for it is your reasonable, that seeing the magnitude and greatnesse of the Serpent is concluded to take the least a span in compasse, that therefore the length of it must need be three or for for at the shortest, else how could it be such a terror to other Serpents, or how could the fore-part of take to aming not be about the same and in amisently above the earth, if the head were not lifted at the leaft a foot from the ground. So the we will take it for granted, that this Serpent is as big as a mans wrift, and the length of it amounts

It is likewife qualtionable whether the Cockatrice have wings or no: for by reaton of his cop ceived generation from a Cock, many have described him in the fore-part to have wing; and inthe hinder part to have a tail like a Serpent: And the conceit of wings seemeth to be derived from boly. Seriornire, because it is a written. holy Scripture, because it is written Esay 14. vers. 29. De radice colubri egredien regult of que abforbent voluciemt That is co fay, Out of the Serpents roots shall come a Cockenice, and fruit thereof field be a fiery flying Serpent, as we translate it in English: but Trendlin the belief terpreter, doth render the Hebrew in this manner : De radice Serpentis prodit bentorius of falls by lius prester volant : That is to say, word for word, Out of the root of the Serpent shall come the

Homorrhe, and the fruit thereof a flying Prefier. Now we know, that the Hamorhe and the Profier Himerior, aire different kindes of Serpents from the Cockatrice, and therefore these Interpreters are two others and learned, we will rather follow the holy Scripture in their translation, being the sulgar Latine, which is corrupted in very many places, as it is also Blay the 30. vers. 6. For refin there is again in the vulgar translation the Cockatrice: and for this cause we have not deferibed the Cockatrice with wings, as not finding sufficient authority to warrant the same.

Theeves of the Cockattice are red, or fomewhat inclining to blackneffe, the skin and carkafe of this bealt have been accounted precious, for we do read that the Pergament did buy but certain pieces of a Cockatrice, and gave for it two pound and a half of filver : and because there is an opinion that no Bird, Spider, or venomous beaft, will indure the fight of this Serpent, they did hang up theskin thereof stuffed, in the Temples of Apollo and Diana, in a certain thin net made of gold: and therefore it is faid, that never any Swallow, Spider, or other Serpent durft come within those Temoles: And not only the skin or the fight of the Cockatrice worketh this effect, but also the Solinus. And moreover, if Scaliner. silver be rubbed over with the powder of the Cockatrices flesh, it is likewise said, that it giveth it a tincture like unto gold : and besides these qualities, I remember not any other in the sless or skin

The hilling of the Cockatrice which is his natural voyce, is terrible to other Serpents, and therefore as foon as they hear the same, they prepare themselves to fly away, according to these verses

of Nicandet 3

Illius auditos expectant nulla susurros. Quantumvis magnes sinuent animalia foiras. Dunde vel in paftum, vel opaca devia filve,

When as the greatest winding Serpents bear. (Feeding in Woods or pasture all abroad. Aliboneb inclos'd in many, fpi rei, yet fear : Or in mid-day the shadows near Brooks road,)

Irriguosve locos, media sub luce diei Excandescenti succens s furore feruntur. Sed turpi conver fa fuge dant terga retror funt. Which may be Englished thus . The fearful biffing of this angry beaft,

They run away, as fast as feet can lead them. Flying his ruge unto some other rest, Turning their backs whereby they do escape him.

available to the tareful

We read also that many times in Africa, the Mules fall down dead for thirst, or else lye dead on the ground for some other causes, unto whose Carkase innumerable troops of Serpents gather themselves to feed thereupon: but when the Basilisk windeth the said dead body, he giveth forth his voyce: at the first hearing whereof, all the Serpents hide themselves in the near adjoyning fands, or elfe run into their holes, not daring to come forth again, until the Coackatrice have well dired and fatisfied himself. At which time he giveth another signal by his voyce of his departure: Elianus. then come they forth, but never dare meddle with the remnants of the dead beaft, but go away to feek some other prey. And if it happen that any other pestiserous beast come unto the waters to drink near the place wherein the Cockatrice is lodged, fo foon asir perceiveth the presence thereof, although it be not heard nor feen, yet it departeth back again, without drinking, neglecting his own nutriment, to fave it felf from further danger; whereupon Lucanus faith;

> -Late fibi submovet omne Kulgus,& in vacaa regnat Bafilifous arena. Which may be thus Englished;
> He makes the outgot for from blim to stand, While Cockettice stone raigns on the fand.

So then it being evident that the hiffing of a Cockatrice is terrible to all Serpents, and his breath and poylon mortali to all manner of Beafts: yet hath God in nature not left this vile Serpent withont an enemy; for the Weafil and the Cock are his triumphant Victors; and therefore Pliny faith well: Uniciale monstro quad fape emilium conceptoere reges videre, mustelarum virur exitto eft, aded natura ubil placult effe sine part : That is to say, This monfter which even Kings have defired to see when it Was dead, Wet is deftroyed by the poylon of Weafils, for fo it hath pleafed Nature, that no Beaft fould be without his match.

The people therefore when they take Wealis, after they have found the Caves and lodging places of the Cockstrices, which are easily discerned by the upper face of the earth, which is burned with their hot paylon, they putche Weafil in unto her: at the fight whereof the Cockstrice flytth like a weaking overmatched with too firong an adverfary, but the Weafil followith after and killeth her. Yet this is to be noted, that the Weafil both before the fight and after the fleegiter, armeth fier felf by eating of Rue, or elfe she would be poyloned with the coategious air about the Cockatrice, and before this Weafil, there is no other beaft in the World which is able to stand in Cockatrice, and the Cockatrice faith Leading the Cockatrice faith Leading the Cockatrice. the Cockatrice; faith Lenudur.

Again, eyen at a Lyon is afraid of a Cock, for is the Baltink, for he is not only afraid at his right be almost dead when he hearesh him crow, which thing is notoriously known through the state of the policy and the policy and the policy of the and a death to Cockatrices, yet he himself is afraid of a Kite.



There are certain learned Writers in Saxony, which affirm, that there are many kindes of Strpents There are certain tearned without unlike to a Cockatrice: for they fay it hath a very flarp heid in their Woods; whereof one is not unlike to a Cockatrice: for they fay it hath a very flarp heid. in their Woods; whereof one is not unlike three Palms, of a great thicknesse, his belly spotted and a yellow colour, in length not exceeding three Palms, of a great thicknesse, his belly spotted and a yellow colour, in length not exceeding the back blew, and the tail crooked and turned up 1 but the openadorned with many white prices: the beat sportion of his body may feem to bear. Thefe Serpens ing of his mouth is far wider then the proportion of his not fo great as the proportion of his mouth is far wider then the proportion of his body may feem to bear. Thefe Serpens may well be referred to Gockatrices: for howfoever their poyfon is not fo great as the Bafilish of may well be referred to Connattices. The hot Countries are far more pertiferous then those which Africa, (even as all other Serpents of the hot Countries are far more pertiferous then those which Africa, (eyen as an other serpents of the very fame reason perswadeth me, that there is a difference are bred in the cold Countries:) the very same reason perswadeth me, that there is a difference are pred in the cold Countries, and that those of Sanonia may differ in poyson from those in Africa, and among the Cockatrices, and that those of Sanonia may differ in poyson from those in Africa, and among the Cockatrices: Besides this, there is another reason in Lemniu, which perswatch the yet be true Cockatrices: Beildes tins, there is the Countreymen fet upon them to kill them Reader there are no Cockatrices; because when the Countreymen fet upon them to kill them Reader there are no Cochatines; because what at all by them, neither is their any apparent con. with Clubs, Bills, or Forks, they receive no hurt at all by them, neither is their any apparent con. with Clubs, Buis, or Folks, the folks, that the poyfon in the cold Country is nothing tagion of the air; but this is answered already, that the poyfon in the cold Country is nothing tagion of the air. and therefore in Saxony they need fear the biting, and not the sirs

ection.

Cardan relateth another story of a certain Serpent, which was found in the walls of an old de. Cardan relater landers the head of it (faith he) was as big as an Egge, too big for the body, which cayed moute in average, the least Stellion. There were teeth on either chap, such as are in Vipers. It had two legs, and those very short, but great, and their feet had claws like a Cats: so that at nad two legs, and those very shot; thad a bunch on the top of the head, and yet it wanted when it flood it was like a Cock, for it had a bunch on the top of the head, and yet it wanted when it was the a down, in the top thereof there was a round both feathers and wings: The tail was as long as the body, in the top there was a round bunch as big as the head of an Italian Stellion. It is very likely that this beaft is of the kinde of

Now we are to intreat of the poylon of this Serpent, for it is a hot and venomous poylon, infe. thing the air round about, fo as no other creature can live near him ; for it killeth, not only by his histing and by his fight, (as is said of the Gorgons,) but also by his touching, both immediately and mediately; that is to say; not only when a man toucheth the body it self, but also by touching a Weapon wherewith the body was flain, or any other dead beaft flain by it; and there is acommon fame, that a Horse-man taking a Spear in his hand, which had been thrust through a Cockstnice, did not only draw the poyfon of it into his own body and fo dyed, but also killed his Horsethereby. Lucen writeth;

> Quid prodest misert Basilisous cuspide Mauri Transallus ? velox currit per tela venenum, Invadit manum equumque., >

In English thus: What had the Moore to kill The Cockatrice with Spear, Sith the fwift poyfon bim did fill, And Horfe that did bim bear.

Ponzettus.

The question is in what part of this Serpent the poylon doth lie; some say in the head alone and that therefore the Basilisk is deaf, because the Air which ferveth the Organ of hearing, is reloved by the intensive calidity: but this feemeth not to be true, that the poylon should be in the bad only, because it killeth by the sume of the whole body, and besides when it is dead it killeth by only touching it, and the Man or Beaft fo flain, doth alfo by touching kill another : Some again say, that the poylon is in the breaft, and that therefore it breatheth at the fides, and at many other places of the body, through and betwixt the scales; which is also true, that it doth so breath: for otherwise the burning fume that proceedeth from this poyfonful beaft, would burn up the Intrais thereof, if it came out of the ordinary place; and therefore Almighty GOD hath so ordained, that it should have spiraments and breathing places in every part of the body, to vent away the heat, left that in very short time, by the inclusion thereof, the whole compage and juncture of the body should be utterly dissolved, and separated one part from another.

But to omit inquiry in what part of his body the poylon lyeth, seeing it is most manifest that it is universal, we will leave the feat thereof, and dispute of the instruments and effects.

First of all therefore it killeth his own kinde, by fight, hearing, and touching. By his own kinde, I mean other Serpents, and not other Cockatrices, for they can live one befide another, for if it were true (which I do not believe) that the Arabian Harmene were any other Serpent then a Coche trice, the very fame reason that Ardonnus giveth of the sellowship of these two Serpents together, (because of the similitude of their natures) may very well prove that no divers kinder can live by well together, in fafety without harming one another, as do one and the fame kinde together. And therefore there is more agreement in nature betwist a Cockatrice and a Cockatrice, then a Cockatrice and a Cockatrice, then a cockatrice and a trice and Harmene, and it is more likely that a Cockatrice doth not kill a Cockatrice, then the second Cockatrice doth not kill an Harmene: And again, Cockatrices are engendered by Egger, accorded to the holy Scripture; and therefore one of them killeth not another by touching, hitting, det w ing, because one of them hatcheth another. But it is a question whether the Cockstrict of the the light of himself : some have affirmed so much, but I dare not subscribe thereunto, because reason it is unpossible that any thing should have it felf, that hurteth not another of his own kinde. resion it is supposed for nature GOD have ordained such a thing, I will not strive against them that

And therefore I cannot without laughing, remember the old Wives tales of the Vulgar Cockes rices that have been in England ; for I have oftentimes heard it related confidently, that once our Nation was full of Cockatrices, and that a certain man did destroy them by going up and down in Nation were the countries own shapes were reflected upon their own faces, and so they dyed. But this falle is not worth refuting, for it is more likely that the man should first have dyed by the corruption of the air from the Cockatrices, then the Cockatrices to die by the reflection of his own similitude from the glaffe, except it can be shewed that the poyloned air could not enter into the glaffe wherein the man did breath.

Among all living creatures, there is none that perisheth sooner then doth a man by the poyson of a Cockatrice, for with his fight he killeth him, because the beams of the Cockatrices eves.do cormot the visible spirit of a man, which visible spirit corrupted, all the other spirits coming from the brain and life of the heart, are thereby corrupted, and fo the man dyeth: even as women in their monthly courses do vitiate their looking-glasses; or as a Wolf suddenly meeting a Man, taketh from

him his voyce, or at the least-wife maketh him hoarfe.

To conclude, this poyfon infecteth the air, and the air fo infected killeth all living things, and likewife all green things, fruits, and plants of the earth : it burneth up the graffe whereupon it goeth or creepeth, and the fowls of the air fall down dead when they come near his den or lodging. Sometimes he biteth a Man or a Beaft, and by that wound the bloud turneth into choler, and so the whole body becometh yellow as gold, presently killing all that touch it, or come near it. The symptomes are thus described by Nicander, with whose words I will conclude this History of the Cockatrice. writing as followeth :

Quod ferit bic, multo corpus succenditur igne. A membris refoluta fuis care defluit; & fit Lurida & obscure nigrescit opaca colore. Nulle etiam volucres que foeda cadavera pascum, Sicoccifum bominem tangunt, ut vultur, & omnes : Huis similes alia, pluvia quoque nunotus aura

When be doth ftrike, the body burt is fet on fire, And from the members falleth off the fleft, withall. It retten is, and in the colour black as any mire. Refus dof carrion-feeding-birds both great and fmall Are all men fo deftroy'd. No Vulture or Biter fierce, Or Weather telling-grow, or Defarts wildest beaft,

Corum, nec quacung: fera per devia lusta Degunt è tali capiunt fibi tabula carne. Tum teter vacuas odor binc eschalat in auras, Aique propinquantes penetrant non fegniter artu ; Sin cogente fame veniens approximet ales, Triftia fata refert, certamg; ex aere mortem. Which may be Englished thus :

Which live in dens sustaining greatest famines force, But at their tables do this flesh detest. Then is the air repleat with's loth some smell. Piercing vital parts of them approaching neer, And if a bird it tast to fill bie hunger fell. It dies affured death, none need it fear.

of the CORDIL.

Lthough I finde fome difference about the nature of this living creature, and namely whether A it bea Serpent or a Fish, yet because the greater and better part make it a Serpent, I will also bring it in his due order in this place for a venomous Beaft. Gefner is of opinion, that it is no other but a Lizard of the Water; but this cannot agree with the description of Arifioile and Bellonius, who affirm the Cordil to have Gills like a Fish, and these are not found in any Lizard. The Grecians call this Serpent Kordule, and Kordulos, whereof the Latines derive or rather borrow their Cordulus, and Cudyla. Numenius maketh this a kinde of Salamander which the Apothecaries do in many Countries fallely fell for the Scincus or Crocodile of the earth, and yet it exceedeth the quantity of a Salamander, being much leffe then the Crocodile of the earth, having gills, and wanting fins on the fides, also alongtail, and according to the proportion of the body, like a Squirrels, although nothing fo big, without feabs: the back being bald and fomewhat black, and horrible rough, through some bunches growing thereupon, which being pressed do yeeld a certain humor like milk, which being laid to the Nothrils doth smell like poyson, even as it is in a Salamander. The beak or snout is very blunt or dulls marmed with very sharp teeth. The claws of his fore-legs are divided into four, and on his hinderleginto five: there is also a certain fleshy fin growing all along from the crown of his head, unto his tail upon the back, which when he swimmeth he erecteth, and by it is his body sustained in the water from finking, for his body is moved with crooked winding, even as an Eel or a Lamprey.

Theinward parts of this Serpent are also thus described. The tongue is soft and spungy, like as is the tongue of a Water-frog, wherewith as it were with glew, he draweth to his mouth, both Leecher and Worms of the earth, whereupon it feedeth. At the root of his tongue there is a certain bunch of fich, which as I think supplyeth the place of the lights, for when it breatheth, that part is especially moved and it panteth to and fro, fo that thereby I gather, either it hath the lights in that place, or ellein some other place near the jaws. It wanteth ribs as doth the Salamander, and it hath certain bones in the back, but not like the ordinary back-bone of other such Serpents. The heart is also all pagy, and cleaveth to the right fide, not to the left : the left ear whereof supplyeth the place of the Fericardium,

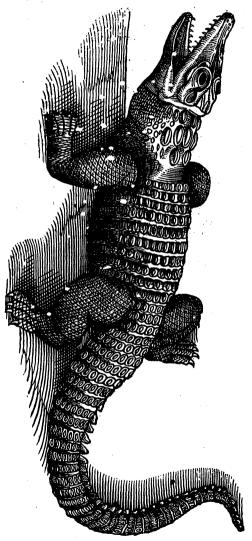
The liver is very black, and somewhat cloven at the bending or sloap side : the milt somewhat red, cleaving to the very bottom of the ventricle. The reins are alfo very foungy, joyned almost to rea, creaving to the very bottom of the fly, but in other places, especially in the belly and breast, it is the legs, in which parts it is most steffly, but in other places, especially in the belly and breast, it is the legs, in which parts it is most steamy in her place of conception, which is forked or double, which are there disposed in order, as in other living griftly creatures. Those Egges are nourished with a are there unposed in order, as in other time come the young ones alive, in as great plenty and number as the Salamanders. And these things are reported by Bellonius, besides whom I finde nothing more faid, that is worthy to be related of this Serpent, and therefore I will here conclude the History

of the CROCODILE.

Because there be many kindes of Crocodiles, it is no marvel although some have taken the word Crocodilus for the Genus, and the feveral Species, they diftinguish into the Crocodile of the earth and the water. Of the earth are sub-divided into the Crocodiles of Brefilia, and the Seincm: the Crocodiles of the water into this here described, which is the vulgar one, and that of Nilw; of all which we shall entreat in order, one fuccessively following another. But I will not contend about the Genus or Species of this word, for my purpose is to open their feveral natures, fo far as I have learned, wherein the works of Almighty God may be known, and will leave the strife of words to them that fpend their wits about tearms and fyllables only. Thus much I finde, that the Ancients had three general tearms for all egge-breeding Serpents. Namely, Rana, Testudo, Lacerta: And therefore I may forbear to entreat of Crocodilus as a Genus, and handle it as a Species, or particular kinde. The Hebrews have many words which they use for a Crocodile. Koah , Levit. 11. which the Arabians render Hardun; and the Persians, Sanga, which word cometh near the Latine word Scinsm for a Crocodile of the earth, and vet that word Keah by Saint Jerom, and the Septuagints is translated a Chamæleon.

In the same place of Leviticus the word Zab is interpreted a kinde of Crocodile wherewithall David Kimbi confoundeth Greschint, and Rabbi Solomon, Faget. The Chaldees translate it Zaba: the Persians, An Rasu; the Septuagints, a Crocodile of the earth; but it is better to follow Saint Hierom in the same, because the Text addeth according to his kinde, wherefore it is superfluous to adde the distinction of the Crocodile of the earth, except it were lawful to eat the Crocodiles of the water.

In Exod. 8. there is a fish called Zephardea, which cometh out of the waters and eateth men, this cannot agree to any fish in Nilus, save only



the Crocodile; and therefore this word is by the Arabians rendered Al Timefeb. Some

by understand Pagulora, Grondeta, und Barrastos, that is greec Proigh. Miles by the most off the sy understand a Horseach, Prov. 30; but Dand Rimbs calleth and there is for a Crossille. Por aith, it is a green Worm, abiding most the Rivers fides, and upon a fudden settlethubon mich of La tel as they passe beside him. Tifma and Alinsa are by Avicen expounded for a Crocodile : and Tenches for that Grocodile that never thoweth his neather of under chap.

Sue link, that in the Province of Affine in Egipi, there is a holy Crowdill worthipped by the Inhabitants, and kept tame by the Priests in a certain Lake, this facred Crocodile is called Suebal, and this word corner to Sendar, which as we have laid, fignifieth any Crocodile of the earth, from which the Arabien Tinje femeth allowo be derived, as the Egyptian Thampfai dotti come neer to the Arabian Tremija. Harodorm callech them Champlai, and this was the old Idniah Worll for a Village Crocodile in hedges. Upon occasion wherever overlight faith, he asked They by while hame they call a Grotodile at this day in Tarky; and he answered Kimpfat, which'is most evidently Porrupted from

The Expriant vulgarly call the Crocodile of Milm, Chemris , the Gretishis, 2011 by okadellor. The Reprime vilgarity continues Dendrites. The Latiner, Creckline; and Albertus, Creckline, and indicatines Dendrites. The Latiner, Creckline; and Albertus, Creckline, and the fame word is remined in all languages of Buspe. About the Etymology of this word. I find two opinions not unprofiteable to be remarked in the first, that Creckline council of Crecks, Saffron and Companions are all dispositions this Companions are the continued to the first that Creckline council of Crecks, Saffron the council of the counc because this Beath, especialty the Crocodile of the careth, is affaid of Saffron, and therefore it Country people, to defend their Thives of Bets and Honey from them, Arow upon the places SAFfrom But this is too far fetched, to name a Braft from that which it feareth, and being a secret in nature, it is not likely there is was discovered at the fielt, and therefore the name must have some other investigation.

Indones faith, that the name Gos dillas comerli of Crocens color, the colour of Santon, because fuch is the colour of the Grocodile, and this feedfeth to be more reasonable. Por I have feed a Grocodile in Intercolour of the october of Egypt dead, and killed with a Musker, the colour whereof was like to parfron growing upon halks in fields. Yet it is there likely, that the derivation of Parmus and England for growing upon a same for they fay that the fliores of fands on the Rivers, were called Groce and Green cale : and because the Crocodites houne and five in those shores, it might give the name to the Beatte. bequife the water Crocodiles live and delight in those fands, but the land or earth Crocodiles abnor.

his reported that the famous Grammarian Arrentiforus feeling a Crocodife lying upon the lands, Aurellanus. he was fo much touched and moved therewith; that he fell into an opinion that his left leg and hand were eaten off by that Serpene, and that thereby he loft the remembrance of all file great learning. and knowledge of Aces. And thus much for the name of this Serpent.

In the next place we are to comfider the Countries wherein Crocodiles are bred, and keep they Ariffele. In the next place we are so confider the Countries wherein Crocodiles are bred, and keep their Arifolle. habitation, and those are especially Egypt, for that only hath Crocodiles of both sinds, that is, 19th Mela. the water and of the land, for the Crocodiles of News are Amphibit, and live in both elements; then Diod. Sicul. the not only in the River News, but also in all the pools near adjourning. The River principles are 1000, New in Asies, doth also bring forest Crocodiles and Pliny saith, that in Dara a River of Maris anisate that, he met with many Sea-horses and Crocodiles, such as we found in the River Willes, and beligher, these countries I do not remember and Crocodiles are ingestibered Crocodiles of the water, which are the greatest and most fauthorist Countries is the resident and most fauthorist Countries in the greatest and most fauthorist Countries is the greatest and most fauthorist Countries in the greatest and most fauthorist Countries is the present the greatest and most fauthorist Countries in the greatest and most fauthorist Countries of the greatest and most fauthorist countries in the greatest and most fauthorist countries are the greatest and most fauthorist countries and the ingestions are the greatest and most fauthorist countries and the countries are the greatest and most fauthorist countries are the greatest and greatest a are the greatest and most fattious Crocodiles of all other.

The Crocodiles of the earth, which are of Perfer note and quantity, are more pentity, for they are found in Lytis, and in Bytoinia, where they are called Azastra, and in the Mountain System in therefore I will not accommonly as is well observed by Ariana, Disjoinia, and Hermany, and therefore I will not accommonly as well observed by Ariana, Disjoinia, and Hermany, and therefore I will not profecute this matter any fulcher.

The kindes being already declared, it follows that we frould protect to their quantity and leger Marcellinus. The kindes being already declared, it follows that we frould protect to their quantity and leger Marcellinus. only appeared that the water Crocodile is much greater, and more polity than the grant less of the earth; for they are not above two cubits forig, or formetimes eight, at the most planes, but the other are flatten, and fotherines more. And befides, there Crocodiles is they are letter, and like the Crocodiles of the earth seduneship) then their voting ones are much greater, but it on they are letter, and like the Crocodiles of the earth of the earth of the country of the c

Takin, in the top of whose shows there gloweth a bunch ske a short.

Now a Crococile is like a Lizard in all points, (excepting the tail, and the quantity of a Lizard) with liveth an Egge no greater them a Glower Bege had from to strain a beginning attent in suppositions are not supposed that we seem; growing all his life tong, unto the length of fifteen of twenty cibits. And as playing the winterfett in the days of Fluminichar King of Repr., effected to do to the first and syengy, countries and before them, in the days of Ample, one that was above six and evently cipits in the tenter was the colour of a Crotodile with the to Safford, that the colour of a Crotodile with the to Safford, that the colour of a Crotodile with the to Safford, that the colour of a Crotodile with the to the blacker knight of Chammison, in the form Many saich, that their belly is somewhat winter then the other parts. Their body is somewhat work, being covered with a certain bank or rinde, so thick, firm, and strong as a sufficient year.

Hover, being covered with a certain bark of rinde, fo thick, firm, and strong as it will not (and especially about the Back) unto a cart-wheele when the cart is loaded, and in all the upper

parts, and the tail, it is impenertable with any dart on ipear, yea fearfely to a pitel or final gun, but the belly is forget, whereon he receiveth wounds with more facility. for as we shall shew a sterwards, the belly is forget, whereon he receive he wounding them on:

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the belly parts their back is diffinguished into divers divided shells, standing up far above the and towards the fides they are lefte eminent, but on the belly they are more impoth, white, and towards the fides they are lefte eminent, but on the belly they are more impoth, white, and towards the fides they are lefte eminent. The eyes of a Grocodile of the water, are reported to be like unto a Swines, and were they are flowness. and very penerianie. Inceyes of a crocount underwater, are reported to be like unto a Swine, and therefore in the water they lee yeek, which by parts of the water they are tharp and quick fighted, like to all other four-looked ectronies that lay egges. They have but one eyedid, and that growell from the neather part of the best, which by reason of their eyes never twinckleth. And the fight in 184, that only the Crocodile smoon all the living creatures in the water, draweth a certain this bright skin from his fore-head over, his eyes, wherewithall he govereth his fight; and this I take to be the only caute of his dim light in the water.

Herodotus. Pliny. Solinus. Marcellinus.

Cælius Rho.

The head of shis Beaft is very proad, and his mout like a Swine ... When he eateth or biteth he never moveth his neather or under thap. Whereof Arthole giveth this reason, that seeing Nature bath given this feet, as that they 349 not able to hold or to take the prey; therefore the mouth is given thim to thort feet, as that they are not able to hold or to take their ey, therefore the mouth is it willed in flead of feet, to as it may more whemently firshe and wound and also more speedily move and turn after the press, and this is better done by the upper, then the neither chap. But it is likely affected for he speaketh of Groedilm maximu, a Crocodile of the Sea: whereas thereis no chief he was deefined for he speaketh of Groedilm maximu, a Crocodile in the Sea; and such peradventilled of the Sea, but rather igns other monster like a Crocodile in the Sea, and such peradventilled albertin saw, and thereupon inconsiderately affirmed, that all Socoodies move their underthans, except the Teacher. But the learned Vessalium proveth it to otherwise, because that the neather-chap is so conjoyined and fastened to the bones of the temples, that it is not possible for to be moved. And therefore the Crocodile only among all other living creatures, moveth the upper-chap, and holdeth the under-chap unmoveable, . The fecond wonder unto this, is that the Crocodile bath no tongue, nor fo much as any appear.

Albertus. Herodotus.

P. Martyr.

Æl anus.

ance of a tongue. But then the question is, how it cometh to distinguish the sapours and tall of his meat. Whereunto Ariffotle aniwegeth that this Grocodile is such a revening Bealt, that his meat tarryeth not in his mouth, but is garryed into his fromach, like as other water Beafts, and therefore they differn sapours, and relish their meat more speedily then other; for the water or humor salleth fo fait into their mouths, that they cannot fland long upon the raft or diffait of their meat, But yerforne make queftion of this, and fligy answer that most men are deceived herein, for whilesther look for his tongue upon his neather, than, as it is in all other Beafts, and finde none, they conclude Milit to want that part : but they thould confider, that the tongue cleaveth to the moveable part, and as in other Beafts, the neather-chap is the feat of the tongue, because of the motion, so in this the tongue cleaveth to the upper-shap, because that it is moveable, and yet not visible as in other, and difference is yet; hardly differenced. For all this, I rather conclude with the former Authors, that feeing it liveth both in the waters and on the land, and therefore it refemblesh a fish and a back, as'it tefembleth a Beaft, locum obtinet lingue, it hath a place for a tongue; but as it resemblethafifh, Elibury of, it is without a tongue. It hath great teeth standing out, all of them stand out before visibly when the mouth is shut and fewer behinds, And whereas Aristotle writeth, that there is no label creature which hath both denies prominents, of ferratos, that is, standing out, and divided IRE Waw, yet the Crocodile hath both. The entech are white, long, sharp, and a little crooked and hollow, their quantity well resembling the residue of the proportion of the body: and some say there a Crocodile hath three rows of teeth, like the Lyon of Chims, and like the Whale, but tay: that a Crocodie, hath three rows of teeth, like the Lyon of Chins, and like the Whale, but this is Wot an approved opinion, because they have no more then fixty teeth. They have allo fixty joyins or bones in the back, which are also tyed together, with so, many nerves. The opening of his mouth reacheth, to the place of his ears, and thereighe some Crocodiles in Ganger which have a kinde mouth reacheth to the place of his ears, and thereighe some Crocodiles in Ganger which have a kinde mouth reacheth to the place of his ears, and thereigher some says only in them the bring forth egges, their stones are inward and cleave to their loyns. The tail is of the same his lights that the whole body hard, and the same is also rough and armed with, hard skin upon the lights of the feet are like a seas, but beneath it is smooth and tender. It hath fins upon the tail, the the beneath whereof it swimmers have also be the feet. The feet are like a seas, cr-Hy the benefit whereof it swimmerh, as also by the help of the feet. The feet are like a Bear, crebe that they are covered with scales in stead of hair; their nails are very sharp and from for it had a rhimb as well as it hath feet, the strength thereof would over turn a ship. It is doubtful when the strength thereof would over turn a ship. It is doubtful when the strength thereof would over turn a ship. It is doubtful when the strength thereof would over turn a ship. ther it thath any place of excrement except the mouth in And thus much for the feveral parts of the

The knowledge alloof the natural actions and inclinations of Crocodiles is requilite to be hand The knowledge also of the natural actions and inclinations of Crocodiles is requisite to be hard led in the next place, because that actions follow the members as sounds do infruments. First therefore, although driftent for the most part speaking of a Crocodile, calleth it aqually of switters and Rivers, as though it never came out of them like siffices, but only to note that particular kinde which different from them of the eagth, sort is creating that it liveth in both elements, namely earth and water; and for the time that is abdetin the water, it also taketh air, and not the humor or moistnesses of the water, yet can they not want either the more of the water or respiration of the air. and for the day time it abideth on the land. either humor of the water or respiration of the air; and for the day time it abideth on the land, id in the night in the water, because in the day, the earth is hotter then the water, and in the night the dater warmer then the earth and while it hyethon the land, it is fo delighted with the

shine, and lyeth therein so immoveable, that a man would take it to be stark dead. The eyes of a Crosodile (as we have faid) are dull and blinde in the water, yet they appear bright to others, for this cause, when the Egyptians will fignifie the Sun-rifing, they picture a Crocodile looking upward to the earth, and when they will fignifie the West, they picture a Crocodile diving in the water, and to for the most part the Crocodile lyeth upon the banks, that he may either dive into the water, and

By reason of the shortnesse of his feet, his pace is very slow, and therefore it is not only easie to escape from him by flight, but also if a man do but turn aside and winde out of the direct way, his body is so unable to bend it self, that he can neither winde nor turn after it. When they go under the earth into their caves, like to all fore-footed and egge-breeding Serpents, as namely Lizards, Stellions, and Tortoifes, they have all their legs joyned to their fides, which are fo retorted as they may bend to either fide; for the necessity of covering their egges; but when they are abroad, and go bearing up all their bodies, then they bend only outward, making their thighs more visible. It is tomewhat questionable, whether they lye hid within their caves four months or fixty days, for some Authors affirm one thing, and some another, but the reason of the difference is taken from the condition of the cold weather, for which cause they lye hid in the Winter time. Now foraimuch as the Winter in Egypt is not usually above four months, therefore it is taken that they lie but four months, but if it be by accident of cold weather prolonged longer, then for the same cause the Crocodile is longer time in the earth. During the time they lie hid, they eat nothing, but fleep (as it is thought) immoveably, and when they come out again, they do not cast their skins as

The tail of a Crocodile is his strongest part, and they never kill any beast or man, but first of all they strike him down and astonish him with their tails, and for this cause, the Egyptians by a Crocodiles tail do fignifie death and darknesse. They devour both men and beasts if they finde them in Orms. their way, or neer the bankes of Nilus, wherein they abide, taking sometimes a calf from the Cow his Dam, and carrying it whole into the waters. And it appeareth by the pourtraiture of Neacles, that a Crocodile drew in an Asse into Nilm as he was drinking, and therefore the Dogs of Egypt by a kinde of natural inftinct, do not drink but as they run, for fear of the Crocodiles: whereupon came the proverb, Vi Canis è Nilo bibit & fugit, as a Dog at one time drinketh and runneth

When they defire fishes, they put their heads out of the water as it were to sleep, and then suddealy when they espy a booty, they leap into the waters upon them and take them. After that they have eaten and are fatisfied, then they turn to the land again; and as they lie gaping upon the earth, the little bird Trochilus maketh clean their teeth, and is satisfied by the remainders of the flesh stickingupon them. It is also affirmed by Arnoldus, that it is fed with mud, but the holy Crocodile in the Strabo. Provinte of Arfinos, is fed with bread, flesh, wine sweet and hard, sod flesh and cakes, and such like things as the poor people bring unto it when they come to fee it. When the Egyptians will write a Orus.

man eating or at dinner, they paint a Crocodile gaping. They are exceeding fruitful and prolifical, and therefore also in Hieroglyphicks they are made to fignific fruitfulnesse. They bring forth every year, and lay their egges in the earth or dry land. For during the space of theescore days they lay every day an Egge, and in the like space they are hatched into young ones, by fitting or lying upon them by course, the male one while, and the female another. The time of their hatching is in a moderate and temperate time, otherwise they Elianus. perish and come to nothing, for extremity of heat spoyleth the egge, as the buds of some trees Solinus. are burned and scorched off by the like occasion. The egge is not much greater then the egge of a Goose, and the young one out of the shell is of the same proportion. And, so from such a small beginning doth this huge and monstrous Serpent grow to his great stature, the reason whereof, (faith Arifoile) is, because it groweth all his life long even to the length of ten or moe cubits. When it hath laid the egges, it carryeth them to the place where it shall be hatched, for by a natural providence and forelight; it avoideth the waters of Nilus, and therefore ever layeth her egges beyond the compasse of her floods : by observation whereof, the people of Egypt know every year the inundation of Nilus before it happen. And in the measure of this place it is apparent, that this Beatt Plutarch. is not indued only with a spirit of reason, but also with a satisfical or prophetical geographical delineation, for to the placeth her egges in the brim or bank of the flood (before the flood cometh) that the water may cover the nest, but not her felf that fitteth upon the egges. And the like to this is the building of the Beaver, as we have showed in due place before in the History of four-footed

So loon as the young ones are hatched, they inflantly fall into the depth of the water, but if they meet with Frog, Snail, or any other such thing sie for their meat, they do presently tear it in pieces, the dam biteth it with her mouth, as it were punishing the pulillanimity thereof, but if it hun greater things, and be greedy, ravening, industrious and bloudy, that the maketh much of, and. killing the other, nourisheth and tendereth this above measure : after the example of the wifelt men, who love their children in judgement, fore-feeing their industrious inclination, and not in affection, without regard of worth, vertue, or merit. It is faid by Philis, that after the egge is laid by the Croodile, many times there is a cruel stinging Scorpion which cometh out thereof, and wounderh the Crocodile that laid it. To conclude, they never prosper but neer the waters, and they live threescore So laus. years, or the age of a mans life.

Herodotus. Pliny.

Nnn

The

P. Mariyr.

The nature of this bealt is to be fearful, ravening, malitious, and treacherous in getting of his The nature of this pear is to be resting, in the fine of his bloud, and by other prey, the subtilty of whose spirit, is by some attributed to the thinnesse of his bloud, and by other prey, the subtilty of whose spirit, is by some activities with her young ones, we have shewed already to the hardnesse of his skin and hide. How it dealers with her young ones, we have shewed already, to the hardnette of his skin and high, radwit degenerate or no, and the like things are reported of a it were trying their nature whether they will degenerate or no, and the like things are reported of the Alps. Cancers, and Tortoyles of Egipt.

From hence came the conceit of Pietas Crocodili, the piety of the Crocodile. But as we have faid From hence came the concert of retain Clouded, especially from the frained voyce of a man, it is a fearful Serpent, abhorring all manner of noise, especially from the frained voyce of a man, it is a tearing perpent, approximate an angular transfer of the series o and where ne ringert pimien vanung anaunen, at ubi audacem senserit timidifimum : An audacious Mon-

fer to them that run away, but most fearful where he findeth resistance. to them that run away, But the Crocodile runneth away from a man if he wink with his left eye, and one have written, that the Crocodile runneth away from a man if he wink with his left eye, and Some have written, that the stock of the structure it is not to be attributed to the vertue look stediately upon nim with his rights symbol fight, which is conspicuous to the Serpent from one of the right eye, but only to the reseaself of fight, which is conspicuous to the Serpent from one of the right eye. But only to the reseaself of fight, which is conspicuous to the Serpent from one of the right eye. The greatest terrour unto Gronodies, as both Series and Pliny affirm, are the Inhabitants eye. eye. Ine greaten trition unto orxinate people make them run away with their voyces, and of the Isle Temprus within Nilse; for those people make them run away with their voyces, and or the the senting within the same to share. Of these people speaketh Solinas in this manner; many times purious and take spirit and the Ide Tentyrus within the waters of Nilm, which are of a most There is a generation of men in the fame place. And although their persons or adverse nature to the Crocodile, dwelling also in the same place. And although their persons or adverte nature to the tropoune, www.ining.com. adverte nature to the fudden fight of a presence be of small stature, yet herein is their courage admired, because at the sudden fight of a Presence De or iman manne, yet indignited and of their dare meet and provoke him to run away. They will also leap into the Rivers and swimaster the Crocodile, and meeting with it without liney will and leap into the Alvers and riding on him as upon a Horle. And if the beaff lift up his fear cast themselves upon the beafts back, riding on him as upon a Horle. And if the beaff lift up his head to bite him, when he gapeth they put into his mouth a wedge, holding it hard at both ends with both their hands, and fo as it were with a bridle, lead, or rather drive them captive to the land, where with their noise they to terrifie them, that they make them cast up the bodies which they had fwallowed into their helligs: and because of this antipathy in nature, the Crocodiles dare not come

The like thing we have before in our general discourse of Serpents, shewed to be in the Indian Pfil. li against the greates Serpents. And grabo also hath recorded, that at what time Crocodiles were brought to Rome, these Tentyrites followed and drove them. For whom there was a certain great pool or fish-pond affigned or walled about, except one passage for the beast to come out of the water into the Sun-fhine ; and when the prople came to fee them, thefe Tensyrites with note would draw them to the land, and put them back again into the water at their own pleasure. For they so hook them by their eyes, and bottom of their belies, which are their tenderest parts, that likes Horse broken by their Riders, they yeeld unto them, and forget their strength in the presence of these

Peter Martyr in his third Book of his Babylonian Legation, faith, that from the City Can to the Sea, the Crocodiles are not to hurtful and violent as they are up the River Nilm into the land, and against the fiream. For as you go further up the River, neer the mountain and hilly places; fo shall you finde them more fierce, bloudy and unresissible, whereof the Inhabitants gave him many realons. First, because that part of the River which is betwist the City Cair and the Sea, is very full of all ore of fitnes, whereby the bealts are to filled with devouring of them, that they lift not come out of the water on the land to hunt after men or cattel, and therefore they are the leffe hurnful, for even the Lyon and Wolf do cease to kill and devour when their bellies are full. But sometimes the Crocodies beneath the River, follow the gales or troups of fish up the River. like somany fisher-men, and then the Countrey Figher-men inclose them in necessard to deftery shem. For there is a very great reward proposed by the law of the Countrey, to him that killeth a Crocodile of any great quantity ty, and therefore they grow nor great, and by reason of their smalnesse are less advantious. For so so so so a great Crocodile is discovered, there is such watch and care taken to interrupt and kill him for hope of the reward, that he cannot long elcape alive.

Thirdly, the Crocodiles up the River, towards the Mountains, are more hurtful, because they are prefied with more hunger and famine, and more feldom come within the terror of med wherefore they forfake the waters, and run up and down to feek preys to fatisfie their hunger, which when they meet withall, they devour with an unrefiftible defire, forced and prefied forward by bunger, which breaketh ftone walls. But most commonly when the River Nilse is lowest, and suck down into the channel, then the Crocodiles in the water do grow, most hungry because the fish are gone away with the floods; and then the fubtile beaft will heal and cover himself over with sand or mid, and so le the noods; and then the jubile bealt will heal and cover himself over with sand or mud, and to ut he bank of the River, where he knoweth the women come to fatch water, or the sattle to drink, and when he especial his advantage, he juddenly taketh the woman, by the hand that he sakeh by water withall, and draweth her into the River, where he teareth her in pieces and sateth her. It water withall, and draweth her into the River, where he teareth her in pieces and sateth her. It like fort dealeth he with Oxen, Cows, Asse, and other, cattel. If hunger force him to the land, and he meet with a Camel. Horse, Asse, or such like beast, then with the force and blows, of his tail he breaketh his legs, and to laying him dat on the earth, killeth and eateth him: for so great is the strength of a Crocodites tail, that heep seen that one stroke thereof hath broken all the som firength of a Crocodiles tail, that is hath been feet that one fireke thereof hath brokenall the low

There is also another peril by Crocodiles, for it is said that when Nilus falleth, and the water legs of a beast at one blow. waxeth low, the Barks through want of winde, are fain by the Mariners to be tugged up the

the fiream with long lines and cords t the fubtile Crocodile feeing the fame; doth fuddenly with his tail smite the same line with such force, that either he breaketh it, or by his forcible violence tumbleth the Mariner down into the water, whom he is ready to receive with open mouth before he can recover. Yea many times by means thereof the Bark it felf fo tottereth and recleth, that the violent beaft taketh a man out of it, or else clean over-turneth it, to the destruction of all that

Elianus faith, that among the Ombits which are in Arsinoe, the Crocodiles are harmlesse, and having several names when they are called, do put their heads out of the water and take meat gently, which meat is the head and garbage of such facrifices as are brought thither. But in another olace he writeth, that among the Ombite or Coptite, it is not fafe for a man to fetch water from the River, or to wash their feet, or walk on the Rivers side, but with great caution and waginesse. For River, or to want their teet, or wand on the Arvers mee, but with great caution and warmene. For even those beafts which are most kindely used by men; do rage against their Benefactors, as namely the Crocodile, the Ichneumon, the Wilde-cats, and such like. And yet Platarch in his Book Vira ani- Marcellinus. mallum, faith, that the Priefts, by the custom of meat-giving, have made some of them so tame. that they will fuffer their mouths and teeth to be cleanfed by men. And it is further faid, that during the feven Ceremonial days of the nativity of Apis, there is none of them that sheweth any wilde trick or cruel part, but as it were by compact betwixt them and the Priefts, they lay afide all cruelty and rage during that time.

And therefore Cicero writeth malt excellently, laying; Egyptiorum morem quis ignoret? quorum imbulementes pravitatum erroribus, quamvis carnificinam potius subierint, quam ibim, aut affidem; aut Crocodi. los violent. That is to fay, Who is ignorant of the cultom of the Egyptians? whose mindes are so seafored and indued with erroneous wickednesse, that they had rather undergo any torment, then offer violence to an Bir, an Asp, or a holy Crocodile. For in divers places, all these, and Cats also, were worshipped by the people, according to the saying of Juvenal:

Crecodilon aderat pars hac Ægypti, - Illa pavet faturam Serpentibus Ibim. Which may be Englished thus; This part of Egypt Crocodiles adore. That, the Ibis, fed with Serpents flore.

But the reason of divine worship or honour given to the Crocodiles are worth the noting, that the diligent Reader may the better have some taste of that ancient blindenesse whereby our fore-fathers were mifted and seduced, to for sake the most glorious and ever-blessed principles of Divinity, for arguments of no weight.

Fiftherefore the Idolatrous Priests thought there was some divine power in the Crocodile, because it wanted a tongue, for the Deity or Divine speech hath no need of a voyce to expresse his meaning, according to the faying of the Grecians, Kai di apsophon bainson keleuthin kal dikes, ta thueta agikata diken : For by a mute and filent way it ascendeth; and bringeth all things mortal to a vocal julice, which speaketh in action though not in in voyce even as all that is in the Crocodile, is action

Secondly, by reason of a certain thin smooth skin coming from the midst of his fore-head, Callus. wherewithall it covereth his eyes, fo that when it is thought to be blinde, yet it feeth : even fo is it with the Divine power, for even then when it is not feen , yet doth it fee perfectly all mortal

Again, by their egges and nests they usually fore-shew the over-flowing of Nilus, to the infinite benefit of their Countrey wherein they live, for thereby the husband-men know when to till their land, and when not, when to fow and plant, and lead forth their flocks, and when not : which benefit is also ascribed to Divinity, and therefore the Crocodile is honoured with divine power. Again, it layeth threescore egges, and liveth threescore years, which number of threescore, was

in ancient time the first dimension of heaven and heavenly things.

Gitte also speaking against this Egyptian vanity, faith, that they never confectated a beast for a God, but for some apparent, utility, as the Ibit for devouring of Serpents, and the Crocodile for being a terror to theeves : and therefore the Atabian and Lybian theeves durft nor come over the River Rilus to rob the Egyptians for fear of the Crocodiles.

There is a tale in Diodorus Siculus of the original of a Crocodiles divine worthip, which although it cannot be but fabulous, yet I have thought good to infert it in this place, to thew the vanity of fuperfition and Idolatry. There was a King of Egypt called Minas, or as Herodotta calleth him Mener, who following his Hounds in hunting into a certain marish of Maris, fell in with his Horse, and there fluckfaft, none of his followers daring to come after him to release him, so that he had there perished, had not a Crocodile come and taken him up upon his back, and fet him fafe upon the dry fand. Por which miracle, the faid King built there a City, and caufed a Crocodile to be worshipped, which was called Sychus by all the Inhabitants of that City, and also gave all the faid Marish of Meris, for the fail of the fustenance of the same. It was nourished with bread; flesh, and Wine, Cakes, fod flesh, and weet new Wine: fo that when any man came to the Lake wherein it was kept, the Priests would prefently call the beaft out of the water, and being come to the land, one of them opened his mouth, and the other put in meat, delicacies, and Wine.

This Crocodile of Maria, is the same that is called Arsinoe, and like to that at Thebes, about which they did hang jewels of gold, filver, and jems of ear-rings, bracelets, and such other things of price. When it dyed, they did feafon the body thereof with falt, and buryed it in the holy Tombes or bury. ing Pots. The same also are called Ombite, I mean the people of that Egypt which dwell in diffune. and for the love of the Crocodiles, they abandon all manner of Hawks their enemies, infomuch that many times they take them and hang them up in publique upon gallows for that purpose erected. And further, they keep certain days of triumphs like the Olympiades, and games of honour ; and fo far they were blinded with that superfition, that they thought themselves exceedingly blessed if they lost their children by them, and thought themselves much bonoured, if they law them with their eyes fetched out of the Arcots and playing places by Cro-

Again, all the Egyptient hold opinion, that the Crocodile is a Divinator, which they prove by the testimony of Proloment, who calling one of the facred Crocodiles, which was the older and ber of all, he would not answer him, and afterward offering him meat, he also refuled it, whereat many wondered ; and fome of the Prices faid, in was fome prognostical fign eicher of the Kings death or his own, and fo it fell out shorely after, for the same Crocodile dyed. As though a Swine might not as well be accounted divine, feeing it also refuseth all meat and provocation at the time of their fick-

nesse, and before death.

There is a City in Egypt called Apollinopolis, the City of Apollo, where the Inhabitants abhor and condemn the worthip of Crocodiles, for when they take any of them they hang them up and beat them to death, notwithstanding their tears and cryings, and afterwards they eat them : but the ressonof their hatred is, because Typhon their ancient enemy, was clothed with a Grocodiles shape. Others allo say, the reason of their hatred is, because a Crocodile took away and devoured the daughter of plan-

nites , and therefore they enjoyned all their posterity to hate Crocodiles.

To conclude this discourse of Crocodiles inclination, even the Egyptians themselves account a Crocodile a savage and cruel murthering Beast, as may appear by their Hieroglyphicks, for when they will decipher a mad man, they picture a Crocodile, who being put from his defired prey by forcible resistance, he presently rageth against himself. And they are often taught by lamentable experience, what fraud and malice to mankinde liveth in these Beasts, for they cover themselves under willows and green hollow banks, till some people come to the Waters side to draw and fetch water, and then fuddenly, or ever they be aware, they are taken and drawn into the water. And also for this purpose, because he knoweth that he is not able to over-take a man in his course or chase, he taketh a great deal of water in his mouth, and casteth it in the path-wayer, fo that when they endevour to run from the Crocodile, they fall down in the flippery path, and are over-taken and destroyed by him. The common proverb also, Crecodili lachryme, the Crocodilis teass, justifieth the treacherous nature of this Beatt, for there are not many brute Beatts that can weep but fuch is the nature of the Crocodile, that to get a man within his danger, he will fob, figh; and weep, as though he were in extremity, but suddenly he destroyeth him. Others fay, that the Crotodile weeperh after he hath devoured a man. Howfoever it be, it noteth the wretched nature of hypornitical hearts, which before-hand will with faigned tears endevour to do mischief, or else after they have done it be outwardly forry, as Judas was for the betraying of Christ, before he went and hinged

The males of this kinde do love their females above all measure, yea even to jealouse, as may appear by this one History of P. Martyr. About the time that he was in those countries, therewere certain Mariners which faw two Crocodiles together in carnal copulation upon the fards neet the River, from which the water was lately fallen into a certain Island of Nilus, the greedy Mariners for fook their fhip, and betook themselves to a long boat, and with great shouting, holidwing and crying, made towards them in very couragious manner : the male at the first affault fell ams zed, and greatly terrified ran away as fast as he could into the waters, leaving his semalelying upon her back, (for when they ingender, the male turneth her upon her back, for by reason of the more neffe of her legs the cannot do it her felf) fo the Mariners finding her upon ther back and nor able to turn over her felf, they eafily flow her, and took her away with them. Soon after the mile returned to the place to feek his female, but not finding her, and perceiving bloud upon the fand, conjectured truly that the was flain, wherefore he prefently cafe himfelf into the River of this sgain, and in his rage fwam froutly against the stream untill ho over-took the fits wherein his deal female was, which he presently set upon, liking up himself and catching hold on the sides, would certainly have entered the lame, had not the Mariners with all their force battered his head and hands with clubs and staves, until he was wearyed and forced to give over his enterprise, and flowing great fighing and fobbing departed from them. By which relation it is mole clear whit natural after ction they bear one to another, and how they choose our their fellows, as it were fit wives and hulbands for procreation.

And it is no wonder if they make much of one another, for besides themselves they have see friends in the world, except the Bird Trechilm and Swine, of whom I can fay little and the Bird Trechilm a followeth. As for the little Bird Trachilm, it affecteth and followeth them for the benefit of his ownbelly; for while the Crocodile greedily eateth, there sticketh fast in his teeth some part of his prey, which troubleth him very much, and many times ingendereth Worms, then the Braft to belp himself taketh land, and lyeth gaping against the Sun-beams westward, the Bird perceiving it.

Byeth to the jaws of the Beaft, and there first with a kinde of tickling-scratching, procureth (as it were) licence of the Crocodile to pull forth the Worms, and so eateth them all out, and clenseth the teeth throughly, for which cause the Beast is content to permit the Bird to go into his mouth. But when all is clenfed, the ingrateful Grocodile endevoureth suddenly to shut his chaps together upon when all is ciefined, the light with the Bird, and to devour his friend, like a curfed wretch which maketh no reckoning of friendfhip, driftotle, the bit, the turn ferved, requiteth good with evill. But Nature hath armed this little Bird with flarp, Aristotle, but the turn ferved, requite the flow of the chorosupon her head to that while the Crocodile endewoureth to shut his chaps and close his mouth the chorosupon her head. The chorosupon her head to that while the Crocodile endewoureth to shut his chaps and close his mouth the chorosupon her head. thornsupon her near. To that wind the consumer to that full fore against his unkinde nature, he upon it, those sharp thorns prick him into his palate, so that full fore against his unkinde nature, he have whereas there he many kindes of Teachili which are greedy of these Leo Afric. letteth her flye lafe away. But whereas there be many kindes of Trochili, which are greedy of these Worms or clenfings of the Crocodiles, some of them which have not thorns on their heads pay for it, for there being not offence to let the closing of the Crocodiles mouth, they must needs be devoured: and therefore this enforced amity betwixt him and the Crocodile, is only to be understood of the Cledororynchue, as it is called by Hermolaus.

Of the Crocodile.

There be some that affirm, that he destroyeth all without exception that thus come into his Plutareb. mouth, and othersome say he destroyeth none, but when he feeleth his, mouth sufficiently clensed. he waggeth his upper chap, as it were to give warning of avoidance, and in favour of the good turn, to let the bird flie away at his own pleasure. Howbeit, the other and the former narration is more fikely to be true, and more constantly affirmed by all good Authors except Plutarch. And Lee Afric. faith, that it was the constant and confident report of all Africa, that the Crocodile devoureth all for their love and kindenesse, except the Cledororynchi, which they cannot, by reason of the thorns upon

That there is an amity and natural concord betwixt Swine and Crocodiles is also gathered, because Caleagninus. they only among all other living four-footed Beafts, do without danger dwell, feed and inhabit upon the banks of Nilm, even in the midft of Crocodiles; and therefore it is probable that they are friends in nature. But oh how small a sum of friends hath this Beast, and how unworthy of love amongall creatures, that never in nature hath but two, in heaven or earth, air or water, that will adventure to come neer it, and one of these also, which is the best deserving, it devoureth and destroyth if it get it within his danger.

Seeing the friends of it are so few, the enemies of it must needs be many, and therefore require Diod. Sicul. a more large catalogue or story. In the first rank whereof cometh, (as worthy the first place) the Ithneumon, or Pharaohs-moule, who rageth against their Egges and their persons, for it is certain that it hunteth with all fagacity of fense to finde out their nests, and having found them, it spoileth, scattereth, breaketh and emptieth all their egges. They also watch the old ones asleep, and Strabo. finding their mouths open against the beams of the Sun, suddenly enter into them, and being mall, creep down their vast and large throats before they beware, and then putting the Crocodile to exquisite and intolerable torment, by eating their guts a funder, and so their soft bellies, while the Crocodile tumbleth to and fro fighing and weeping, now in the depth of water, now on the land, never resting till strength of nature faileth. For the incessant gnawing of the Ichneumon so provoketh her to feek her rest in the unrest of every part, herb, element, throws, throbs, rowlings, toffings, mournings, but all in vain, for the enemy within her breatheth through her breath, and sporteth her self in the consumption of those vital parts, which waste and wear away by yeelding to unpacificable teeth, one after other, till the that crept in by stealth at the mouth, like a puny thief, come out at the belly like a Conqueror, through a passage opened by her own labour and indultry, as we have also shewed at large in the story of Ichneumon. But whether it be true or no, that the Trochilus doth awake the fleeping Crocodile, when he feeth the Ichneumon lie in wait to enterinto her, I leave it to the credit of Sirabo the reporter, and to the discretion of the indiffer-

Monkeys are also the haters of Crocodiles, as is shewed in the story, and lie in wait to difcover, and if it were in their power to destroy them. The Scorpionalso and the Crocodile'are enemies one to the other, and therefore when the Egyptians will describe the combat of two notable enemies, they paint a Crocodile and a Scorpion fighting together, for ever one of them killeth another: but if they will decipher a speedy overthrow to ones enemy, then they picture a Crocodile; if a flow and flack vistory, they picture a Scorpion. And as we have already shewed out of Philes. that out of the egges of Crocodiles, many times come Scorpions, which devour and destroy them

Fishes also in their kinde are enemies to Crocodiles, the first place whereof belongeth to the most noble Dolphin. Of these Dolphins it is thought there be two kindes, one bred in Nilus, the Other forrain and coming out of the Sea, both of them professed enemies to the Crocodile : for the first, it hath upon the back of it sharp thorny prickles or fins, as sharp as any spears point, which are well known to the fift that beareth them, as her armour and weapons against all adversaries. In the truft and confidence of these prickles, the Dolphin will allure and draw out the Crocodile from his den or lodging place, into the depth of the River, and there fight with him hand to hand. For the Dolphin as it knoweth his own armour and defence, like other Beafts and Fishes, so doth it know the weakest parts of his adversary, and where his advantage of wounding lyeth. Now, Strabs. ts we have faid already, the belly of the Crocodile is weak, having but a thin skin, and pene-Solinus. trable with small force, wherefore when the Dolphin hath the Crocodile in the midst of the deep waters, like one afraid of the fight, underneath him he goeth, and with his sharp fins or

prickles

Herodotus.

Orus.

Ailianus.

prickles on his back, giveth his weak and tender belly mortal wounds, whereby his vital spirits, with prickles on his back, givetu his weak and telled. The other Dolphins of the Sea being greater, are his guts and entrails, are quickly evacuated. The other Dolphins of the Sea being greater, are like. his guts and entrais, are quickly evacuated. All of the Sea into Nilm to bid battel to the wife armed with these prickles, and of purpose come out of the Sea into Nilm to bid battel to the

Seneca.

Strabo.

OIM.

Ælianus.

Crefcenft.

ocodiles.
When Bibillus (a worthy Roman) was Governor of Egypt, he affirmed that on a feason the Dol. When Bibillus (a wortny Noman) was Sovether and bade battel the one to the other, as it were phins and the Crocodiles met in the mouth of Nilus, and bade battel the one to the other, as it were phins and the Crocodies met in the mount of the far p combat, it was feen how the Dolphins by for the foveraignty or the waters, and after that that he of the Crocodiles and the Crocodiles dyed by firokes rediving in the waters, and avoid the bitting of the declares, and when many of them were by this means as it were ceived from the Dolphins upon their bellies. And when many of them were by this means as it were ceived from the Dolphins upon their or hight, and ran away, giving way to the Dolphins, cent afunder, the refidue betook themselves to flight, and ran away, giving way to the Dolphins. cut aumaer, the residue betook talk with the Sea-hog, or Hog-fish, because of his brifles all about The Crocodiles do also fear to meddle with the Sea-hog, or Hog-fish, because of his brifles all about The Croconies at a mote at the man he cometh nigh him: or rather I suppose, asit is friend to the his head, which hurt him also when he cometh nigh him: or rather I suppose, asit is friend to the Swine of the earth, and holdeth with them a sympathy in nature, so it is unto the Swine of the water, and forbeareth one in the Sea, as it doth the other on the land.

ater, and iordearest one in the coasast among the Parthians, which is an enemy to the Cro.

There is likewise a certain wilde Ox or Bugil among the Parthians, which is an enemy to the Cro. There is incoming a certain winde of a configuration of the water, he is not only codile, for as Albertus writeth, if he finde or meet with a Crocodile out of the water, he is not only codile, for as Awertin writerin, it he since of the total hand with the weight and violent agitanot arrain of this, but taketh him all to pieces: and no marvail, for all Beafts are enemies to the Cro. codiles on the land, even as the Crocodile lyeth in wait to destroy all them in the water. Hiwksare codies on the land, even as the Closestily the Ibis bird, fo that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, fo that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, fo that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, fo that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, for that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, for that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, for that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, for that if but a feather of the Ibis comeupalfo enemies to Crocodiles, and especially the Ibis bird, for the Ibis bird on the Crocodile by chance, or by direction of a mans hand, it maketh it immoveable and cannot on the Crocount by Chance, or by antens will write or decipher a ravening, greedy, idle-fellow, they paint a Crocodile, having an Ibis feather flicking in his head. And thus much for the enmity betwirt

the Crocodiles and other living creatures.

It hath been feldom feen that Crocodiles were taken, yet it is faid that men hunt them in the waters, for Pliny faith, that there is an affured perswassion, that with the gal & fat of a Water-adder, men are wonderfully holpen, and ias it were atmed jagainst Crocodiles, and by it enabled to take and destroy them, especially when they carry also about them the herb Potamegeton. There is also akinde of thorny wilde Bean growing in Egypt, which hath many sharp prickles upon the stalks, this is a great terrour to the Crocodile, for he is in great dread of his eyes, which are very tender and easie to be wounded. Therefore he avoideth their fight, being more unwilling to adventure upon a man that beareth them, or one of them, then he is to adventure upon a man in compleat Armour, and therefore all the people plant great store of these, and also bear them in their hands when they

travail.

There be many who in the hunting and profecuting of these Crocodiles, do neither give themselves to run away from them, nor once to turn aside out of their common path or road, but in a foolish hardinesse, give themselves to combat with the Beast, when they might very well avoid the danger, but many times it hapneth that they pay dearly for their rashnesse, and repent too late the too much reputation of their own manhood: for whiles with their spears and sharp weapons they think to pierce his fides, they are deceived, for there's no part of him penetrable except his belly, and that he keepeth fafe enough from his enemies', blanting upon his scales (no leffe hard then plater of Iron) all the violence of their blows and thar pnesse of weapons, but clubs, beetles, and such like weapons are more irksome to him, when they be set on with strength, battering the scales to his body, and giving him fuch knocks as doth difmay and aftonish him. Indeed there is no great use of the taking of this Serpent, nor profit of merchandize cometh thereby, his skin and fiesh yeelding no

great respect in the world.

In ancient time they took them with hooks baited with flesh, or else inclosed them with nets as they do fifthes, and now and then with a strong Iron instrument cast out a boat down in the water upon the head of the Crocodile. And among all other there is this one worthy to be related. The Hunter would take off the skin from a Swines back, and therewithal cover his hook, whereby he allured and inticed the Serpent into the midft of the River, and there making it fast, he went afterward to the next watering place, and there holding another Hog, did beat and smite him, till he cryed ardently, with which voyce or cry, the Crocodile being moved, goeth presently to the bait and swalloweth it up, and maketh after the noise: at last, coming to the land, the Hunter with valiant courage and diligence, casteth mud and dirt into his eyes, and so blindeth him that he may oppressed

kill him with cafe.

Leo Afric. relateth also this means or way to take Crocodiles: There be many Treesplanted upon the banks of Nilue, unto one of these there is a long and strong rope tyed, and at the end of the same there is fastened a hook of a cubit long, and a finger in quantity: unto this hook for a bait is tyd a Ram or a Goat, which being fet close to the River, and tormented with the hook upon which its fastened, cryeth out amain, by hearing of whose voyce, the hunger-greedy Crocodile is raised on the hunger greedy Crocodile is raised on the hunger green green green greedy Crocodile is raised on the hunger green of his den, and invited as he thinketh to a rich prey, so he cometh (although it self of a trecherous nature, yet suspecteth not any other) and swalloweth the bait, in which he findeth a hook not to be digested. Then away he striveth to go, but the strength of the rope stayeth his journey, for as fast as the bait was to the rope and hook, fo fast is he also enfoared and tyed unto it, which which he waveth and fraineth to unloofe and break, he wearyeth himself in vain. And to the intent that all his strength may be spent against the tree and the rope, the Hunters are at one end thereof, and

cause it to be cast to and fro, pulling it in, and now letting it go again, now terrifying the Bealt with one noise and fear, and anon with another, so long as they perceive in him any spirit of moving or refistance : fo being quieted, to him they come, and with clubs, spears, beetles, staves and fuch manner of instruments, pierce through the most tenderest parts of his body and so destroy

Peter Martyr hath also other means of taking Crocodiles. Their nature is, that when they goe to the land to forrage and feek after a prey, they cannot return back again but by the fame footflens of their own which they left imprinted in the land : whereupon, when the Countrey people perceive these footsteps, instantly with all the hast they can make, they come with spades and mattocks and make a great ditch, and with boughs cover the same, so as the Serpent may not espy it, and upon the boughs they also again lay fand to avoid all occasion of deceit or suspicion of fraud at his return : then when all things are thus prepared, they hunt the Crocodile by the foor untill they finde him, then with noises of bells, pans, kerrels, and such like things, they terrific and make him return as fast as fear can make him run towards the waters again, and they follow him as neer as they can, mutil he falleth into the ditch, where they come all about him, and kill him with fuch inftruments or weapons as they have prepared for him, and to being flain, they carry him to the great City Cair. where for their reward they receive ten pieces of gold, which amounteth to the value of ten nobles

There have been some brought into that City alive, as P. Martyr affirmeth, whereof one was as much as two Oxen and two Camels could bear and draw, and at the fame time there was one taken by this devife before expressed, which had entered into a Village in Saetum neer Nilus, and swallowed un alive three young Infants fleeping in one Cradle, the faid Infants scarcely dead were taken again out of his belly, and foon after when no more tokens of life apppeared, they were all three buryed in abetter and more proper grave of the earth. Then also there was another flain, and out of his belly was taken a whole Ram not digested, nor any part of him consumed, and the hand of a woman which was bitten or torn off from her body above the wrift, for there was upon the same a Bracelet of

Braffe.

We do read that Crocodiles have been taken and brought alive to Rome. The first that ever Pline. brought them thither, was Marcus Scaurus, who in the games of his ædility, brought five forth and Capitolinus. shewed them to the people in a great pond of water, (which he had provided only for that time) and Lampidius afterward Heliogabalus and Antoninus Piw. The Indians have a kinde of Crocodile in Ganges, which bath a horn growing out of his nose like a Rhinocerot: unto this Beast they cast condemned men to be devoured, for in all their executions, they want not the help of men, leeing they are provided of Bealts to do the office of Hang-men.

Amelius Fessivus writeth, that Firmus a Tyrant of Egypt, being condemned to Nilus to be devoured by Crocodiles, beforehand bought a great quantity of the fat of Crocodiles, and so stripping himfelf flark naked, laid the fame over his body, fo he went among the Crocodiles and escaped death: for this favage Beast being deceived with the favour of its own nature, spared the man that had but so cunningly carryed it. And this is a wonderful work of Almighty GOD, that so order-Vadianus. eth his actions in the nature of this Beaft, that he beguileth the cruel nature of the living, by the talk and favour of the dead : howbeit some think that the water Crocodile is daunted with the favour of the fat from the land Crocodile, and the land Crocodile by the water again.

And some again say, that all venomous Beasts run away from the savour of the fat thereof; and Aetius. therefore no marvail if it also be asraid, being venomous as well as any other. Wherefore the faying of Firmus was not to be attributed to any indulgence of the Crocodile toward their own kinde, but rather to a deadly antipathy reflecting themselves upon themselves, though not in shape and figure as the Cockatrice, yet in sense, sayour, and rancknesse of their pestiferous humor.

The use of Crocodiles taken, is for their skin, flesh, caul and medicine arising out of it. Their P. Martyr. skin asitisexceeding hard upon their backs while they are alive, fo is it also when they are dead, for with that the common people make them better armour then coats of Mail, against Dirts, Spear, or Shield, as is well known in all Egypt at this day. For the flesh of Crocodiles, it is also caten among those people that do not worthip it : as namely the people about Elephantina Apollinopolis. Notwithstanding by the Law of God. Levit. 11. it is accounted an unclean Beatt, yet, the rast there- Herodotus. of being found pleasant, and the relish good, without respect of GOD or health, the common people make use thereof.

The medicines arising out of it are also many. The first place belongeth to the caul, which hath moe benefits or vertues in it then can be expressed. The bloud of a Crocodile is held profitable for many things, and among other it is thought to cure the bitings of any Serpent. Also by anginting Dioscorides. theyes, it cureth both the dregs or spots of bloud in them, and also restoreth soundnesse and clearneffeto the light, taking away all dulnesse or deadnesse from the eyes. And it is faid, that if a man pliny. take the liquor which cometh from a piece of a Crocodile fryed, and anoint therewith all his wound or harmed part, that then he shall be presently rid of all pain and torment. The skin both of the Arnoldus. land and water Crocodile dryed into powder, and the same powder with Vinegar or Oyl, laid upon a part or member of the body, to be feared, cut off, or lanced, taketh away all fenfe and feeling of pain from the instrument in the action.

Herodotus.

Diodorus.

Of the Crocodile

Aelius. Khuzes. All the Egyptians do with the fat or sewet of a Crocodile anoint all them that be lick of Feavers for it hath the same operation which the fat of a Sea-dog or Dog-fish hath,, and if those parts of men and beasts which are hurt or wounded with Crocodiles teeth, be anointed with this fat, it also cureth them. Being concocked with water and Vinegar, and so rowled up and down in the mouth, it cureth the tooth-ach; and also it is outwardly applyed against the biting of Flies, Spiders, Worms, and such like, for this cause, as also because it is thought to cure Wens; bunches in the slesh, and old wounds. It is sold dear, and held pretious in Alcair. Scaliger writeth, that it cureth the old wounds. It is sold dear, and held pretious in Alcair. Scaliger writeth, that it cureth the Gangren. The canine teeth which are hollow, filled with Frankincense, and tyed to a man or woman which hath the Tooth-ach, cureth them, if the party know not of the carrying them about. And so they write, that if the little stones which are in their belly be taken forth and so used, they work the same effect against Feavers. The dung is profitable against the falling off of the hair, and many such other things.

Aetius.

many juen other tunings.

The biting of a Crocodile is very sharp, deep, and deadly, so that wheresoever he layeth his teeth, feldom or never solloweth any cure. But yet the counsel of Physicians is, that so soon as the patient is wounded, he must be brought into a close chamber where are no windows, and there be kept without change of air, or admission of light, for the poyson of the Crocodile worketh by cold without change of air, or admission of light, for the poyson of the Crocodile worketh by air and light; and therefore by the want of both is to be cured. But for remedy (if any be) they prescribe the same which is given for the cure of the biting of a mad Dog, or (as Avien) the biting of a Dog not mad. But most proper is the dung of a man, the Fish Garum and Mysy pounded together, and so applyed, or else the broth of salt sod sless, and such other things as are vulgatly known they, and so applyed, or else the broth of salt sod sless, and such other things as are vulgatly known to every Physician: and therefore seeing we live in a countrey far from the annoyance of this Strpent, I shall not need to blot any paper to expresse the cure of this poyson.

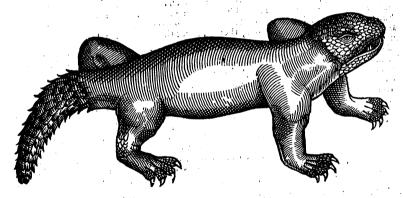
Belonius.

Arnoldus.

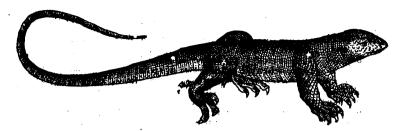
The Crocodile of Nilm only liveth on land and water, all other are contented with one element:

the picture of the Crocodile was wont to be stamped upon coin, and the skin hanged upin many sate picture of the Crocodile was wont to be stamped upon coin, and there is one at this day at Paris most Cities of the world, for the admiration of the people, and there is one at this day at Paris in France.

of the Arabian or Egyptian LAND CROCODILE.

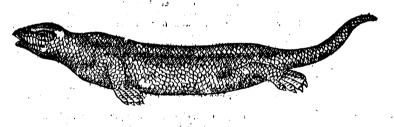


Nilw; and befide it is neither so tall or long as is the other, the which proportioned Bealt is only particular to Egypt and Arabia, and some because of his scaly head, legs, articles, and claws, have observed another difference in it from the former, yet in his nature, manner of living and preying upon other cattel, it differeth not from that of the water. The tail of this Crocodile is very sharp, and standeth up like the edges of wedges in bunches above the ground, where with when yery sharp, and shandeth up like the edges of wedges in bunches above the ground, where with like to make him go with his Rider to the place of his most fit execution, free from all refere of his y, to make him go with his Rider to the place of his most fit execution, free from all refere of his eth the limbs and parts one from another till he be devoured. The Apothecaries of liab have this Beast in their shops to be seen, and they call it Caudiverbera, that is, a Tail-bearer, for the reason aforesaid. And thus there being nothing in this Beasts nature different from the former, besides his green, and that which I have already expressed. I will not trouble the Reader with any more Narration about it.



The figure and proportion of this Serpent was altogether unknown in this part of the world, till of late our discoverers and Navigators brought one of them out of Brefilia. The length of itis about a fathom, and the breadth as much as ten fingers broad: the fore-legs have ten claws, five upon a foot, the hinder-legs eight, and both before and behinder they are of equal length. The tail exceeding long, far exceeding the quantity and proportion of his body, being marked all over with certain white and yellowish spots. The skin all covered with an equal, smooth and fine coloured scale, which in the midst of the belly are white, and greater then in other parts. It can shide no water, for a little poured into the mouth killed it, and after it had been two or three days dead, being brought to the fire, it moved and stirred again faintly, even as things do that lye a dying. It is not renomous nor burtful to eat, and therefore is digged out of his cave by any body safely without danger.

of the CROCODILE of the Earth called Scincus, a Scink.



There have been some that have reckoned Scinks and Lizards among Worms, but as the Greek words Erpetz, and Scoless, differ in most apparent dialoct, and fignification, and therefore it is an opinion not worth the confusing. for there are no Worms of this quantity. But for the better explication of the nature of this Beast, because some have taken it for one kinde, and some for asother; some for a Crocodile, and others for a Beast like a Crocodile; we are to know that there are three kindes of Crocodiles: the first is a water Beast or Serpent, and vulgarly termed a Crocodile, the strond is a Scink or a Crocodile of the earth, which is in all parts like that of the water, except in his colour and thicknesse of his skin; the third kinde of Crocodile inknown to us at this day, yet Phry and others make mention of it, and describe it to be a Beast hiving his scales like a Gorgon, growing or turning to his head from the tail, and not as others do, from the head to the tail.

The Grecians call this Beath Shiphos, and some unlearned A potheraries Stinems, and Myrepfus Sigk k in slic called Riberos, and the Bibrew, Roach, doth more properly fignific this Beath, then any other Crocodile or Chammeleon; or Lizard. Some of the Hibriws do expound Zab for a Seink; and from thence the Chabbers sind the Arabian have their Dad and Aldab, turning Zinto D: So, we read Guarik and Adbaya, for a Scink or Crocodile of the earth: Alarbian is also for the sume Serpent among the Arabians, Balecola, and Bulleoans Sebanehur, and Afebanehur, and Askinton, and Semanum, and Nudalep, and Nudalep, are all of them Syndaymans, or rather corrupted words for this Crocodile of the earth. But there are at this day certain Resubscink, set out to be seen and sold by Apothecaries, that are nothing else but a kinds of water Lizard: but the true difference is between them, that these water Lizards are venomous but this is not, and neither living in the Northern parts of the world, nor yet in the water: and so much shall suffice for the name and first entrance into this Serpents History.

They

They are brought out of the Eastern Countries or out of Egypt : yet the Monks of Mefuen affirm that they had feen Scinks or Crocodiles of the earth about Rome. Sylvations and Platearins in Applia. But howsoever their affections may lead them to conjecture of this Serpent, I rather believe that But howioever their affections may lead them for Europe. They love the banks of Rilus, although it is an African beaft, and feldom found in Asia or Europe. They love the banks of Rilus, although they date not enter the water, and for this caule fome have thought (but untruly) that when the they dare not enter the water, and for this cault folds there also engendered and hatched, and is a Crocodile layeth her egges in the water, the young is there also engendered and hatched, and is a Crocodile of the water, but if they lay their egges on the dry land, from thence cometh the Scink or Crocodile of the water, Dut if they lay then egges of the dry canfe that they never fay egs in the or Crocodile of the earth. This folly is evidently refuted, because that they never fay egs in the but all upon the dry land. They are found (as I have faid before) in Fg.pt., and also in Africk, and among the Lydians of Mauritania, otherwise called Lodya, or rather Lybia, among the Passoral or among the Ligital of Plow-men Africans; among the Arabians, and neer the Red-sea, for all those at this day fold at Venice, are brought from those parts. The greatest in the world are in India, (as Cardan teacheth) who are in all things like Lizards, faving in their excrements, which smell or sayour more strongly, and who are in an uning time of their quantity arifeth from the countrey which they inhabit, for in the generally the difference of their quality and the hotter dryer Region they are smaller, and generally the difference of their quality and generally difference of their quality difference of their qualit notter and monter country they are greatly in length, with an answerable proportionable body, nerally they exceed not two or three cubits in length, with an answerable proportionable body. which is thus described.

There be certain crosse lines which come along the back one by one; fomewhat white, and of a dusky colour, and those that be dusky have also in them some white spots. The upper part of the dusky colour, and those that be dusky have anore white, the feet and all the neather part of the neck is very dusky, the head and the tail are more white, the feet and all the neather part of the breast and belly are white, with appearance upon them of some scales, or rather the skin figured in the proportion of scales: upon either feet they have five distinct fingers or claws, the length of their legs is a thumb and a half : that is, three inches, the tail two fingers long, the body fix, lo that the whole length from the head to the tip of the tail, (which is first thick, and then very small at the end) is about eight fingers. When they have taken them they bowel them, and fill their bo. dies with Sugar, and Silk of Wooll, and so they sell them for a reasonable price. That which I have written of their length of eight fingers, is not fo to be understood, as though they never exceeded or came fhort of that proportion: for fometimes they are brought into these parts of the World twenty or four and twenty fingers long, fometimes again not above five or fix fingers

When they lay their Egges, they commit them to the earth, even as the Crocodiles of the water do. They live upon the most odoriferous flowers, and therefore is his flesh so sweet, and his dung or excrements odoriferous. They are enemies to Bees, and live much about Hives, infomuch as fome have thought they did lay their Egges in Hives, and there hatch their young ones: But the occation of this error was, that they faw young ones brought by their parents into some Hive, to feed upon the labouting Bee. For the compassing of their desire they make meal of any tree, which they have ground in the Mill of their own mouths, and that they mix with black Hellebore juyce, or with the liquor of Mallows, this meal fo tempered they lay before the Hives, whereof affoon as the Bees talt, they die, and then cometh the Crocodile with her young ones, and lick them up; and beside Bees, I do not read they are hurtful to any. The Indians have a little Beaft about the quantity of a little Dog, which they call Phattage, very like to a Scink or Crocodile of the earth, having sharp fcales, as cutting as a faw.

Ælianus. Rhazes.

Ariftotle.

There is some hurt by this beast unto men, for which cause I may justly reckon it among the venomous, for if it chance to bite any man, if the wounded man falleth into a Fever before he make water, he dyeth for it, but if he first make water, the beaft dyeth and the man escapeth.

It is thought that it containeth a kinde of natural magick, witch-craft, or forcery; and therefore they fay it hath a stupifying power, changing the minde from love to hatred, and from hatred to love again. The powder of this Serpent drunk in Wine, if it fir venereous luft, it hurteth the nerresand finews. There be certain magical devifes raifed out of this Serpent which are not worth the witting, as not having in them any dram of wit, learning, or truth; and therefore I will not trouble the Reader with them, but follow on the conclusion of this Crocodiles story in the Narraton of the medicinal vertues, which are far moe and more operative then those in the former Grocodile, for I think Almighty GOD bleffeth meeknesse and innocency with excesse of grace in men and beafts, as may be feen in thefe two kindes of Crocodiles, the dung and excrement of the one, being more worth then the body of the other, through harmleffe innocency.

The body of this Serpent to be dryed, after it hath lyen long in Salt, and to be preferred in Nofewort, as Ruellim and Marcellim write : (but truth is, there is no need of Salt where Nofewort is applyed, because the Acrimony of this hearb doth easily dry up the moisture of this beat, keeping Worms from breeding in it.) With the powder thus prepared, venereous men ftir up their lufts. M. thridate is called Diagencu, because it is compounded of the Scink or Crocodile of the earth, and it containeth in it a most noble Antidote against all poysons. Galen bad an Antidote against Storpions, which among other things containeth in it the fielh of a Crocodile of the earth, wherewithing cured all them that had been flung with Scorpions in Lybia. It is also good against the bitings of made beafts, and pleurifies; against poyloned Honey, or the crudity and loathing that cometh in the flow mack by eating of found Honey: It is profitable against empoysoned Arrows or Darts, being that immediately before or after the wound, as Apelles hath observed.

Strapio did make a medicine compounded of the dung of this Crocodile, and applyed the same against the Falling-sicknesse. Of the body of this Scink, except the head and seet being sod or rolled, and eaten by them that have the Schuld and side cough (especially children,) or the pain of rolled, and siveth them much ease. They are also mixed with medicines against the pain of the feet, the rect, as Galin did for Amarantus the Grammarian. They are also good in medicine against the coldnesse of the finews. This beaft is very hot, and therefore increaseth the seed of man, and provoketh luft; and for this purpose the greatest and fattest, and such a one as is taken in the Spring time, when they burn in luft for copulation, is preferred. But this is not to be meant of the fighty parts, but only of those parts that are about the reins, if a man drink thereof the weight of a groat in Wine afterwards, for the alaying of the hear thereof, the Physicians do prescribe a decoction of Lenriles with Honey, and the feed of Lettice drunk in Water. The mout of this Crocodile with the feet drunk in white Wine. Hath the same operation: but we have she well already, that these parts are to be cut off and thrown away, because it there be any venom in the beast it lyeth in

A perfume being made of the body and intrails of this Crocodile under the womb of a woman labouring with childe, is thought to yeeld much help, for her safe, speedy, and easie travail, or Hocks of Wool perfumed therewith, and laid to her belly. But it is the part of good Physicians to he warv in giving of medicines for firring up of luft in any, except in marrybd persons, and then also when they are young, to procure alawful ithis and posterity into the world & otherwise they shall both decay the body, for all violent helps of carnal copulation, do in the and prove detriments to nature, if they continue any time, and alforthey are hurtful couthe Soul, when not only the drings. ural defire of luft, bur alfo the intemperate pleasure of finish noveled thereby and thatie an incidence of the holy. Basides all kirleth the Soul to help one part of the hody. Basides all kirleth the foot modibines for this purpole, (amongst which this Crocodile is the chief) have their peculiar vertom, and when they areministred, either they have no effect at all through age or overmuch importancy, or elle they work too violently, which is most dangerous, or some one hurt or other followeth the poylon : and

in I will leave the profecution of this part,

The duft of the skin of this Gracodile being anointed with Vinegar or Oyl upon any part or member which is to be cut off, taketh away the fense of pain in the time of execution. The bloud is good for the eyes, and taketh away the filehy skin of the body, with the spotmand burls in the face, refloring the first, true, native, and lively colour, The fat taketh away the pain in the reins, and causeth a distillation of the seed of man; yet this fat touching the hair of a man, maketh it to fall off; and a man anointed herewith, is fafo from the annoyance of Crocodiles, although they play with him. It also cureth the bitings of Crocodiles , the infillation of this Crocodile, folded up in the Wooll of a black Sheepoof the first birth, and/whereinis no other colour, hath power to drive aquartane Ague. And Rhaft faith, that it being hung over the head of a woman in travail, keepeth her from delivery. In the gall of this Serpant there is a power against the falling off of the flair, especially if the medicine, be made of the poots of Beets to neese withall; and belides, the eyes beinganointed therewith, and with Honey, there is nothing more profitable against suffusions. The flones and reins have power, to provoke generation; and setim prescribethan Antidote to be made of the tail of this beaft, against the Gont.

Great is the vertue of the dung or excrement of this Serpent, if the same could be easily found, but while it is longht for, it lofeth the vertue! Lois called Crosedillo, and is profitable to give a good colour to womens faces, that is the best which is whitest, short, and not bedry, feeling like leaven betwixt the fingers, that is, finglling fomewhat fliarp like leaves.

It is adulterated with meal schalk, white benth, or painting but it is different by the heavineffe. The reason of the vertue of this is, because it feedeth upon the sweetest and belt smelling herbs, whereby it cometh to paffe, that it doth not dnly fmell fragrantly, but also contain in it many exrellent vertues. First cherefore it is good for the comelinesse of the face, to give votone to it, according to the laying of Harnes : Colorque Bereure fucetue Crosedili : A colour in-granned with the dang of a Crocodile; and for this cause also is the verse of Ouid, Nignor ad Marib confug pifes open. That is, The black Woman goedbro crave belp. of the Fift Pharim, to become more beautiful; for by the fifth tharing is understood a Crocodille. As some think jeight grains of this dung, or rather the weight of eight groats, with half to much Mulard-feed and Vinegar, currell the faiting off of the hir. Artidan doth prescribe, a composition of the dung and Canthatides offer the regenerating and bringing again of hair, that is detayed. If a perfume hereof be made and infuled by a Tantel into the holes of Serpents, it will drive shem away, by reason of the sharp, and leaven in favour Li the Pleathern perts ch

Tislianus maketh a medicite thereof for an Bye-falve against the whiteness and bloud eyes. It is good also against dimnesse and suffusions, being anointed with the juyor of Leeks : and to tone clude, it is drunk in fweet Wine and Vinegars, against the Falling-ficknesse, and Olfo being applied unto women, ftirreth up their monthly courses. And thus much that forfice for the Rolly of the l an referred into Gefore distributions and the parties of the above the state of t

results of Dominion of the second

Serapit

of the DART.



Mong the divers kindes of Serpents, there is one of special note, which the Gracians call don-A mong the Latines, Jaculares, or Jaculi, or Sagitta, a Dart or Arrow. The Gracians at this day Satta. The Turks, Orchilanne: In Calabria and Sicilia, Saettone, and of the Germans, Ein schoffe ider angelfob lang. The reason of this name is taken from his swift leaping upon a man to wound and kill him; and therefore the Poets say, Jaculiq; voluces, speaking of these kindes of Serpents. Albertow and Avicen also calleth them Cafezati, and Cafezati, Altararat, Acoran, and Altmani.

The manner of this Serpent is to get up into trees or hedges, and from thence to flielike an Arrow upon the upper parts of men, and fo to fling, bite, and kill them: and of this kindeit is thought that was, which came upon the hand of the Apofile Paul, whereof the Poet writeth;

Ecceprocul savus sterilis derobore trunci Torfit, & immifit (Jaculum vocat Africa) Serpens : Perque caput Pauli transactaque tempora fugit. In English thus :

Los from afar, a cruel Serpent from an Oke Came flying like a Dart, in Africa the lame A Dart is cald, the head and temples stroke Of Paul, by winding spires to work his bane: Nil ibi virus agit : rapuit cum vulnere fatum. Deprensum est, que funda rotat, quan lente volutent. Quam fegnis Scythica Strideret arundinis aer.

But nothing could the poyfon there avail, For with the wound he put away his death Faster then fwifteft flye, or turning ball, Or Scythian reed remov'd with winds breath.

Ther:

Marcellinus. Bellomus. O'am Mag.

This kinde of Serpent is for the most part in Lybia, in Rhodes, in Lemnus, in Italy, Calabia, and Sicilia, and in many of the Northern Countries, and also in Germany, whereof Gejner telleththis flory following. There is neer the Coasts of Zurick a River called Glat, and a Village or Townupon that River Giatfelden. Near this River, as a poor man was gathering wood, there was a Serpent of some three or four foot long, which from a tree endevoured to leap upon the poor man, by gathering his body together, (asitiwere into four spires or risings like half hoops) the man feeing it, left his lick and ran away : nevertheleffe, the Serpent leaped after him at the least fixteen or seventeen foot, but yet for that time he last turned about him, and not feeing the Serpent to follow him, gathered conrage and comfort, and would come back again for his fack that he had left behinde him. The crafty Serpent expecting fo much, had fet himfelf again in another tree, and privily lay till the man came for his fack, and then ere he was aware came flying at him as he did before, and prefently winded about his left arm; all his body except his tail hung down, and his neck which he held up hilling in the mans face : the man having no fleeve on his arm except his fhirt, yet did the Serpent to prefe the skin and fielh, that the circles of his winding fpires and prints of his body appeared therein after he was taken off, yet did he not bite the man, for the poor Countrey fellow did prefently with his other hand take him by head and caft him away, notwithstanding he had so folded himself about his arm t Mortly after that arm began to grow mattery, and all the flesh to the bone consumed yet was all the rotten putrified envenomed flesh and substance, by the skill of a worthy learned Physician taken away, and as good flesh brought in the room thereof as ever was before; yet was the man every year preferibed to let that arm bleed, and then iffued forth black thick bloud; some of the wounds or rather share, of the poyson outwardly remaining.

In the Northern parts they leap ten foot at a time, first gathering themselves into the similitudes of Bows or half hoopes, and then fight with those that they would devour, making many times? noise among the herbs or flowers; which are parched or withered by the Sun; and therefore by the bounty of GOD in nature, their own noise bewrayeth them to their suspicious adversaries and so many times are avoided in fasety. Like unto these are certain in Hungary, (as Johnnis Vitw reported unto Gefner,) whose bodies of an equal crassitude or thicknesse, so as they appear without tails, being for that purpose called Decurtait, Curtails, these in the same manner do lesp upon men as these Darters do, but they are very short, seldom exceeding the length of two bands

Olans Mag.

breadth.

Of the Diplas.

There is some difference among Authors about the nature of this Serpent : for Allana confoundeth it with the Snake of the Earth, called Charledun, and faith it liveth fometime in the wafoundation with the land, lying in wait to destroy all living creatures. And (he saith) it useth ter, and the fraud, it ever lyeth hid in secret neer the high-ways, and many times climbeth up into trees where it roundeth it self round into a circle, and hideth his head within the folds of his own body, so soon as ever it especth a Passenger, either a Man or Beast, it leapeth upon him own bouy, as Dart flyeth. For it is able to leap twenty cubin force, and fo lighting upon the Man or Bealt, sticketh fast unto it without falling off of his own accord, until they fall down dead.

But herein Elianus seemeth to be deceived, because he maketh but one Serpent of twain: namely, this Dart and the Land-fnake, which are most apparently different in nature, kinde, and

quality. deing also confoundeth this Serpeau with the Millet-ferpent, talled Crachring, and faith it is of the quantity of two cubits, great on the head, and the fore-part smaller at the tail, being of a greenish colour. And he faith further, that at fuch time as the Millet-feed groweth and flourisheth, this Sercent is most strong and hurtful, and so with the residue he agreeth with Atlant, but herein he is also deceived, writing by hear-fay as himself confesseth, and therefore it is more fase for us to have recourfe to some eye-witnesse for the description of this Serpent, then to stand upon the opinions of them which write by the relation of others.

Bellonius faith, that he faw one of thefe in Rhides, being full of small round black spots, not greater then the feeds of Lentiles, every one having a round circle about him like an eye, after fuch a fashion as is to be feen in the little Fifh called the Torpede. In length it exceedeth not three palms and in bignesseno greater then the little finger. It was of an Ash-colour; coming neer to the whitenesse of milk, but under the belly it was altogether white : upon the back it had scales, but upon the belly a thin skin, as in all other Serpents.

The upper part of the back was somewhat black, having two black lines in the middle, which begin at the head, and so are drawn along the whole body to the tail. As for the Cafezati, and Alteraidi or Altinayri, those are red Serpents, (as Avicen faith) which are but small in quantity, yet as deepand deadly in poyfon as in any other, for they hurt in the same manner that these Darts do. Some of them do fo wound with their poylon, as the afflicted person dyeth incontinent without fense or pain: Some again die by languishing pain after many hopes of recovery, losing life. Among all the people of the World, the Salean are most annoyed with this kinde of red Serpents; for they have many odoriferous and fweet smelling Woods, in the which these Serpents do abound, but such is their rage and hatred against men, that they leap upon them and wound them deadly, when soever they come within their compasse. And surely if it be lawful to conjecture what kinde of Serpents tholewere, which in the Scripture are called fiery Serpents, and did fling the Ifraelites to death in the Wildernelle, until the Brazen Serpent was erected for their cure; among all the Serpents in the world, that kinds of pain and death can be ascribed to none more properly then to these Cafezati, or Red-dart-ferments.

For first the Wildernesse which was the place wherein they annoyed the people, doth very well agree to their habitation. Secondly, those fiery Serpents are so called by figure, not that they were hery, but as all Writers do agree, either because they were red like fire; or else because the pain which they indicted, did burn like fire, or rather for both these causes together which are joyntly and leverally found in these red Serpents; and therefore I will conclude for my opinion, that these Serpents (as the highest poylon in nature) were lent by GOD to afflict the sinning Israelites, whose poylon was uncurable, except by Divine mirecle.

Mathilia also telletha story of a Shepheard which was slain in Italy by one of these, as he was fleeping in the heat of the day under the shadow of a tree, his fellow Shepheards being not far off looking to their flocks, fuddenly there came one of these Dart-Serpents out of the tree, and wounded him upon his left pap, at the biting whereof the man awaked and cryed out, and so dyed incontinently: his fellow Shepheards hearing this noise, came unto him to see what he ailed, and found him dead, with a Serpent upon his breaft; now knowing what kinde of Serpent this was, they for look their flocks and ran away for fear.

The cure of this Serpents biting, if there be any at all, is the same which cureth the Vipers, as Actim and Avicen writeth, and therefore I will not relate it in this place. The gall of this Beaft mixed with the Scythian Stone, yeeldeth a very good Eye salve. The which gell lyeth betwist the back and theliver: And thus much mall fuffice for this Sespent.

of the DIPSAS.

"His Diplas hath many names from many occasions: First Diplas in Greek signifieth thirst, as Sitis doth in Latine, and thereof also it is called Situla, because whosoever is wounded by this Serpent dyeth. It is also called by some Presser; and by some Causen, because it setteth the whole body on fire : but we shall show afterwards, that the Prefer is a different Serpent from this. It is called likewise Melmaru, because of his black tail, and Ammostis, because it lyeth in the fand, and there hurteth a man. It is not therefore unfitly defined by Avicen, to be

Of the Dipsas.

Vipera fillm faciens, that is, A Viper caufing thirft, and therefore Ovid porting at an old drunken woman named Lena, calleth her Diplas in thele verles ;

> Eft quedem nomine Dipfas anus. Ex re riomen babet, nigri non illa parentem Memmonis in refeis fobrie vidit equis. In English the; There is a woman old , which Diplas may be hight. And not without some cause, thirsty she ever it, For neith Memmons fire, all black and seldom bright, Did fie in water fweet behold in foberneffe.

They live for the most part neer the waters, and in falt marishy places; whereupon Licent faid :

-Stant in margine sicce Afides, & mediis sittebant Dipsades undis. That is to fay ; Woon pits brink dry Aspes there Stood, And Diplads thirft in midft of water fload.

It is called Torrida Dipfas, and Arlda Dipfas, because of the perpetual thirst, and therefore the Egyptians when they will fignific thirst, do picture a Dipfas: whereupon Lucianus relatest this story, there is (faith he) a statue or monument upon a Grave, right over against the great Sine betwist Silly and Egypt with this Epigram :

> Talia paffus erat quoque Tuntalus Æthiops ortus, Qui nullo petuit fonte levare sitim. Tale nec e Danao natas implere puellas Affiduis undis vas potuife reor. That is to fav: Such Tantalus indured in Æthiope bred; Which never could by water quench his thirst, Nor could the Grecian Maids with water fed, That with dayly pourings till the veffel curft.

The statue was the picture of a man like unto Tantalus, standing in the midst of a water redy to drink, by drawing in of the water, about whose foot was folded a Dipsas: close by stood certain women bringing water, and pouring it into him to make it run into his mouth; besides, there were certain Bgges as it were of Efriches lay pictured beside them, such as the Gerammu in Libia seek after. For it is reported by Lucianus, that the people of that Countrey do estnessly feek after the Estriches Egges upon the fands, not only to eat the meat that is in them, but allo to make fundry veffels or instruments of the shell, and among other things they make Caps of them. Near unto these Egges do these treacherous Serpents lie in wait, and so while the poor Countrey man cometh to feek for meat, suddenly he leapeth upon him, and giveth him a moral wound.

Alciatus hath an Embleme, which he feemeth to have translated out of Greek from Anipara Sidenius, of a Falconer, which while he was looking up after Birds for meat for his Hawk, suddenly a Diplas came behinde him and flung him to death. The title of his Embleme is, Qui alta contemple. tur cedere, he that looketh high may fall, and the Embleme it felf is this that followeth:

Dum turdos visco, pedica dum fallit alaudus, Et jasta altivolam figit arundo gruem, Dipfada non prudent auceps pede perculit, ultrix

Illa mali, emiffum virus ab ore jacit. Sic obit, extento qui sidera respicit arcu, Securus fati quod jacet ante pedet.

Which may be thus Englished;

Whiles Thrush with line, and Lark deceived with net, And Grane high flying pierced with force of reed, By Falconer was : behold a Dipfas on the foot did fet, As if it would revenge bis bloudy foul misdeed,

For payfon out of mouth it caft, and bit his feet, Whereof be dyed, like Birds by him destived, Whiles bending bow aloft unto the flats didlook, Saw not his fate below, which him of life bereaved.

This Diplas is inferior in quantity unto a Viper, but yet killeth by poylon, much more speedily, according to these verses;

> Exigue similis spectatur Dipsas echidna, Sed festina magis mors illus occupat agros. Parva & lurida cui circa ultima cauda nigrescit.

That into fay; This Dip as like unto the Viper for all But kills by stroke with greater pain and feed Whose tail at end is soft and black withall. That as your death avoid, with careful beed

It is but a short Serpent, and so small (as Arnoldu writeth,) it killeth before it be espyed, the length of it not past a cubit, the fore-part being very thick, except the head which is small, and so backward it groweth smaller and smaller: the tail being exceeding little, the colour of the forepart somewhat white, but set over with black and yellow spots, the tail very black. Galen writeth, that the ancient Marsi which were appointed for hunting Serpents and Vipers about Rome, did tell him that there was no means outwardly to distinguish betwixt the Viper and the Dipsas, except in the place of their abode, for the Diplas (he faith) keepeth in the falt places; and therefore the nature thereof is more fiery, but the Vipers keep in the dryer Countries, wherefore there are not many of the Diplades in Italy, because of the moistnesse of that Country, but in Lybia, where there are great store of falt marishes. As we have said already, a man or beatt wounded with this Serpent, is afflicted with intolerable thirst, insomuch as it is easier for him to break his belly, then to quench his thirst with drinking, always gaping like a Bull, casteth himself down into the water. and maketh no spare of the cold liquor, but continually sucketh it in till either the belly break, or the poyson drive out the life, by overcoming the vital spirits. To conclude, beside all the symntomes which follow the biting of Vipers, which are common to this Serpent, this also followeth them, that the party afflicted can neither make water, vomit, nor sweat, so that they perish by one of these two ways; first either they are burned up by the heat of the poyson, if they come not at water to drink, or else if they come by water, they are so unsatiable, that their bellies first swell above measure, and soon break about their privy parts. To conclude, all the affections which follow the thick poyfon of this Serpent are excellently described by Lucan in these verses following;

Signiferum juvenem Tyrrheni fanguinie Aulum Torta caput tetrò Dip as calcata momor dit. Vix dolor aut sensus dentis fuit : ipsaque leti Front caret invidia : nec quicquam plaga minatur. Ecce subit virus tacitum, carpitque medullas Ignin edax, calidaque incendit vi cera tabe. Ebibit humorem circum vitalia fusum Pellis. & in ficce linguam torrere palato Capit def: fos iret qui sudor in artus Non fuit, aique oculos lachrymarum vena refugit. Non decus imperii, non mæsti jura Catonis Ardentem tenuere virum, quin pargere figna

Tyribenian Aulus, the ancient-bearer young, Was bit by Dipfas, turning bead to beel, (frong, No pain or fenje of's teeth appear'd, though poyfon Death doth not fromn the man no barm did feel, But lee flee po) fon takes the marrow, and eating fire Burning the bowels warm till all consumed, Drinking up the humor about the vital fire, And in dry palat was the tongue up burned. There was no sweat the sinews to refresh, And lears fled from the vein that feeds the eyes, Then Catoes law, nor Empires honor fresh, Thu fiery youth could hold: but down the streamer flies,

Auderet, totifque furens exquireret agrie, Quas poscebat aquas, sitiens in corde venenum. lue vel in Tanaim miffus, Rhodanumque Padumque, Arderet, Nilumque bibens per rura vagantem : Accessit morti Libye : fatique minorem Famam Dipsas babet teriis adjuta perustis. Scrutatur venas penieus squallentis arena : Nunc redit ad Syrtes & fluttus accipit ore: Æquoreusque placet sed non & sufficit bumor. Nec fentit fatique genus, mortemque veneni : Sed putat effe fitim : ferroque aperire tumentes Sustinuit venas, atque os implere cruere. Lucan.lib.9. In English thus;

And like a mad man about the fields he runs, Poysons force in heart did waters crave : Though unto Tanais, Rhodanus, Padus be comes, Or Nilus : yet all too little for his heat to have. But dry was death, as though the Dipfas force Were not enough, but holp by heat of earth. Then doth he fearch the fands : but no remorfe, To Syrtes floud be bies bis mouth of them be filleth, Salt water pleaseth, but it cannot suffice, Nor knew he fate, or this kinde venoms death, But thought it thirst, and feeing his veins arise Them cut, which bloud floot mout b and breath.

The fignes of death following the biting of this Serpent, are extreme drought and inflamation both of the inward and outward parts, fo that outwardly the parts are as dry as Parchment, or as a skinfet against the fire, which cometh to passe by adustion and commutation of the bloud, into the nature of the poylon. For this cause many of the ancients have thought it to be incurable; and therefore were ignorant of the proper medicines, practifing only common medicines prescribed against Vipers: but this is generally observed, that if once the belly begin to break, there can be no cure but death. First therefore they use scarification, and make uition in the body, cutting off the member wounded. If it be in the extremity, they lay also playsters unto it, as Triacle, liquid Pitch with Oyl, Hens cut asunder alive, and so laid to hot, or esse the leaves of Pursiain batten in Vinegar, Barley meal, Bramble leaves pounded with Honey, also Plantain, Hysop, shire Garlick, Leeks, Rue and Nettles. Then must the government of their bodies be no lesse booked unto; first, that they be kept from all sharp and salt meats, then, that they be made Continually to drink Oyl, to procure vomit, and with their vomits which they cast out of their fomach, to give them glysters; that so the waters may be drawn to their lower parts. Besides,

Of the Dragon.

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fome take medicines out of Fishes, especially such as are salt, and the leaves, bark, or springs of Laurel: and to conclude, there is nothing better then Triacle compounded of Vipers sless. And thus much for the Dipsas.

of the DOUBLE.HEAD.

Because the Grecians call this Serpent Amphibaina, and the Latines from thence Amphibana, because it goeth both ways, as if it had two heads and no tail: and for this purpose it is never seen to turn his body, as it were turn about his head. When it hath a purpose to avoid that thing which it search, or wherewithal it is offended, he doth but only change his course backward as he went forward; so that it is as happy as Lynceus, whom the Poets saign to be very quick-sighted, or as those Monsers which are said to have eyes in their backs, or rather like to Janus, which is said to have two faces, one forward, and another backward, and therefore I have called it Double-head, I have two faces, one forward, and another backward, and therefore I have called it Double-head, I trust fitty enough to expesse the Greek word, alt hough compounded of two words together, for so the Greek word also, which the French do expresse by a like compounded word, Double-marcheus, that is, going two ways. It is likewise called Ankessme, Alchismus, and Amphisiene. And thus much may so the compounded word.

It is faid that this Serpent is found in the Island Lemnus, but among the Germans it is unknown. It is faid that this Serpent is found in the Island Lemnus, but among the Germans it is unknown. There is fome question whether it may be faid to have two heads or no. Galen affirmeth, that it is like a Ship having two fore-parts, that is, one behinde, and another before. Pliny also subscribeth here unto, and maketh it a very pestilent Serpent, Geminum habet caput Amphisbana, tanquam paum esset, and ore fundi venenum, saith he; It hath a double-head, as though one mouth were not enough to

utter his poylon, according to the faying of the Poet :

Est gravis in geminum surgitis caput Amphis-benæ Serpens qui visu necat & sibilo. Which may be Englished thus; This Serpent Double head, is grievous to be seen, Whose cloven-head doub kill with sight and hissing keen.

Unto this also Ælianus subscribeth, that it is a true Serpent, and hath two heads, so that whensoever it is to go forward, one of them standeth in the place of the tail, but when it is to go backward, then the head becometh the tail, and the tail the head. So also Mantuan faith it is a double headed Serpent, and a fearful stinging Asp. And so generally all the Ancients, until Matthiolim and Greenus time, who first of all began to contrary this opinion, affirming it to be impossible in nature, for one Serpent to have two heads, except it be monstrous, and exceed the common course of nature. Such a one was that Serpent with two heads that Aristotle speaketh of, which doth easily happen to all those creatures which at one birth bring forth many young ones; for so their bodies may be conjoyned into one, while their heads stand asunder like twain. And they say that this Supent doth resemble a Worm of the earth, whose head and tail is hard to be distinguished asunder except you fee it going. And they say further, that this Serpent is like to the Soyial, of which we shall ipeak afterwards, differing from it in nothing except in going backward and forward, and this is all that they can bring against the opinion of the Ancients, whom I will not stand to confut, but leave the Reader to believe one or other: for it shall not bring to me any great disadvantage, except the loffe of this new English name, for I have dealt faithfully with the Reader in setting down the opinion of both fides, and if I do fail in a fit name, yet will I not fwerve from the best description of his nature.

The whole proportion of his body is of equal magnitude or greatness, and the two extremities do answer the middle. His eyes are for the most part shut, the colour like earth, not black, but tending to blacknesse, theskin rough and hard, and set over with divers spots: all which properties, or rather parts are thus described by Nicander.

Cujus perpetua est cacum caligine lumen, Quod latas utring; genas perrectag; menta, Terreus est illi color, & densissima pellis Plurima quam varii distinctam signa sigurant, Plus aliis alto Serpentibus aggeretendat.

In English thus:

Whole eye is ever void of light, because Two cheeks both broad and standing up it hides, The colour earth, thick skin, with spots in rows, Then other Serpents with greater bulk it glides.

Solinus Polibistor affirmeth, that they ingender and bring egges forth of the mouth, that is, out of that mouth which is toward the tail, if there be any such. There is no Serpent that doth more boldly adventure to indure the cold then this doth, for it cometh out of his den not only before other Serpents, but also before the Cuckoe sing, or the Grashopper cometh forth.

Tkey are exceeding

exceeding careful of their egges, and therefore feldom depart from them until they be hatched, whereby allo may be collected their great love to their young ones. And further, by their forward and timely coming out of their boles, Greving, maketh a good observation, that their temperament or constitution, is more hot then any other Serbent.

or constitution, shows all observed, that this kinde of Serpent is hard to be killed, except with a Vine-branch, which they say was demonstrated by Dionysius, who being turned by Juno into madnesse, one day falling fast asleep, this Serpent leaped upon him and awaked him, whereat he being angry, presently killed it with a Vine-branch. Some have affirmed that a small rod or bat covered with the skin of this Serpent; and so laid beside a man, driveth away all manner of venomous Beasts. A wilde Olive-branch or sprig wapped in this skin, doth cure the senselesse and benummed estate of the singers, and also is good for many things, as Nicauder expresses in these verses:

Hec ubi jam crevit, cadentes ligna coloni Settamdeglabrant oleastri ex arbore virgam, Quale pedum, strictifq; prebensi pellibus Anguia Insellam obvolvum, quas cerris deinde diebus Exarere sinunt, cantantes ante occadas. Villa bic baculm frigentibus artubus esse Fertur, ubi en añimis digitos torpedo fatigat, Tunc quia constrictos, & eorum vincula, nervos Calfacit immiss sovet entendita; calore.

Which may be Englished thus;
When this is grown, the Peasants cutting wood,
Do peel a branch taken from Olive-wilde,
Associately, of strained Snakes-skin good;
Rowling is up berein, till days fulfild,
By beat extend.

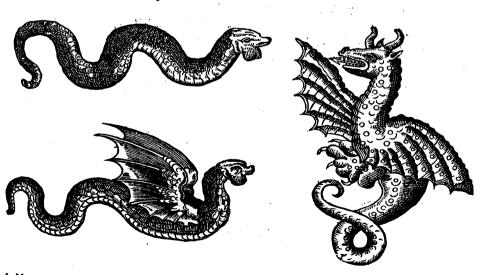
And let it dry before Grashoppers green: Thus made, it good for Sinews cold, Or nummed singers, whose force hash been By beat extending what cold hand did hold.

The wounds that come by the biting or stinging of this Serpent, are not great, but very small, and starcely to be discerned outwardly, yet the accidents that follow, are like to those which ensue the bitings of Vipers, namely, inflamation; and a lingering death. The cure thereof must be the same which is applyed unto the sting of Vipers. And peculiarly I finde not any medicine serving for the cure of this poyson alone, except that which Pliny speaketh of, namely Coriander drunk by the patient, or laid to the fore.

It is reported by Galen and Grevinus, that if a woman with childe do chance to go over one of these Double-headed Serpents dead, she shall suffer abortment, and yet that they may keep them in their pockets alive without danger in boxes. The reason of this is given by Grevinus, because of the vapour ascending from the dead Serpent, by a secret antipathy against humane nature, which suffocateth the

childein the mothers womb. And thus much for this Serpent.

of the DRAGON.



A Mong all the kindes of Serpents, there is none comparable to the Dragon, or that affordeth of: and yeeldeth so much plentiful matter in History for the ample discovery of the nature therefore herein I must borrow more time from the residue, then peradventure the Reader would

would be willing to spare from reading the particular flories of many other. But such is the neceswould be willing to ipare iron resume that it is the need-fity hereof, that I can omit nothing making to the purpose, either for the nature or morality of fity hereof, that I can omic norming maning of description pleasant, with variable history, seeing I may this Serpent, therefore I will strive to make the description pleasant, with variable history, seeing I may this Serpent, therefore I win title to the fweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in may not avoid the length hereof, that so the sweetnesse of the one, (if my pen could so expresse in my pen could so expresse in may not avoid the length hereof.) countervail the tediousnesse of the other.

ountervail the tediouineste of the other.

The Hebrews call it Thomas, and Wolphing translateth Oach a Dragon, in his Commentaries upon The Hebrews call it 2 panin, and it feemeth that the Greek word Drawn is derived of the Nebeniab. The Chaldes call it Darken, and it feemeth that the Greek word Drawn is derived of the Nebenitab. The Chalacer Call to Dr. Abedysimon; for a kinde of Dragon, and also Albatraf, and Chaldee. We read of Albedysimon, or Abedysimon; for a kinde of Dragon, and also Albatraf, and Chaldee. We read of Albeatinnon, of Sancosporate may be referred to this place. The Grecians at this Handen, Haren egenom, and such other terms, that may be referred to this place. The Grecians at this Hauden, Haren carnom, with the Lindswarm; the French, Un Dragon; the Italians, Drago, and day call it Drakes; the Germans, Trach Lindswarm; the French, Un Dragon; the Italians, Drago, and day call it Drager; the German, frack word, beside the conjecture afore expressed, fome think to be Dragone. The derivation of the Greek word, beside the conjecture afore expressed, some think to be Dragone. In e derivation of the or their vigilant eye-fight, and therefore it is faigned that they had the derived from Derkein, because of their vigilant eye-fight, and therefore it is faigned that they had the derived from pergent, because of the Golden-Recce, but also of many other treasures. And among other things, custody not only of the Golden-Recce, but also of many other treasures. Virgin Alciatus hath an emblem of their vigilancy standing by an unmarried Virgin.

Vera hac effigies innupte est Palladie : ejus Hic Draco, qui domina conftitit ante pedes. Cur Diva comes boc animal? custadia verum Which may be Englished thus;

Huic data, fie lucos fueraque templa colit. Innuptas opus eft cura affervare puellas Pervigili : laqueos undique tendit amor.

This Dragon great which Lady Pallas stands before. Is the true picture of unmarried Maids: But why a confort to the Goddesse is thir? and more Then other beafts more meek, who never fades ?

Because the safegard of all things belong to this, (fit. Wherefore his boufe in Groves and facred Temples Unmarried Maids of guards must never mille. Which watchful are to void loves fnares and net.

For this cause the Egoptians did picture Serapis their God with three heads, that is to fay, of a Lyon in the middle, on the right hand a meek fawning Dog, and on the left hand a ravening Wolf, all which forms are joyned together by the winding body of a Dragon, turning his head to the right hand of the God; which three heads are interpreted to fignific three times; that is to fay, by the Lyon the present time; by the Wolf, the time past; and by the fawning Dog, the time to come; all which are guarded by the vigilancy of the Dragon. For this cause also among the fixed Stars of the North, there is one called Draco, a Dragon, all of them ending their course with the Sun and Moon, and they are in this Sphear called by Aftronomers the Intersections of the Circles, the superior of these ascending, is called the head of the Dragon, and the inferior descending, is called the tail of the Dragon. And some think that GOD in the 38. of Job, by the word Grieif, meanth this Sign or Constellation.

To conclude, the ancient Romans (as Vegetins writeth) carryed in all their Bands the Elcutchion of a Dragon, to fignifie their fortitude and vigilancy, which were born up by certain men called for that purpose Draconarii. And therefore when Conflantius the Emperor entered into the City of Ram, his fouldiers are faid to bear up upon the tops of their spears, Dragons gaping with wide mouths, and made fast with golden chains and pearl, the winde whistling in their throats, as if they had been alive, threatning defruction, and their tails hanging loofe in the air, were likewise by the winde toffed to and fro, as though they strove to come off from the spears, but when the winde was laid, all their motion was ended, whereupon the Poet faith:

> Mansuescunt varii vento cessante Dracones. In English thus; When whistling winde in air ceast, The Dragons tamed then did reft.

The tale also of the Golden-fleece, if it be worth any place in this flory, deserveth to be inserted here, as it is reported by Diodorus Siculus. When Actes reigned in Pontus, he received an answer from the Oracle, that he should then dye when strangers should come thither with ships and setch away the Golden-fleece. Upon which occasion he shewed himself to be of a cruel nature, for he did not only make Proclamation that he would facrifice all strangers which came within his Dominions, but did also perform the same, that by the same and report of such cruelty, he might terrificall other Nations from having accesse unto that Temple. Not contented herewith, heraised agreat strong wall round about the Temple wherein the Fleece was kept, and caused a fure watch or guard to attend the same day and night, of whom the Grecians tell many strange sables. For they say there were Bulls breathing out fire, and a Dragon warding the Temple and defending the Fleece, but the truth is that these watchmen because of their strength were called Bulls, because of their countries that these watchmen because of their strength were called Bulls, because of elty, were faid to breath out fire, and because of their vigilancy, cruelty, strength and terror, to be Dragons.

Some affirm again, that in the Gardens of Hesperides in Lybia, there were golden Apples, which were kept by a terrible Dragon, which Dragon was afterward flain by Hercules, and the Apple taken away by him, and so brought to Eurystbeus. Others affirm that Hefferides had certain flocks of theep, the colour of whose wooll was like gold, and they were kept by a valiant shepheard called Drane, but I replies agree with a limit Draco: but I rather agree with Solinus, who giveth a more true reason of this sable, Ne same licents

vulneretur fides, left (as he faith) faith and truth should receive a difgrace or wound by the lavish report of fame. There was among the Hefferides a certain winding River coming from the Sea, and port or same including within it the compasse of that land which is called the Gardens of Hesperides, at one place whereof, the falling of the water broken by a Rock, feemeth to be like the falling down of Snakes, to them that stand a far off, and from hence ariseth all the occasion of the fable aforesaid.

Indeed there was a flatue of Hercules, in the left hand whereof were three Apples, which he was faid to have obtained by the conquest of a Dragon, but that conquest of the Dragon did morally fignific his own concupifeence, whereby he raigned over three passions; that is to say, over his wrath by patience; over his eupidity by temperance; and over his pleasures by labour and travail: which by patients, by patients, by patients, by patients, but I will flay my course from profecuting these moral distourses of the Dragon, and return again to his natural History, from which

Theve somewhat too long digressed.

There are divers forts of Dragons, diftinguished partly by their Countries, partly by their quanmy and magnitude, and partly by the different form of their external parts. There be Serpents in Arabia called Sirene, which have wings, being as fwife as Horles, running or flying at their own pleafure, and when they wound a man, he dyeth before he feeleth pain. Of these it is thought the Proohet Eja speaketh, chap. 13. vers. 22. Serpens clamabit in Templis voluptariis : and for Serpents the old Translators read Syrene, and so the English should be, the Syrene Dragons should cry in their Temples of pleasure: and the ancient distinction was, Angues aquarum, Serpentes terrarum, Dragones Temples was: that is to fay, Snakes are of the water, Serpents of the earth, and Dragons of the Temples. And I think it was a just judgement of God, that the ancient Temples of the Heathen Idolaters were annoyed with Dragons, that as the Devil was there worshipped, so there might be appearance of his person in the ugly form and nature of a Dragon. For God himself in holv Scriprire, doth compare the Devil unto a Dragon, as Rev. 12. verf. 3. And there appeared another wonder in Heaven, for behold a great red Dragon, having seven heads, and ten borns, and seven crowns upon his bead. Vers. 4. And his tail drew the third part of the stars of beaven, and cast them to the earth : and the Dragon fted before the Woman which was ready to be delivered, to devour ber childe when the had brought is forth. Verl. 5. So she brought forth a man childe, which should rule all Rutions with a rod of Iron. And her Son was taken up unto God and to his throne. Verl. 6. And the Woman fled into the Wildernelle, where the both a place prepared of God, that they flouid feed her there 1260 days. Verf 7. And there was a battail in brown, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels. Verf. 8. But they prevailed not, neither was their place found any more in heaven. Verl. 9. And the great Dragon that old Serpent called the Devill and Satan, was cast out, which deceiveth all the world, he was even cast unto the earth and his Angels were cast out with him. Verf. 13. And when the D ragon faw that he was cast unto the enth, beperfecuted the Woman which had brought forth a man-childe: and to forth, as it followeth in the Text. Whereupon Saint Augustine writeth, Diabolus Draco dicitur propter insidias, quia occulte insidiatur : that is, the Devill is called a Dragon because of his treachery, for he doth treacherously set upon

It was wont to be faid, because Dragons are the greatest Serpents, that except a Serpent eat a Ser- Elianus. pent, he shall never be a Dragon : for their opinion was, that they grew so great by devouring others of their kinde; and indeed in Ætbiopia they grow to be thirty yards long, neither have they any other name for those Dragons but Elephant-killers, and they live very long.

Onescrittu writeth, that one Aposisares an Indian, did nourish two Serpents Dragons, whereof one was fix and forty cubits long, and the other fourfcore: and for the more famous verification of the fact, he was a very earnest futer to Alexander the Great, when he was in India, to come and fee them, but the King being afraid, refused.

The Chroniclers of the affairs of Chim do write, that in a certain Valley neer to the foot of the Mountain Pellenaus, was a Valley full of fraight tall trees, wherein was bred a Dragon of wonderful magnitude or greatnesse, whose only voyce or histing, did terrificall the Inhabitants of Chim, and therefore there was no man that durst come nigh unto him, to consider or to take a perfect view of his quantity, suspecting only his greatnesse by the loudnesse of his voyce, until at length they knew him better by a fingular accident worthy of eternal memory. For it hapned on a time that such a violent winde did arise, as did beat together all the Trees in the Wood, by which violent colblion the branches fell to be on fire, and so all the Wood was burned suddenly, compassing in the Dragon, whereby he had no means to escape alive, & so thetrees fel down upon him and burned him. Afterward, when the fire had made the place bare of wood, the Inhabitants might fee the quantity of the Dragon, for they found divers of his bones and his head, which were of such unusual greatnelle, as did fufficiently confirm them in their former opninion: and thus by divine miracle was this monfier confumed, whom never any man durst behold being alive, & the Inhabitants of the Countrey fafely delivered from their just conceived fear.

It is also reported, that Alexander among many other Beasts which he saw in India, did there finde in a certain den a Dragon of feaventy cubits long, which the Indians accounted a facred Beast, and therefore intreated Alexander to do it no harm. When it uttered the voyce with full breath, it terrified kind the standard of the standard fied his whole Army: they could never see the proportion of his body, but only the head, and by that they guessed the quantity of the whole body, for one of his eyes in their appearance seemed as great as a Macedonian buckler. Maximus Tyrius writeth that in the days of Alexander, there was likewife feen a Dragon in India, as long as five roods of lands are broad, which is incredible. For he

Stu npfius.

likewise faith that the Indians did feed him every day with many several Oxen and Sheep. It may be that it was the same spoken of before, which some ignorant men, and such as were given to set forth sables, amply fied beyond measure and credit.

bles, amplyined beyond measure and election.
Whereas Dragons are bred in India and Africa, the greatest of all are in India, for in Acibiopia, Nu. Whereas Dragons are pred in amount and appropriate the length of five cubits and twenty cubits; for in bia, and H. Bria, the Dragons are confined within the length of five cubits and twenty cubits; for in bia, and Hip tia the Diagons are continued that the Egypt, one was nine cubits long, which with great the time of Europet 1, there were three brought into Egypt, one was nine cubits long, which with great the time of Europe cubits long. the stime of Euroget 1, there were three brought the other two were feaven cubits long. About the care was nourthed in the Temple of Esculation, the other two were feaven cubits long. About the care was nourined in the rempie of Estates and are Dragons of great quantity, and under the place where once the Tower of Babel was builded, are Dragons of great quantity, and under the place where once the 1 ower of bust was butter, there are Serpents as thick as beams, in telimony where. Equinoctial, as exicerous and the same and therefore it is no marvail, although S. Austine writer skins have been brought to Rome. And therefore it is no marvail, although S. Austine writer of their skins nave been of ong the congress magna quedam junt animantia, majora non junt sing upon the 148. Pialm, doth fay, Dracones magna quedam junt animantia, majora non junt super terram; ting upon the 140. Flaint, wett any) and there are none greater upon the earth. Neither is it to be Dragons are certain great beauty, and Antilius Regulus did kill a Dragon which was a hundred and thought incredible, that the fouldiers of Antilius Regulus did kill a Dragon which was a hundred and thought increasible, that the Dragons in the dens of the Mountain Atlas, fhould grow fo great that twenty foot long, or that the Dragons in the dens of the Mountain Atlas, fhould grow fo great that twenty root long, of that the Dragons in their body. I am yet therefore to speak of the Dragons in they can scarse move the fore-parts of their body. I am yet therefore to speak of the Dragons in they can tear is move the role of Atigia, or of Dachinabades, or the Regions of the Baft, or of that which the mountains amount of the people of Rome, being fifty cubits long; or of those which be Augustus showed publiquely to the people of Rome, being fifty cubits long; or of those which be in the Alpes, which are found in certain Cayes of the South-fides of the hills, fo that this which ant the Auges, which all suffice for the quantity and Countries of Dragons. Besides, there are other hath been said, shall suffice for the quantity and Countries of Dragons. hath been laid, man mine to the quantity and fir R of all of the Epidaurian Dragons, which kindes of Dragons which I must speak of in order; and fir R of all of the Epidaurian Dragons, which is bred no where but in that Countrey, being time, and of yellow golden colour, wherefore they were dedicated to Afculapus, of whom Nicander writeth in this manner.

ated to Asculapius, of whom Ascanner Wittern in tenena Draconem
Appice, quem patula sago Phæteia proles
In gelido Peli nutrivit culmine, juxia

Leta Peleihunia quondam declivia valla.
In English thus;
After these venoms now behold the Dragon black and green,
Neurished by Apollus jon under a Beech ful broad,
On top of the cold Pelus, in often hath been seen,
By sertil vale of Peleihun bu sliding road.

There are likewise other kinde of fame Dragons in Macedonia, where they are so meek, that women seed them, and suffer them to suck their breasts like little children their Infants also play with them, riding upon them and pinching them, as they would do with Dogs, without any harm, and sleeping with them in their beds. But among all Dragons, there was none more famous then the Dragon Python, or Pythias, as the Poets saign, which was bred of the slime of the earth, after the flood of Deucelion, and slain afterwards by Apollo, whereof there lyeth this tale: That when Latina was with childre by Jupiter of Apollo and Diana, Juno resisted their birth, but when they were born and laid in the Cradie, she sent the Dragon Python to devour them, Apollo being but a young lisant, did kill the Dragon with a dart. But this tale seemeth too sabulous and incredible, and therefore they have mended the matter with another device; For they say that Python by the commandment of Jua, did persecute Latona throughout all the world, seeking to devour her, so as she had no rest until the came unto her sister Assertia, who received her into Delos, where she was safely delivered of Allo and Diana. Afterward, when the childe was grown up, he slew the Dragon in remembrance and trend and Macrobius, to be thus; That Apollo killed one Python, a very wicked man in Delphos, and that the Poets in excuse of the sact, did saign him to be a Dragon, as aforesaid. And so I shall not need to say any more of Python, except these verses following out of Ovid about his generation:

Sed te quoq; maxima Python,
Tum genuit populifq, novis incognite Serpens
Terror eras: tantum fpairi de monte terebas.
Hunc Deus arcitenens & nunquam talibus armis
Autè, nifi in damis, caprifque fugacibus ufus:
Mille gravem telis exhauftapene pharetra

Perdidit effuso per vulnera nigra venem. Neve operus famam posset delero vetusis, Instituit sacros celebri certamine ludos Pythia perdomita Serpentis nomine dillos Caruleus tals prostratus Apoline Pythm.

Which may be Englished thus;

But yet thou ugly Pythou wert engendered by her, tho
A terror to the new-made-folk, which never erst had known,
So foul a Dragon in their life so monstrously fore-grown,
So great a ground thy poyson'd paunch did underneath thee hide,
The God of shooting, who no where before that present tide
Those kinde of weapons put in ure but at the speckled Deer,
Or at the Roes so light of soot, a thousand shafts well neer

Of the Dragon.

Did on the hideous Serpent pend, of which there was not one But forced forth the venored-bloud, along his sides to gone: So that his quiver almost void, he naild him to the ground, And did him nobly at the last by force of shot confound, And less that time should by this work desace the worthy same, He did ordain in minde thereof a great and solemn game, Which of the Serpent that he slew, of Python have the name.

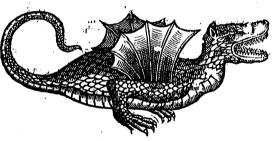
Of the Indian Dragons there are also said to be two kindes, one of them fenny, and living in the marishes, which are flow of pace and without combes on their heads like females: the other in the sountains, which are more sharp and great, and have combes upon their head, their backs being somewhat brown, and all their bodies less fealy then the other. When they come down from the sountains into the plain to hunt, they are neither afraid of marishes nor violent waters, but thrust dies then the Dragons of the sens, they beguile them of their meat, and take away from them their prepared booties. Some of them are of a yellowish siery colour, having also sharp backs like saws; eyes are precious stones, and when they set up their scales they shine like sliver. The apples of their many diseases, and therefore they bring unto the Hunters and killers of Dragons no small gain, besides the profit of their skin, and their teeth: and they are taken when they descend from the Hunters.

Their members are very great, like unto the members of the greatest Swine, but their bodies are leaner, stexibly turning to every side, according to the necessary of motion: Their shouts are very strong, resembling the greatest ravening Fishes; they have beards of a yellow golden colour, being still of bristles: and the Mountain-dragons commonly have more deep eye-lids then the Dragons of the Fens. Their aspect is very sterce and grim, and when soe they move upon the earth, their eyes wenture into the Sea and take Fishes.

of the WINGED DRAGON.

There be some Dragons which have wings and no feet, some again have both feet and wings, and some neither feet nor wings, but are only diftinguished from the common fort of Serpents by the combe growing upon their heads, and the beard under their cheeks.

Saint Augustine faith, that Dragons abide in deep Caves and hollow places of the earth, and that fometimes when they perceive moistnes in the air, they come out of their holes, & beating the air with their wings, as it were with the strokes of Oars, they



for fake the earth and flie aloft: which wings of theirs are of a skinny substance, and very voluble, and spreading themselves wide, according to the quantity and largenesse of the Dragons body, which caused Lucan the Poet in his verses to write in this manner following:

The Inhabitants of the Kingdom of Georgia, once called Media, do say that in their Vallies there are divers Dragons which have both wings and feet, and that their feet are like unto the feet of Geese. Besides, there are Dragons of sundry colours, for some of them are black, some red, some of an association, some yellow, and their shape and outward appearance very beautiful, according to the verses of Nicander.

Polinofu apparet species pulchro illius ore, Tripice chispicui se produni ordine dentes, Which may be Englished thus :

Their form of presence outwardly appears All beautiful, and in their goodly mouth Their teeth fand double, all one within another : Conspicuous order so doth berray the truth.

Magna sub egregia scintillant lumina fronte. Tindag: felle tegunt imum palearia mentum.

Under their brows, which are both great and wide. Stand twinckling eyes, as bright as any flar, With red galls tindure are their dewlaps dyed. Their chinor under-chap to cover far.

Gillius, Pierius, and Grevinus, following the authority of this Poet, do affirm that a Diagon is of a Gillus, Fierus, and Orevinus, tollowing, and very beautiful to behold, having a treble row of teeth black colour, the belly fomewhat green, and very beautiful to behold, having a treble row of teeth black colour, the peny louiseway and with most bright and cleer seeing eyes, which caused the Poets in their mouths upon every jaw, and with most bright and cleer seeing eyes, which caused the Poets in their mouths upon every jaw, that these Dragons are the watchfull keepers of Treasures. They have to faign in their writings, that these Dragons are the watchfull keepers of Treasures. They have to taign in their writings, under their chin, and hanging down like a beard, which are of a red colour: allo two newiaps growing with very sharp scales, and over their eyes stand certain flexible eye-lids, their bodies are set all over with very sharp scales, and over their eyes stand certain flexible eye-lids. their bodies are let an over which their mouth, and thrust forth their tongue, their teeth seem very much to resemble the teeth of wilde Swine: And their necks have many times grosse thick hair growing upon them, much like unto the briftles of a wilde Boar.

on them, much me unto the most tameable Dragons) is but little, not much bigger then a pipe, through which they draw in their breath, for they wound not with their mouth, but with their tails only beating with them when they are angry. But the Indian, Æthiopian, and Phrygian Dragons. have very wide mouths, through which they often fwallow in whole fowls and beafts. Their tongue is cloven as if it were double, and the Investigators of nature do say, that they have fifteen teeth of a side. The males have combes on their heads, but the females have none, and they are likewise diffin-

guished by their beards.

They have most excellent senses both of seeing and hearing, and for this cause their name Drakin cometh of Derkein, and this was one cause why Impiter the Heathens great God, is said to be metamorphosed into a Dragon, whereof their flyeth this tale : when he fell in love with Profespine, he ravished her in the likenesse of a Dragon; for he came unto her and covered her with the spires of his body; and for this cause the people of Sabanii did observe in their mysteries or sacrifices the shape of a Dragon rowled up within the compasse of his spires: fo that as he begot Ceres with childe in the likenesse of a Bull, he likewise deluded her daughter Proserpina in the likenesse of a Dragon; but of these transmutations we shall speak more afterwards, and I think the vanity of these took first ground from the Africant, who believe that the original of Dragons took beginning from the unnatural conjunction of an Eagle and a she Wolf. And so they say that the Wolf growing great by this conception, doth not bring forth as at other times, but her belly breaketh and the Dragon cometh out, who in his beak and wings resembleth the Dragon his father, and in his feet and tail, the Wolf his mother, but in the skin neither of them both : but this kinde of fabulous generation is already fufficiently confuted. Their meats are fruits and herbs, or any venomous creature, therefore they live long without food, and when they eat, they are not easily filled. They grow most fat by eating of egges, in devouring whereof they use this Art, if it be a great Dragon, he swalloweth it up whole, and then rowleth himself, whereby he crusheth the egges to pieces in his belly, and so nature calleth out the shells, and keepeth in the meat. Buy if it were a young Dragon, as if it be a Dragons whelp, he taketh the egge within the spire of his tail, and so crushed it hard, and holdeth it fast, untill his scales open the shell like a knife then sucketh he out of the place opened all the meat of the egg. In like for do the young ones pull off the feathers from the fowls which they eat, and the old ones swallow them whole, casting the feathers out of their bellies again.

The Dragons of Phrygia when they are hungry, turn themselves towards the West, and gaping wide, with the force of their breath do draw the Birds that flie over their heads into their throats, which some have thought is but a voluntary lapse of the Fowls, to be drawn by the breath of the Dragon, as by a thing they love, but it is more probable, that fome vaporous and venomous breathis fent up from the Dragonto them, that poyfoneth and infecteth the air about them, whereby their senses are taken from them, and they aftonished fall down into his mouth. But if it fortune the Dragons finde not food enough to satisfie their hunger, then they hide themselves until the people be returned from the market, or the heard-men bring home their flocks, and upon a fudden they devour either Men or Beafts, which come first to their mouths : then they go again and hide themselves in their densand hollow Caves of the earth, for their bodies being exceeding hot, they very feldom come out of the cold earth, except to feek meat and nourishment. And because they live only in the hottest Countries, therefore they commonly make their lodgings neer unto the wa-

ters, or else in the coldest places among the rocks and stones.

They greatly preserve their health (as Aristotle affirmeth) by eating of wilde Lettice, for that they make them to vomit, and cast forth of their stomach whatsoever meat offendeth them, and they are most specially offended by eating of Apples, for their bodies are much subject to be filled with winde, and therefore they never eat Apples, but first they eat wilde Lettice. Their fight also (# Plutarch faith) doth many times grow weak and feeble, and therefore they renew and recover the same again by rubbing their eyes against Fennel, or else by eating of it.

Their age could never yet be certainly known, but it is conjectured that they live long. great health, like to all other Serpents; and therefore they grow fo great. They do not only live on the land, as we have faid already, but also swim in the water, for many times they take the Sea in Elbiopia, four or five of them together, folding their tails like hurdles, and holding up their heads, to fwim they over to feek better food in Arabia.

Of she Dragon.

We have faid already, clid when they fet upon Elephants, they are taken and killed of men : now the manner how the Indian Kill the Mountain Dragous is thus; they take a garment of Scarlet, and the manner now the amening of the letters, this they lay upon the mouth of the Dragons den, for with the red colour and the gold, the eyes of the Dragon are overcome, and he falleth afleep, the with the red color and the government and muttering ferretly words of Incantation; when they perceive he is fast asleep, suddenly they strike off his neck with an Ax, and so take out the balls of his eyes, wherein are lodged those rare and precious fromes which contain in them vertues unutterable, as hath been evidently proved by one of them, that was included in the Ring of Gyes. Many times it falleth out, that the Dragon draweth in the Indian both with his Ax and Instruments into his den, and there devoureth him, in the fage whereof, he so beateth the Mountain that it shaketh.
When the Dragon is killed, they make use of the skin, eyes, teeth, and slesh; as for the slesh, it is of a vitrial or glaffie colour, and the Æthiopians do eat it very greedily, for they fay it hath init a refrigerative power. And there be some which by certain inchanting verses do tame Dragons, and rideth upon their necks, as a man would ride upon a Horse, guiding and governing them with

Now because we have already shewed, that some Dragons slave wings, lest it should seem uncredible, as the foolish world is apt to believe no more then they see, I have therefore thought good to add in this place, a particular relation of the testimonies of fundry learned men, concerning these winged in this place, a particular assistance and Megasibenes writeth, that in India there be sertain flying Serpents, Ellanus. which hurt not in the day, but in the night time, and these do render or make a kinde of urine, by the touching whereof, all the parts of mortal creatures do rot away. And there is a Mountain which divideth a funder the Kingdom of Narfinga from Alabarie, wherein be many winged Serpents fitting upon trees, which they say poyson men with their breath. There be many pestilent winged Ellanus.
Serpents which come out of Arabia every year by troups into Egypt, these are destroyed by a certain Elevodaus. black Bird called Ibis, who fighteth with them in the defence of that Countrey where she liveth, so that there lie great heaps of them many times destroyed upon the earth by these Birds, whose bodies that there he great neaps of them many times destroyed upon the earth by these binds, whose boules may be there visibly seen to have both wings and legs, and their bones being of great quantity and stature, remain unconsumed for many years after. These kinde of Serpents or Dragons, cover to keep about Trees of Frankincense which grow in Arabia, and when they are driven away from thence with the fume or smooth of Stirax, then they slie (as is aforesaid) into Egpt, and this is to be considered, that if it were not for this Stirax, all that Countrey would be consumed with

Neither have we in Europe only heard of Dragons and never feen them, but also even in our own Country, there have (by the testimony of sundry Writers) divers been discovered and killed. And first Brodem. of all, there was a Dragon or winged Serpent brought unto Francis the French King, when he lay at Scaliger. Southen, by a certain Countreyman, who had flain the same Serpent himself with a Spade, when it fetupon him in the fields to kill him. And this thing was witnessed by many learned and credible men which faw the same : and they thought it was not bred in that Countrey, but rather driven by the winde thither from some forain Nation. For France was never known to breed any such Monsters. Among the Pyrenes alfo, there is a cruel kinde of Serpent, not path four foot long, and as thick as a mans arm, out of whose sides grow wings much like unto griftles.

Offer also faith, that in the year of our Lord 1543, there came many Serpents both with wings and legs into the parts of Germany neer Stiria, who did bite and wound many men incurably. Cardan alfo describeth certain Serpents with wings, which he saw at Paris, whose dead bodies were in the hands of Gulielmus Musicue, he faith that they had two legs and small wings, so that they could farce flie, the head was little, and like to the head of a Serpent, their colour bright, and without bair or feathers, the quantity of that which was greateft, did not exceed the bignesse of a Cony, and it is faid they were brought out of India. Besides, a surther consistmation of these Beasts, there Crinius. have been noted in all ages; for it is written in the Roman Chronicles, the times of their apparition

When the River of Tiber over-flowed above the banks, then were many Serpents discovered, and many Dragons, as in the time of Mauritius the Emperor, at what time a Dragon came along by the City of Rome, upon the waters in the fight of all men, and fo passed to the Sea: after which prodisy, there followed a great mortal pestilence. In the year 1499, the 26. day of May, there came a Stumpfius. Dragon to the City of Lucerne, which came out of the Lake through Rula, down along the River, many people of all forts beholding the fame.

There have been also Dragons many times seen in Germany, stying in the air at mid-day, and signifying great and fearful fires to follow, as it happened neer to the City called Niderburge, neer to the thore of the Rhene, in a marvellous clear Sun-shine day, there came a Dragon three times suctessively together in one day, and did hang in the air over a Town called Santingarin, shaking his tail over that Town every time: ic appeared visibly in the fight of many of the Inhabitants, and afterwards it came to passe, that the said Town was three times burned with fire, to the great harm and

unto ne of all the people dwelling in the same : for they were not able to make any resistance to quentialle fire, with all the might, Art, and power that they could raise. And it was further obdienen ene, with an the might, Alexandr Dragons leen washing themselves in a certain Fountered, that about that time there were many Dragons leen washing themselves in a certain Fountain or Wellness the Town, and if any of the people did chance to drink of the water of that Well tain or Wellness the Town, and if any of the people did chance to drink of the water of that Well tain or Well neer the Town, and if any of the people did chance to drink of the water of that Well, their bellies in that the begin to swell, and they dyed as if they had been poyfoned. Whereupon it was publiquely decreed, that the faid Well should be filled up with stones, to the intent that never any man should afterwards be poyfoned with that water; and so memory thereof was conver any man should afterwards be poyfoned with that water; and so memory thereof was convertined, and these things are written by full him. Golden, in an Epistle to Gener, assuming that he did not write saigned things, but such things as were true, and as he had learned from men of great honesty and credit, whole eyes did see and behold both the Dragons, and the mishaps that follow-

by nre. When the body of Cleomenes was crucified, and hung upon the Croffe, it is reported by them that When the body or the watch-men about it, that there came a Dragon and did winde it felf about his body, and were the watch-men about it, that there came a Dragon and did winde it felf about his body, and were the watch-men about it, that the tracking of tentimes licking the fame, and not suffering any with his head covered the face of the dead King. of tentimes licking the fame, and not suffering any with his nead covered the large the carkaffe. For which caufe there began to be a reverent opinion of Bird to come neer and touch the carkaffe. Bird to come neer and tout it will fuch time as wife and prudent men, ftudious of the truth, found divinity attributed to the King, until fuch time as wife and prudent men, ftudious of the truth, found out the true cause hereof. For they say that as Bees are generated out of the body of Ozen, and Out the true came nereor. For they say that a do the bodies of men ingender out of their marrow a Drones of Horles, and Hornets of Affes; To do the bodies of men ingender out of their marrow a Berpent, and for this cause the Ancients were moved to confecrate the Dragon to Noble-spirited men, and therefore there was a monument kept of the first Africana, because that under an Olive planted with his own hand, a Dragon was said to preserve his ghost.

anted with his own hand, a pragon was sogether, and therefore I will referve the moral discourse. But I will not mingle fables and truths together, and therefore I will referve the moral discourse. of this Beaft unto another place; and this which I have written, may be sufficient to satisficany rea-fonable man, that there are winged Screents and Dragons in the world. And I pray God that we never have better arguments to fatisfie us, by his corporal and lively presence in our Country, lest fome great calamity follow thereupon. Now therefore we will proceed to the love and hatred of this

Beaft, that is observed with man and other creatures. And first of all, although Dragons be natural enemies to men, like unto all other Serpents, yet many times (if there be any truth in flory) they have been possessed with extraordinary love, both to men, women and children, as may appear by these particulars following. There was one Aleus a Theffallan Neatherd , which did keep Oxen in Offa, hard by the Fountain Hemonim, there was a Dra. gon fell in love with this man, for his hair was as yellow as any gold, unto him for his hair did this Dragon often come, creeping closely as a Lover to his Love : and when he came unto him, he would lick his hair and face fo gently, and in fo fweet a manner, as the man professed he never felt the like, so as without all fear he conversed with him, and as he came, so would he go away again, never returning to him empty, but bringing fome one gift or other, fuch as his nature and kindecould

Ælianus.

There was a Dragon also which loved Pindus the son of Macedo King of Emathia: This Pindus having many Brothers most wicked and lewd persons, and he only being a valiant man of honest dispofition, having likewife a comely and goodly personage, understanding the treachery of his Brethren against him, bethought himself how to avoid their hands and tyranny. Now for a much as he knew that the Kingdom which he possessed, was the only mark they all shot at, he thought it better to leave that to them, and so to rid himself from envy, fear, and peris, then to embrew his hand in their bloud, or to lose his life and Kingdom both together. Wherefore he renounced and gave over the government, and betook himself to the exercise of hunting, for he was a strong man, fit to combate with wilde Beafts, by destruction of whom, he made more room for many men upon the Earth, so that he passed all his days in that exercise. It hapried on a day that he was hunting of a Hind-calf, and spurring his Horse with all his might and main in the eager persuit thereof, he sole out of the sight of all his company, and suddenly the Hind-calf leaped into a very deep Cave, out of the fight of Pindu the Hunter, and fo faved himfelf. Then he alighted from his Horfe, and tyed him to the next Tree, feeking out as diligently as he could for a way into the Cave, whereinto the Hind-calf had leaped: and when he had looked a good while about him, and could finde none, he heard a voyce speaking unto him, and forbidding him to touch the Hind-calf, which made him look about again, to fee if he could perceive the person from whom the voyce proceeded, but espying none, he grew to be afraid, and thought that the voyce proceeded from some other greater cause, and so leaped upon his Horse hastily, and departed again to his fellows. The dayaster he returned to the same place, and when he came thither, being terrified with the remembrance of the former voyce, he durft not enter into the place, but flood there doubting and wondering with himself, what Shepheards or Hunters, or other men might be in that place to diswarnhim from him game, and therefore he went round about to feek for fome, or to learn from whence the voyce proceeded. While he was thus feeking, there appeared unto him a Dragon of a great figure, creeing upon the greatest part of his body, except his neck and head listed up a little, and that list
upages high as the feeting of his body, except his neck and head listed up a little, and that list
upages high as the feeting of was as high as the stature of any man can reach, and in this fashion he made toward Pinder, who at the first fight was not a little afraid of him, but yet did not run away, but rather gathering his mit together, remembred that he had about him Birds, and divers parts of Sacrifices, which inflantly he gave unto the Dragon, and so mitigated his fury by these gifts, and as it were with a royal solvenged the cruel nature of the mitigated his fury by these gifts, and as it were with a royal solvenged the cruel nature of the mitigated his fury by these gifts, and as it were with a royal solvenged the cruel nature of the mitigated his fury by these gifts, and as it were with a royal solvenged the cruel nature of the mitigated his fury by these gifts, and as it were with a royal solvenged the cruel nature of the mitigated his fury by these gifts, and as it were with a royal solvenged the cruel nature of the mitigated his solvenged his sol changed the cruel nature of the Dragon into kinde usage. For the Dragon being smoothed over with

these glits, & as it were overtaken with the liberality of Pindus, was contented to for fake the old place of his habitation, and to go away with him. Pinder also being no less glad of the company of the Draof his nanitation, and to go away with a state of his hunting, as a deferved price and ransome of his life, and conquest of such a Beast. Neither was he unrequired for it, for Fortune so favoured his game, that whether he hunted fowls of the air, or beafts of the earth, he fill obtained and never mif-fed. So that his fame for hunting procured him more love and honor, then ever could the Imperial Crown of his Countrey. For all young men defired to follow him, admiring his goodly personage and firength, the Virgins and Maids falling in love, contended among themselves who should marry him: the wives for faking their husbands, contrary to all womanly modely, rather defired his company then the fociety of their husbands, or to be preforred among the number of the Goddeffes. Only his Brethren inraged against him, sought all means to kill and destroy him. Therefore they watched all opportunities, lying in continual ambush where he hunted to accomplish their accursed enterprise, which at last they obtained: for as he followed the game, they enclosed him in a narrow firaight neer to a Rivers fide, where he had no means to avoid their hands, they and their company being many, and he alone, wherefore they drew out their swords and slew him. When he faw no remedy but death, he cryed out aloud for help, whose voyce soon came to the ears of the watchful Dragon, (for no Beaft heareth or feeth better) out he cometh from his den, and finding the murtherers standing about the dead body, he presently surprized and killed them, so revenging the quarrel of Pindus, and then fell upon the dead body of his friend, never for faking the cultody thereof, until the neighbours adjoyning to the place, taking knowledge of the fact, came to bury the bodies. But when they came and faw the Dragon among them, they were afraid, and durit not come neer, but stood afar off, consulting what to do till at last they perceived that the Dragon began to take knowledge of their fear, who with an admirable curtefic of nature, perceiving their mourning and lamentation for their dead friend, and withall, their abitinence from approaching to execute his exequies, or funerals, began to think that he might be the cause of this their terror, and far standing off from the dead bodies, wherefore he departed, taking his sarewell of the body which he loved, and so gave them leave by his absence, to beltow upon him an honourable burial, which they performed accordingly, and the River adjoyning, was named by the name of Pin-

By which story may appear, that these savage Dragons are made loving and tame to men, by good turns and benefits bestowed upon them, for there is no nature which may not be overcome by kindenesse. And yet I may not leave this matter thus, nor from these two examples alone, conclude the practile and possibility of love betwixt Men and Dragons : I will therefore add some three or four examples more.

There was a Dragon the lover of Aetholis (as Plutarch writeth) who came unto her every night, and did her body no harm, but gently fliding over her, played with her till morning, then also would he depart away affoon as light appeared, that he might not be espyed. The Maidens friends came to the knowledge hereof, and so removed her far away, to the intent the Dragon might come no moreather: and thus they remained a funder a great while, the Dragon carneftly feeking for the Milden, wandered far and neer to finde her out. At last he met with her, and not faluting her gently Gilliur. as he was wont, flew upon her, binding her hands down with the spire of his body, hissing fostly in herface, and beating gently with his tail her back-parts, as it were taking a moderate revenge upon her, for the neglect of his love by her long absence.

Another like story unto this is reported by Ælianus, of a great Dragon which loved a fair Wo. man, beloved also of a fair Man, the Woman ofcentimes did fleep with this Dragon, but not so willingly as with the Min: wherefore the forfook the habitation of her place for a month, and went away where the Dragon could not find her, thinking that her absence might quench his desire But he came often to the place where he was wont to meet with the woman, and not finding her, returned quietly back again, and came again another time : at last he grew suspicious, and like a lover failing in his expectation, grew very forrowful, and so continued till the month was exspired, every night visting the accustomed place. At last the woman returned, and the Dragon presently met with her, and in an amorous fashion, full of suspicion and jealousie, winding about her body, did beat her as you have heard in the former story : and this (faith Ælianus) happened in Judea, in the days of Heand the King.

There was a little Dragon-whelp bred in Arcadia, and brought up familiarly with a little boy from hisinfancy, until the Boy became a young Man, and the Dragon also became of great stature, so that one of them loved another fo well as Man and Beaft could love together, or rather two playfellows from the Cradle. At last the friends of the Boy feeing the Dragon grow fo great in fo shore. a space, began to be suspicious of him; whereupon they took the bed wherein the Boy and the Dragon were lodged, and carryed the same into a far remote place of Woods and Wildernesse, and there let down the bed with the Boy and the Dragon together. The boy after a little while returned, and came home again to his friends; the Dragon wandered up and down in the Woods, feeding upon berbrand poyfon, according to his nature, and never more cared for the habitation of men, but refted. contented with a folitary life. In the length of time it came to passe that the boy grew to be a persect. min, and the Dragon also remained in the Wood, and although absent one from the other, yet muwilly loving as well as ever. It hapned that this young man travelled through that place where the Diagon was lodged, and fell among theeves, when the young man faw their swords about his gare,

Suctonins.

The History of Serpents.

he cryed out, and the Dragons den being not far off, his cry came to the Dragons ears, who infinity knowing the voyce of his play-fellow, answered the same with another, at whose histing the theres grew afraid, and began to run away, but their legs could not carry them so fast, as to escape the Dragons teeth and claws; for he came speedily to release his friend, and all the theeves that he could find, he put to cruel death then did he accompany his friend out of the place of peril, and returned back he put to cruel death then did he accompany his friend out of the place of peril, and there again to his den, neither remembering wrath, for that he was exposed to the Wildernesse, and there left by his play-fellow, nor yet like perverse men, for saking their old friend in danger.

left by his play-tenow, nor yet the petrote that finde flore of examples in Elianum his fixt and They that defire to read more of this subject, shall finde flore of examples in Elianum his fixt and thirteen Books. To conclude, when Messalina the wife of Claudium, did send certain men to take away the life of Nero, who was a rival of Britannicum; it is said that when they had him in their hands to the life of Nero, who was a rival of Britannicum; it is said that when they had him in their hands to the life of Nero, who was a rival of Britannicum; it is said that when they had him in their hands to the third hands have a Dragon appeared out of the earth, or floor of the chamber, another example of piety hangmen, that they ran away and spared Neroes life. By which example, another example of piety hangmen, that they ran away and spared Neroes life.

In Dragons is observed.

Again, Telephus ignorantly lying with his mother, had committed incest with her, had not a Dragon by divine providence come and parted them as funder: therefore Draconi similar of with indegenously divine providence come and parted them as funder: therefore Draconi similar of with indegenously divine providence come and parted them as fundions of discretion or perfect knowledge, the vertue of discretion or perfect knowledge, is like a Dragon, which diligently searchest all things, and studiously looketh into every chink: so did this Dragon preserve the chastity of the mother and the son, when they ignorantly and in the dark this Dragon preserve the chastity of the mother and the son, when they ignorantly and in the dark that defiled each other, but for his appearance and demonstration. I will add but this one example

more of their love of chastity in men and women.

In Lavinium there was a great holy Wood, neer unto which stood a Temple of Juno, in that wood there was a great deep den of a Dragon, unto the which Dragon the Virgins came every year being blinde-folded with clowts, and carrying Marchpanes in their hands: When they entred the Wood, there was a certain spirit (as it was said) without offence did lead them to the den of the Wood, and so every one of the Virgins did severally offer up their Marchpanes to the Dragon and so every one of the Virgins did severally offer up their Marchpanes to the Dragon received the Marchpane at the hand of every pure Virgin and unspotted, but if they were defiled, and held only the name of Virgins, then the Dragon refused the Marchpane, and therefore they were all examined at their coming forth, that those which had lost their virginity might be punished by the Law. And by this story, (although none but Heathens will ginity might be punished by the Law. And by this story, (although none but Heathens will believe it to be true, because it is a fable meerly invented to defend Idolatry, which with my believe it to be true, because it is a fable meerly invented to defend Idolatry, which with my foul and spirit I do detest) yet I may collect thus much as a moral out of a fable, that Dragons in ancient time did honor Virginity. And thus seeing they neither love, nor are beloved of my other creature, I will here leave to talk of their love and friendship, and passe onto their hatted and adversaries.

The examples before expressed being all extraordinary and beside nature, do not conclude, but that there is an ordinary hatred betwixt Men and Dragons, and therefore in the discourse of their enemies, Men must have the first place, as their most worthy adversary, for both Dragons have perished by Men, and Men by Dragons, as may appear by these stories following. When the Region of Helvetia began first to be purged from noysome Beasts, there was a horrible Dragon sound neer a Countrey Town called Wiljer, who did destroy all men and beasts that came within his danger in the time of his hunger, insomuch that that Town and the fields there to adjoyning, was called Dedwin, that is, a Village of the Wildernesse, for all the people and Inhabitants had forsaken the same, and steed to other places.

There was a man of that Town whose name was Winckelriedt, who was banished for man-slaughter, this man promised if he might have his pardon, and be restored again to his former Inheritance, that he would combate with that Dragon, and by Gods help destroy him: which thing was granted unto him with great joyfulnesse. Wherefore he was recalled home, and in the presence of many people went forth to sight with the Dragon, whom he slew and overcame, whereat for joyhelisted up his sword imbrued in the Dragons bloud, in token of victory, but the bloud distilled down form his sword upon his body, and caused him instantly to fall down dead. And thus this noble Conquetor, a man worthy to be remembredd in all ages and Nations, who had strength to kill the Dragon being alive, yet had no power to resist the venom of his bloud, he being dead. But had it not been that his hand had been before imbrewed in the bloud of a man, I do not believe that the bloud of a that his hand had been before imbrewed in the bloud of a man, I do not believe that the bloud of a bragon could have fallen so heavy upon him. But this is the judgement of GOD, either to punish murder in the same kinde, or elso to teach us, that we should not rejoyce in our own merits, less murder in the same kinde, or elso to teach us, that we should not rejoyce in our own merits, less than the same property. For our Saviour Christ forbade his Disciples that they should rejoyce that the Devils were subject to them; and therefore much lesse may we poor creatures rejoyce for overcoming men or beasts.

And yet one thing more is to be confidered in the death of this man, who was banished for killing a man, and was pardoned for killing a Dragon, and yet killed by the Dragon after the Dragon was slain. Thus bloud was the fin because it brought death, & death again brought bloud to be the revenger of the first, that the bloud of man might be washed away with the bloud of man, and the blood of a Serpent of the first, that the bloud of man might be washed away with the bloud of man, and the blood of a Serpent of the first was a serie grew. Serve the serve of the little of the bloud.

Sanguine successit, sanguine finis erit, as it grew, so shall it end in bloud.

In the days of Philip King of Macedon, there was a way into a Mountain of Armenia, over which the King had prayed, that never man might go but he might die: wherefore Sociate, to try the effect of the Kings prayer, set his Optick Philosophical glasse that he might see what was in

in that way, and presently he perceived two great Dragons, who coming out of their dens, did infeet the air thereabouts with a pethilent evaporation of their own breath. This he declared to the King, who for the revocation of his own prayer, armed divers men to go out against them and kill them: who likewise persormed the same, and so cleared the way from that annoyance. And thus we see another story of Dragons slain by men.

Hereunto may be added, how Hercules, when he was a childe in his cradle, flew two Dragons, as Pindatus relateth. And the Corcyreans did worship Diamedes for killing of a Dragon Donatus a holy Bishop in Germany, finding a Dragon to lie fecretly hid beside a bridge, killing Men, Oxen, Horse, Sheep, and Goats, he came boldly unto him in the name of Christ, and when the Dragon opened his mouth to devour him, the holy Bishop spitting into his mouth killed him.

When Orphess was in hawking, and while he intended his sport suddenly a Dragon set upon him, but his hawking Spaniels or Dogs released him of that Danger, for they tore the Dragon in pieces. Many such other itories I could relate, but I spare them here, because I have handled them in the beginning of this story: and so I passe over the slaughter of Dragons by Men, and come to the slaughter of yen by Dragons, which are briefly these that follow.

Petrus Damianus declareth of a certain husband-man, who rifing early in the morning, and travelliag by the way fide, faw a great Dragon lie still upon the earth without motion, he being weary, thought him to be a trunck of some tree, where fore he sate down upon him, & the beast endured him a little while, but at the last he turned his head in anger, and swallowed him up. After that the Gracians saigned as though they would go away from Troy, and Sinon the Traytor was received by the Irijans into the City, there were two Dragons which slew the sons of Laocoon as they landed in the sland Porcy, Caribea, and Chalidna, which is thus described by Virgil;

At gemini lapfu delubra ad fumma Dracones Effugiunt, favaq: petunt Tritonidos arcem, Sub pedibujque Dea clopeique fub orbe teguntur: Tum verò tremefadia novus per pediora cundi;

Instituat pavor, & scelus expendisse merentem Laoceonia serum:, sacrum qui cuspide robor Laserit, &c.

Which may be Englished thus;
Two Dragons st de, and to the top of Temple flie,
Making their way unto the fort of Tritins serve,
Under the Goddesse seet and spield, in circle down they lie,
What sear did mostal breast possesses on's former sin,
When he did harm the sacred thing by thrusting spear within.

About the Temple of Jupiter Nemeus, there is a Grove of Cypresse trees, among which there is a place wherein a Dragon did destroy Ophelies, when he was laid under a green bush by his Nurse, there is a proverty, Bones viros vel à mure mor deri malis ne Draconem dentes audere admostri: that is to say, every Mouse will bite a good man, but evill men are not touched with the teeth of Dragons. Acidum hath a pretty Emblem, whose title is, Ex arduin perpetuum nomen, from difficult things and great labours, ariseth immortal same: wherein he picture th a Dragon following young Spare rows to take and eat them. His verses in Latine are these:

Crediderat platani ramia (ua pignora passer. El bene, ni sevo visa Dracone forent, Clutiti bio sullos omnes, miseramo; parentem

a passer.
sent,
sent,
sent,
surentem
Sunt longi, cujus fama perennis eat,
Which may be thus Englished:

To Planain-leaves the Sparrow did her young commit, And selections, had not the Dragon them espect, He cat the young ones all, the dath with fins destroyd,

well worthy such a death, of life to be denyed;
This is by Chalcas said, a type of labour long,
Whose same eternal lives in every songue.

There be certain beafts salled Dracontopides, very great and potent Serpents, whose faces are like to the faces of Virgins, and the residue of their body like to Dragons. It is thought that such a one was the Serpent that deceived Eve, for Beda saith, it had a Virgins countenance, and therefore the room facing the likenesse of her own face, was the more easily drawn to believe it into the which when the Devil had entred, they say he raught it to cover the body with leaves, and to shew nothing but the head and face. But this fable is not worthy to be refuted, because the Scripture it self doth directly gainsay every part of it. For first of all it is called a Serpent, and if it had been a Dragon, Mose would have said so, and therefore for ordinary punishment, God doth appoint it to creep upon the belly, wherefore it is not likely that it had either wings or seet. Secondly, it was unpossible and unknew it directly to be be a Serpent, as afterward she consessed of the woman, seeing she knew it directly to be be a Serpent, as afterward she consessed before GOD and her husband.

There be also certain little Dragons called in Arabia, Vessa, and in Catalonia, Dragons of houses, these when they bite, leave their teeth behinde them, so as the wound never scaseth swelling as long as the teeth remain therein, and therefore for the better cure thereof, the taeth are drawn forth, now we will proceed to other creatures.

Aristotle.

Stump stu.

The greatest discord is betwirt the Eagle and the Dragon, for the Vultures, Eagles, Swans and Dragons, are enemies one to another. The Eagles when they shake their wings, make the Dragons, are enemies one to another. gons afraid with their ratling noise, then the Dragon hideth himself within his den, so that he ne. gons arrand with the air, either when the Eagle hath taken away his young ones, and he to re. ver rightetti but it aloft after her, or else when the Eagle meeteth him in her nest, destroying her Egges and young ones: for the Eagle devoureth the Dragons and little Serpents upon earth, and the Dragons again and Serpents do the like against the Eagles in the air. Yea many times the Dragon attempteth to take away the prey out of the Eagles talons, both on the ground and in the sir, to that there ariseth betwixt them's very hard and dangerous fight, which is in this manner defcribed by Nicander.

Hune petit invifum magni Jovie armiger hostem, Cumque genie parat acre fuie ex ethere bellum : · Pascentem in silvie quam primum viderit illum. Quod totes ferm is nides cum mitibus ovis. Et fimul ipfa terens, & vaftans pignora perdat. Non timet hoc Serpens, im's quodam impete dumie Profilient, ipsamque aquilam, leporemque tenellum Extrabit ex rapidie vi fraudeque fortior ungia. Cauta malum declinat avis, fit ibi afpera pugna Ut queat extertam victor fibi tollere pradam. Sed frustra elapsam, & volitantem bino inde voluciem Inlequitur, longos finuum contractus in orbes Obliquoque levans sur sum sua lumina visu.

Which may be Englished thus; When as the Eagle, Joves great Bird, did fee ber enemy, Sharp war in th' air with beak fhe did prepare Gainst Serpent feeding in the Wood, after espy Cause it her Egges and young stercely in pieces tare. The Serpent not assaid of this, leaps out of thorns With sorce upon the Eagle, holding tender Hare, Out of her talons by frand and force more strong, That takes and fnatches despight her enemies fear. But wary Bird avoids the force, and fo they fight amain, That Victor one of them might joy the prey alone, The flying foul by winding Snake is bunted all in vain, Though up and down his nimble eyes this and that way be gone.

In the next place we are to confider the enmity that is betwixt Dragons and Elephants, for fo great is their hatred one to the other, that in Ethiopia the greatest Dragons have no other name but Elephant-killers. Among the Indians also the same hatred remaineth, against whom the Dragons bave many subtile inventions: for besides the great length of their bodies, wherewithall they classe and begitt the body of the Elephant, continually biting of him until he fall downdead, and in the which fall they are also bruised to spieces; for the safegard of themselves they have this device. they get and hide themselves in trees, covering their head, and letting the other part hang downlike a rope: in those trees they watch until the Elephant come to eat and crop of the branches, then fuddenly before he be aware, they leap into his face, and dig out his eys, then do they clasp themselves about his neck, and with their tails or hinder-parts, beat and vex the Elephant, until they have made him breathlesse, for they strangle him with their fore-parts, as they beat them with the hinder, fo that in this combat they both perifh : and this is the disposition of the Dragon, that henever setteth upon the Elephant, but with the advantage of the place, and namely from some high

Sometimes again a multitude of Dragons do together observe the paths of the Elephants, & cross those paths they tie together their tails as it were in knots, fo that when the Elepant cometh along in them, they infnare his legs, and fuddenly leap up to his eyes, for that is the part they aim at above all other, which they speedily pull out, and so not being able to do him any harm, the poor bealt del ivereth himself from present death by his own strength, and yet through his blindenesse received in that combat, he perisheth by hunger, because he cannot choose his meat by smelling, but by his

There is no man living that is able to give a sufficient reason of this contrariety in nature betwirt the Elephant and the Dragon, although many men have laboured their wits, and firained their inventions to finde out the true causes thereof, but all in vain, except this be one that followeth. The Elephants bloud is faid to be the coldeft of all other Beafts, and for this caufe it is thought by moft Writers, that the Dragons in the Summer time do hide themselves in great plenty in the waters where the Elephant cometh to drink, and then fuddenly they leap up upon his ears, because those places cannot be defended with his trunck, and there they hang fast, and fuck out all the bloud of his body, until fuch a time as he poor beast through faintnesse fall down and die, and they being drunk with his bloud, do likewife perish in the fall.

The Gryffins are likewife faid ro fight with the Dragons and overcome them. The Panther allow an enemy unto the Dragons, and driveth them many times into their dens. There is a little Birdal led Capillus, by eating of which the Dragon refresheth himself when he is wearyed in hunting of other beafts. And to conclude, he is an enemy unto all kinde of beafts, both wilde and tame, as may appear by these verses of Lucan, where he saith.

Armentaq; tota fecuti. Rumpitia ingentes amplessi verbere Tauros Neo tutus pacio est Elephas. Which may be Englished thus; And following close the Heards in field, Great Bulls with force of might, And Elephants are made to yeeld By Dragons valiant sprite.

In the next place I will passe unto the poyson and venom of Dragons, omitting all Poetical difcourses about the worshipping and transmutation of Dragons from one kinde to another, such as are the hairs of Orphem, or the teeth of the Dragon which Cadmus flew, into armed men, and fuch like fables, which have no flew nor appearance of truth, but are only the inventions of men, to utter those things in obscure terms, which they were afraid to do in plain speeches.

It is a question whether Dragons have any venom or poyson in them, for it is thought that he hurteth more by the wound of his teeth, then by his poylon. Yet in Deut. 22. Mofes speaketh of them as if they had poylon, faying: Their Wine is as the poylon of Dragons, and the cruel venom of Asps. So also Heliodorm speaketh of certain weapons dipped in the poyson of Dragons. For which cause we are to consider, that they wanting poyson in themselves, become venomous two manner of ways: First by the place wherein they live, for in the hotter Countries they are more apt to do harm then in the colder and more temperate, which caused the Poet in his verses to write of them in this manner following;

> Vos quoqs qui cunciis innoxi numina terris Serpitis aurato nitidi fulgore Dracones, Peftiferos ardens facit Africa: Ducitis alium Aera cum pennis, &c.

Which may be Englished in this manner; You shining Dragons creeping on the earth, Which fiery Africk yeelds with skin like gold, Tet pestilent by hot insetting breath, Mounted with wings in t' air we do behold.

So that which is spoken of the poyson of Dragons insecting the air wherein they live, is to be understood of the Meteor called Draco-volans, a Fire-drake, which doth many times destroy the fruits of the earth, seeming to be a certain burning fire in the air, sometime on the Sea, & sometime on the land, whereof I have heard this credible flory from men of good worth and reputation, happening about some twelve years ago, upon the Western Seas, upon the Coasts of England, which because it is well worthy to be kept in remembrance of all posterity, and containeth in it a notable work of God, I have thought good to fet it down in this place.

There was an old Fisher-man, which with his two hired servants went forth to take fish, according to his accustomed manner and occupation, and having laid their nets, watched them earnostly to finde the booty they came for, and fo they continued in their labour untill mid-night or thereabouts, taking nothing. At last there came by them a Fire-drake, at the fight whereof the old man began to be much troubled and afraid, telling his fervants, that those fights seldom portended any good, and therefore prayed God to turn away all evill from them, and withall, willed his fervants to take up their Nets, lest they did all repent it afterward; for he said he had known much evill follow such apparitions. The young men his servants comforted him, telling him that there was no cause of fear, and that they had already committed themselves into the hands of Almighty GOD, under whose protection they would tarry untill they had taken some fish: the old man rested contented with their confidence, and rather yeelded unto them, then was perswaded by them. A little whileafter the Fire-drake came again, and compaffed round about the Boat, and ran over the Nets, fo that new fears, and more violent passions then before possessed both the old man and his fervants. Wherefore they then refolved to tarry no longer, but hafted to take up their Nets and begone. And taking up their Nets, at one place they did hang fo fast, as without breaking they could not pull them out of the water, wherefore they fet their Grab-hooks unto them to loofe them; for the day before they remembred that a Ship was cast away in the same place, and therefore they thought that it might be the Nets were hanged upon some of the tacklings thereof: and therein they were not much deceived, for it happened that finding the place whereupon the Net didflay, they pulled and found some difficulty to remove it, but at last they pulled it up, and found it to be a chair of beaten gold. At the fight hereof their spirits were a little revived, because they had attained fo rich a booty, and yet like men burdened with wealth, (especially the old man,) conceived new fears, and wished he were on land, left some storm should fall, and lay both it and them the second time in the bottom of the Sea.

So great is the impression of fear, and the natural presage of evill, in men that know but little in things to come, that many times they prove true Prophets of their own destruction, although

they have little reason till the moment of perill come upon them: and so it fell out accordingly in they have little reason the the months of the harms and tempelts on the Sea, it came upon him, but this old man; for whilethe learen death by another way and means. For behold the Devill entred into the hearts of his two servants, and by another way and means. For behold the Deville market into the hearts of his two servants, and by another way and means. For behold the Devil entreu into the nearts of his two fervants, and they conspired together to kill the old mantheir Master, that to between themselves they might be owners of, that great rich chair, the value whereof (as they conceived) might make them Gentlemen, and maintain them in some other Countre at the days of their life. For such was the resolution that they conceived upon the present, that it would not be safe for them to return home again lution that they conceived upon the policy apprehended for murder, as they justly deserved, their after the fact committed, left they should be apprehended for murder, as they justly deserved, their Matter being so made away by them.

after being to made away by them.

The Devill that had put this wicked motion into their mindes, gave them likewise present opportunity to put the same in execution, depriving them of all grace, pity, and piety, still thrusting them forward to perform the same. So that not giving him any warning of his death, one of them in most forward to perform the dashed out his brains, and the other speedily cast him into the Sea. And thus the fear of this old man, conceived without all reason, except superstition for the fight of a Thus the fear of this old man, conceived bloudy manner then he expected: but life suspected it felf and rumors of peril unto guilty consciences, (such as all we moreal men bear) are many times as forcible as the sentence of a Judge to the heart of the condemned prisoner; and therefore it were happy that either we could not fear; except when the causes are certain, or else that we might never perith but upon premonition. And therefore I conclude with the example of this man, that it is not good to hold a superfittious fear, selt God see it, and being angry therewith, bring upon us the evil which we fear. But this is not the end of the ftory, for that Fire-drake, (as by the sequel appeareth)

proved as evill to the servants as he did to the Master.

These two sons of the Devill, made thus rich by the death of their Master, forthwith they failed towards the Coast of France, but first of all they broke the Chair in pieces, and wrapped it up in one of their Nets, making account that it was the best fish that ever was taken in that Net, and so they laid it in one end of their Bark or Fisher-boat. And thus they laboured all that night and the next day, till three or four of the clock, at what time they espyed a Port of Britain, whereof they were exceeding glad, by reason that they were weary, hungry, and thirsty with long labour, always rich in their own conceit by the gold which they had gotten, which had so drawn their hearts from God, as they could not fear any thought of his judgement; And finally it so blinded their eyes, and stopped their ears, that they did not fee the vengeance that followed them, nor hear the cry of their Mafters bloud. Wherefore, as they were thus rejoycing at the fight of land, behold they suddenly elpyed a Man of War coming towards them, whereat they were appalled, and began to think with themselves that their rich hopes were now at an end, and they had laboured for other, but yet resolved to die rather then to suffer the booty to be taken away from them. And while they thus thought, the Man of War approached and hailed them, summoning them to come in and shew what they were: they refused, making forward as fast to the Land as they could. Wherefore the Manof War that certain Muskets at them, and not prevailing, nor they yeelding, fent after them his Longboat, upon the entrance thereof they fought manfully against the affaylants, until one of them was flain, and the other mortally wounded; who feeing his fellow kill'd, and himfelf not likely to live, vet in envy against his enemy, ran presently to the place where the Chair lay in the Net, and lifting the same up with all his might, cast it from him into the Sea, instantly falling down after that fact, as one not able through weaknesse to stand any longer . whereupon he was taken and before his life left him he related the whole ftory to them that took him, earneftly defiring them to fignife fo much into England, which they did accordingly and as I have heard, the whole flory was printed, and so this second History of the punishment of murder, I have related in this place, by occafion of the Fiery-drake, in the History of the Dragon.

A second cause why poyson is supposed to be in Dragons, is for that they often feed upon many venomous roots, and therefore their poyfon flicketh in their teeth, whereupon many times the party bitten by them, seemeth to be poyfoned; but this falleth out accidentally, not from the nature of the Dragon, but from the nature of the meat which the Dragon eateth. And this is it which Human knew and affirmed in his verses, when he described a Dragon making his den neer unto the place where many venomous roots and herbs grew, and by eating whereof he greatly annoyeth mankings

when he biteth them.

Os de Drakoon espi Xein oresteros andra menese Bebrocos kaka pharmaka.-Which may be thus Englished, And the Dragon which by men remains, Eats evill herbs without deadly pains.

And therefore Elianu faith well, that when the Dragon meaneth to do moft harm to men, he eateth deadly poysonful herbs, so that if he bite after them, many not knowing the cause of the poylon, and seeing or feeling venom by it, do attribute that to his nature which doth proceed from his meat. Besides his teeth which bite deep; he also killeth with his tail, for he will so begirt and pinch in the body, that he doth gripe it to death, and also the frokes of it are fo ftrong, that either they kill thereby forthwith, or elfe wound greatly with the fame, fo

write thus; Nec tamen illegraves, ut catera turba, dolores (Qui ceu rodentes nochu queque obvia muris)

Si velit, infixo cum forte momorderit ore, Suscitat : exigum non noxià vulnera punctus Which may be thus Englished;

Infligit modicum tenuis dat plaga cruorem.

Not yet be when with bis angry mouth Doth bite, such pains and torments bringeth As other Serpents, if Ancients tell the truth. When with his teeth and spear be stingeth :

For as the holes which biting Mice do leave. When in the night they light upon a preys So small are Dragons-bites which men receive. And barmleffe wound makes bloud to run away.

Their mouth is small, and by reason thereof they cannot open it wide to bite deep, so as their bi- Actius. ting maketh no great pain ; and those kinde of Dragons which do principally fight with Eagles, are Grevin. defended more with their tails then with their teeth: but yet there are some other kinde of Dra- Auicea, gons, whose teeth are like the teeth of Bears, biting deep, and opening their mouth wide, wherewith gons, whole the state of this kinde bite deeper then the females, yet there followeth no great pain upon the wound.

The cure hereof is like to the cure for the bicing of any other Beaft wherein there is no venom, and for this cause there must be nothing applyed thereunto which cureth venomous bitings, but rather fuch things as are ordinary in the cure of every Ulcer.

The feed of graffe, commonly called Hay-duft, is prescribed against the biting of Dragons. The Barble being rubbed upon the place where a Scorpion of the earth, a Spider, a Sea or Land-dragon biteth, doth perfectly cure the fame. Also the head of a Dog or Dragon which bath bitten any ones being cut off and flayed, and applyed to the wound with a little Eupharbium, is faid to cure the wound

And if Albidifimon be the same that is a Dragon, then according to the opinion of Avicen, the cure of it must be very present, as in the cure of Ulcers. And if Albair of and Haudem be of the kinde of Dragons, then after their biting there follow great coldnesse and stupidity; and the cure thereof must be the same means which is observed in cold poysons. For which cause the wound or place bit. ten, must be embrewed or washed with luke-warm Vinegar, and emplaistered with the leaves of Bay, anointed with the Oyl of herb-Mary, and the Oyl of Wilde-pellitory, or fuch things as are drawn out of those Oyls, wherein is the vertue of Nettles, or Sea-onions.

But those things which are given unto the patient to drink, must be the juyce of Bay-leaves in Vinegar, or else equall portions of Myrrhe, Pepper, and Rew in Wine, the powder or dust whereof must be the full weight of a golden groat, or as we say a French Crown.

In the next place, for the conclusion of the History of the Dragon, we will take our farewell of him in the recital of his medicinal vertues, which are briefly these that follow.

First, the fat of a Dragon dryed in the Sun, is good against creeping Ulcers : and the same mingled with Honey and Oyl, helpeth the dimnesse of the eyes at the beginning. The head of a Dragon keepeth one from looking asquint : and if it be set up at the gates and dores, it hath been thought inancient time to be very fortunate to the fincere worshippers of GOD. The eyes being kept till they be stale, and afterwards beat into an Oyl with Honey made into Ointment, keep any one that useth it from the terrour of night-visions and apparitions.

The fat of a Hart in the skin of a Roc, bound with the nerves of a Hart unto the shoulder, was thought to have a vertue to fore-shew the judgement of victories to come. The first spindle by bearing of it, procureth an easie passage for the pacification of higher powers. His teeth bound unto the feet of a Roe, with the nerves of a Hart, have the same power. But of all other, there is no folly comparable to the composition which the Magitians draw out of a Dragon to make one invincible, and that is this: They take the head and tail of a Dragon, with the hairs out of the fore-head of a Lyon, and the marrow of a Lyon; the spume or white mouth of a conquering Horse, bound up in a Hirts skin, together with a claw of a Dog, and fastned with the crosse nerves or sinew of a Hart, or of a Roc; they say that this hath as much power to make one invincible, as hath any medicine or

The fat of Dragons is of such vertue that it driveth away venomous beafts. It is also reported, that by the tongue or gill of a Dragon fod in Wine, men are delivered from the spirits of the night, called Incubi and Succubi, or else Night-mares. But above all other parts, the use of their bloud is accounted most notable. But whether the Cynnabaria be the same which is made of the bloud of the Dragons and Elephants, collected from the earth when the Dragon and Elephant fall down dead together, according as Pliny delivereth, I will not here dispute, seeing it is already done in the story of the Elephant: neither will I write any more of this matter in this place, but only refer the Reader unto that which he shall finde written thereof in the History of our former Book of Four-

And if that fatisfie him not, let him read Langim in the first book of his Epistles, and fixty five Epifile, where that learned man doth abundantly fatisfie all men concerning this question, that are fludious of the truth, and not prone to contention. And to conclude, Andreas Balvacenfis writeth that the Bloud ftone called the Hamaitte, is made of the Dragons bloud : and thus I will con-

Vincensius. Solinus.

clyde

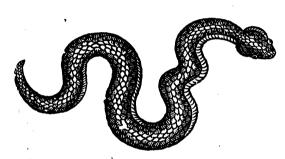
clude the History of the Dragon, with this story following out of Porphyrim, concerning the good fuccesse which hath been fignified unto men and women, either by the dreams or fight of Dra.

Mammea the Mother of Alexander Severus the Emperor, the night before his birth, dreamed that the brought forth a little Dragon, fo also did Olympia the Mother of Alexander the Great, and Pom. ponta the Mother of Scipio Africanue. The like prodigy gave Augustus hope that he should be Empe ror. For when his Mother Aetia came in the night time unto the Temple of Apollo, and had feetdown her bed or couch in the Temple among other Matrons, suddenly the fell asleep, and in her sleep the her bed or couch in the 1 emple attorned the her body, and fo departed without doing her dreamed that a Dragon came to her, and clasped about her body, and so departed without doing her any harm. Afterwards the print of a Dragon remained perpetually upon her belly, so as the never durst any more be seen in any bath.

The Emperor Tiberius Cafar, had a Dragon which he daily fed with his own hands, and nourifhed like good fortune, at the last it happened that this Dragon was defaced with the biting of Emmets like good fortune, at the last it happened that the wherefore the Emperor grew greatly amazed thereat, and demanding a reason thereof of the Wisemen, he was by them admonished to beware the infurrection of the common people. And thus with these stories representing good and evil

by the Dragon, I will take my leave of this good and evill Serpent.

of the DRYINE.



Here be some that confound this Serpent with the Water. fnake, and fay it is none other then that which of ancient time was called Hydrus, for fo long as they live in the water, they are called Hydri, that is, Snakes of the water, but when once they come to the land, they are called Chelidri, and Cherfidii : but it is certain that the Chelidrus, is differ. ent from the Cherfydrm, by the ftrong fmell and favour which it carryeth with it wherefoever it goeth, according to these verses made of Umbo the Priest in Virgil.

Viperio generi & graviter fpirantibus Hydris, Spargere qui somnos cantuq; manuq; solebat. Which may be Englished thus; Who could by fong and hand bring into deadly fleep All kinde of Vipers, with Snakes smelling strong and deep.

Which being compared with that instruction which he giveth to Shepheards, teaching them how to drive away the strong smelling Serpents from the folds, he calleth them Chelydri, when he writeth in this manner;

> Disce & odoratam stabulis accendere Cedrum, Galbanioq; agitare graves nidore Chelydros. That is to fay in English thus; Learn how to drive away strong smelling Chelyders From folds, by Galbanum and lavoury Cedars.

So that it is clear that these Dryines are the same which are called Ghelydri, who do sink on the face of the earth, whereby they are oftentimes disclosed although they be not seen : howbet, some think that this filthy favour doth not proceed from any fume or fmoak coming out of their bodies, but rather from their motion, according to the opinion of Macer in these following verses.

> Seu terga expirant spumantia Virus Seu terra fumat qua teter labitur Anguis. Which may be Englished in this manner: Whether their foming backs that smell Do send abroad such poyson pestilent, Or whether the earth whereon this Snake full fell Doth flide, yeelds that unwholesome fent.

It is faid that these Dryines do live in the bottom or roots of Oaks, where they make their nells. for which cause they be called Quercult, as if they were derived from an Oak, which caused the Countrey people to call it Dendrogailla, which fignifieth the male and female in this kinde: being bred only in one part of Africk, and in Hellespont, and there be of them two kindes, one of the length of two cubits, being very fat and round, and very sharp scales over the back; and they are called Druing of Drus, that fignifieth an Oak, because they live in bottom of Oaks: and they are also called Chelydri, because of their sharp skins or scales, for it is the manner of the Latines and the Greis the best of the hard and rough skin of the body of man and beaft, by the name of Cheydra: and Isake the Serpents Cylmdri, to be the same that the Dryines be. Within the scales of this Serpent there are bred certain Plyes with yellow wings, as yellow as any Brasse, the which Flyes at length do eat and destroy the Serpent that breedeth them. The colour of their back is blackish, and not white as some have thought, and the savour or smell coming from them like to the smell of a Horses. hide, wet as it cometh out of the pit, to be shaven by the hand of a Tawyer or Glover. And Bellomill writeth, that he never faw any Serpent greater then this Dryine, which he calleth Dendrozailla. nor any that hisseth stronger; for he affirmeth, that one of these put into a sack, was more then a strong Countreyman could carry two miles together without setting it down and resting. And likewise he saith, that he saw a skin of one of these stuffed with hair, which did equall in quantity the leg of a great man. The head of this beaft is broad and flat, and Olam Magnus writeth, that many times and in many places of the North, about the beginning of Summer these Serpents are found in creat companies under Oaks, one of them being their head or Captain, who is known by a white creit or combon the top of his crown, whom all the refidue do follow, as the Bees do their King and Captain. And these by the relation of old men are thought to beget a certain stone, by their mutable breathing upon some venomous matter, found in the trees leaves, or earth where they abide: For they abide not only in the roots, but in the hollow bodies of the trees, and fometimes for their meat and food, they leave their habitation, and descend into the Fens and Marishes to hunt Frogs: and if at any time they be affaulted with the Horse-flie, they instantly return back again into their former habitation. When they go upon the earth, they go directly or straight, for if they should winde themselves to run, they would make an offensive noise, or rather yeeld a more offensive smell : according to these verses of the Poet Lucan :

Of the Dryine,

Natrix & ambigue coleret qui Syrtidos arva Chersidros, tractiq; via fumante Chelydri.

In English thus :

The Snake which hant the doubtful Syrtes fands. And Chelyders by fliding fume on lands.

Georgius Fabricius writeth, that he saw in the Temple of Bacchus at Rome, a company of drunken men dancing, leading a male Goat for factifice, having Snakes in their mouths, which Snakes Prudentim the, Christian poet calleth Chlydri, that is, Dryines in these verses following;

> -Baccho caper omnibus aris Ceditar . & virides discindant ore Chelydros. Qui Bromium placare volunt, quod & ebria jam tum Ante oculos regis Satyrorum infania ficit.

In English thus:

A Goat to Bacchus on every altar lies, While facrificers tear Dryines in pieces [mail By force of teeth, and that before the eyes Of Satyres King, mad drunk they fall.

The nature of this Serpent is very venomous and hot, and therefore it is worthily placed among the first degree or rank of Serpents, for the smell thereof doth so stupifie a man, as it doth near frangle him, for nature refuseth to breath, rather then to draw in such a filthy air. And so pestilene a the nature of this Beaft, that it maketh the skin of the body of a man hurt by it, loofe, flinking, and rotten, the eyes to be blinde and full of pain, it restraineth the urine, and if it come upon a man deeping, it causeth often neezing, and maketh to vomit bloudy matter. If a man tread upon it unawares, although it neither sting nor bite him, yet it causeth his legs to swell, and his foot to lose the skin thereof: and that which is more strange, it is reported, that when a Physitian cured the hand of one bitten by this Serpent, the skin of his hand also came off, and who oever killeth one of thele, if once he smell the savour of it, whatsoever he smelleth afterwards, he still thinketh it smelleth of the Dryine. And therefore most pestilent must this Serpent needs be, which killeth both touching and imelling.

When it hath wounded or bitten, there followeth a black or red swelling about the fore, also a vehement pain over all the body through the speedy dispersing of the poyson; also Bufules or little wheals, madnesse, drinesse of the body, and intolerable thirst, trembling and more tification of the members wounded, whereof many die. The cure is like to the cure of Vipers, and

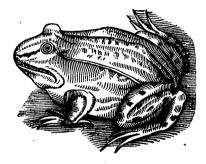


besides it is good to take Hart-wort drunk in Wine, or Trifoly, or the roots of Dassadil. Acorns of all kinde of Oaks, are profitable against this poyson, being beaten to powder and drunk. And thus much shall suffice for this Serpent.

of the Serpents called E L E P HANTS.

Here be also Serpents called Elephants, because whomsoever they bite, they infect with a kinde of leprosie, and I know not whether the Serpent Elops, Elopis, and Laphian be the same, but because I finde no matter worthy in them to be spoken of, and they are strangers in our Countrey, the Reader must be contented with their bare names without further description.

of FROGS.





Rogs are called by the Hebrews, Zab, Zephardea, Urdeana, and Urdea Akruka, and Masker; by the Arabians, Hardun, Difdab, Dijphoa, Difdapha, Altabaul; by the Grecians, Batrachos: whereof cometh the corrupted word Bracketes, and Garazum. Lalages and Kembroie, fignifieth green Frog: the Italians and Spaniards call it Rana, by the Latine word; the French, Grenoville; the German, Frofit. and Frojche, and Graffrech, for a green Frog. The Flemings, Vrojch, and Vruesch, and Pivit; the Illnians and Polonians, Zaba, by a word derived from the Hebrew. It is some question from whence the word Rana is derived, and because of much controversie whether it hath received name, because it liveth on the land and in the water, or from the croaking voyce which it useth: I will not trouble the English Reader with that discourse, only I am affured, that the word Frog in English, is derived from the German word Frojch, as many other English words are derived besides the common name of many Frogs. Homer in his Comedy of the figher betwixt Frogs and Mice called Batrachomyomachia, hath devited many proper names for Frogs, fuch as thefe are; Limnechavie, Gracedies, Pleus, Daltliver ; Hydromedoufa, Water-hunter ; Phofignathos, Nature-cryer ; Hypfiboas, Loud-cryer : Linibain, Love-liver ; Poluphonos, great Labourer ; Krambophagos, Brasil-eater ; Lymnesios, Pool-keeper ; Kiliminthios, Mint-eater ; Hydrocharn, Water-childe ; Borborokoites, Noise-maker ; Prasjaphagos, Grass-eater; Peloufios, duft creeper; Pelobates, duft-leaper; Kramgafides, drought-hater ; Praffaios, Graffe green: and fuch other like, according to the witty invention of the Author, all which I thought good to name in this place, as belonginging to this History.

In the next place we are to consider the diversity and kindes of Frogs, as they are distinguished by the place of their abode: for the greatest difference is drawn from thence; some of them therefore are Water-frogs, and some are Frogs of the land: the Water-frogs live both in the water and on the land, in marishes, standing pools, running streams, and banks of Rivers, but never in the Sea; and therefore Rana Marina is to be understood of a Fish, and not a Frog, as Massarius bath learnedly proved against Marcellus. The Frogs of the land are distinguished by their living in Gardens, in Meddows, in hollow Rocks, and among fruits: all which several differences shall be afterwardespressed, with their pictures in their due places: here only I purpose to talk of the vulgar and common Frog, whose picture with her young one is formerly expressed. Beside, these differ in generation: for some of them are engendered by carnal copulation, and of the slime and rottennesses of the are of a green colour, and those are eaten in Germany and in Flanders; some again are yellow, and some of an Ash-colour, some spotted, and some black, and in outward form and sashion they resemble a Toad, but yet they are without venom, and the semale is always greater then the male: when the Egyptians will signifie an impudent man, and yet one that hath a good quick sight, they picture a Frog, because he liveth continually in the mire, and hath no bloud in his body, but about hisese.

The tongue is proper to this kinde, for the fore-part thereof cleaveth to the mouth, as in a fine, and the hinder part to the throat, by which he fendeth forth his vove: and this is to be underflow, that all Frogs are mute and dum, except the green Frogs, and the Frogs of the water, for the have voves. And many times the vovces of Frogs proceedeth from the nature of the Countries wherein they

they live: for once all the Frogs, in Macedonia and Gyrenia, were dum, until there were some brought thicker out of some other Countries, as at this day the Frogs of Stripbin are all dum, whereupon came the Proverb, Batrachos ec Sariphon, A Frogs of Stripbin, because the Frogs of that Countrey do never croak, although you carry them into any other Countrey.

This scripbs is one of the Islands of the Sporades in Greece, wherein is the lake talled Pierise, which doth not run in the Summer, but only in the Winter, and all the Progs which are cast into that lake, are perpetually silent, and never utter their voyce; whereof there are affigned two causes, one fabulous, and the other true and natural. The first the Seriphsons say, that when Perseur returned with the head of Medusa, having gone very far till he was weary, said him down beside that lake to sleep, but the croaking Frogs made such a noise, as he could take no rest: Whereat Perseus was much ostended, and therefore prayed Jupiter to sorbid the Frogs from crying, who instantly heat d his prayer, and injoyned perpetual silence to the Frogs in that water; and this is the fabulous reason, being a meet siction of the Poets.

The second and more true reason is that of Thiophrastus, who saith, that for the coldnesse of the water, the Frogs are not able to cry in that place. The voyce of Frogs is said by the Latinists to be Caxing, and by the Greians, Obiagon; peculiar words to set forth this crying: now because their tongue cleaveth to the palat of their mouth, and their voyce protected but from their throat to their mouth, and the spirit is hindered by the tongue, so as it cannot proceed directly; therefore it hath two bladders upon either side of the mouth, one which it filleth with winde, and from thence proceedeth the voyce. Now when it croaketh, it putteth his head out of the water, holding the near ther lip even with the water, and the upper lip above the water; and this is the voyce of the male provoking the senale to carnal copulation.

They have but very small.lungs, and those without bloud, sull of froth like to all other creatures of the water, which do lay egges, and for this rause they do never thirst: wherefore also Sea-calves and Frogs are able to live long under the water. They have a double Liver; and a very small mile, their legs behinde are long, which maketh them apt to leap; before they are shorter, having divided claws which are joyned together with a thin broad skin, that shaketh them more apt to swim. The most place of their abode is in sens, or in warm waters, or in sinh-pools; but yellow and ash-coloured Frogs abide in Rivers, Lakes, and standing Pools, but in the Winter time they all hide themselves in the earth. And therefore it is not true that Pliny saith, that in the Winter time they are reloved into slime, and in Summer they resume again their first bodies, for they are to be seen many times in the Winter; especially in those waters that are never frozen, as Agretoland Mathiolia hath soundly observed, and they have been seen in certain running streams, holding small fishes in their mouths, as were sucking meat out of them.

Sometimes they enter into their holes in Autumn before Winter, and in the Spring time come out again. When with their croaking voyces the male provoketh the female to carnal copulation, which he performeth not by the mouth (as some have thought) but by covering her back : the inthrument of generation meeting in the hinder parts, and this they perform in the hight feafon, nature teaching them the modelty or shamefastnesse of this action: And besides in that time they have more fecurity to give themselves to mutual imbraces, because of a general quietnesse, for men and all other their adversaries are then at sleep and reft. After their copulation in the waters, there appeareth a thick jelly, out of which the young one is found, But the land Progs are ingendered out of Egsof whom we discourse at this present; and therefore they both suffer copulation, lay their Egges and bring forthlyoung ones on the land. When the Egge breaketh or is hatched, there cometh forth a little black thing like a piece of flesh, which the Latines call Gyrini, from the Greek word Gytimes, having no visible part of a living creature upon them, besides their eyes and their tails, and within thort space after their feet are formed, and their tail divided into two parts, which tail becometh their hinder-legs: wherefore when the Egyptians would describe a man that cannot move himself, and afterwards recovereth his motion, they decipher him by a Frog, having his hinder-lege, The heads of these young Gyrini, which we call in English Horse-nails; because they resemble a Horsenail in their similitude, whose head is great, and the other part small, for with his tail he swimmeth. After May they grow to have feet, and if before that time they be taken out of the water, they die, when they begin to have four feet.

And first of all they are of a black colour and round, and hereof came the Proverb, Rana Gyrina feinnia, wifer then a Horse-nail; because through the roundnesse and volubility of his body, it turneshit self with wonderful celerity, which way soever it pleaseth. These young ones are also except Ranunculus, on Rana nassens. And it is to be remembred, that one Frog layeth an incommerable company of Egges, which cleave rogether in the water, in the middle whereof she her self lodgeth. And thus much may suffice for the ordinary procreation of Frogs by generation out of Egges. In the next place I must also shew how they are likewise ingendered out of the diff of the earth by warm, aftive, and Summer showers, whose life is short, and there is no use of them.

Elianus faith, that as he travailed out of Italy into Naples, he saw divers Frogs by the way near sund, whose fore-part and head did move and creep, but their hinder-part was unformed and like to the slime of she sarth, which easied Ovid to write thus;

Contacting No.

Altera pars vivit, runs viring.

That is to say:

Durt bath his seed ingendring Frogs full green;

Yet so as seedlesse without legs on earth they lie;

So as a wonder unte passengers in seen, which is the other earth full dead is the color of the other earth full dead is the color.

And of these Frogs it is that Plany was to be understood, when he saith, that Frogs in the Winter time are resolved into slime, and in the Summer they recover their life and substance again. It is certain also, that sometime it raineth Frogs, as may appear by Philarchua and Lembus; for Lembus writen thus: Once about Dardania, and Recover, it rained Progs in such plentistic measure; or rather prodigious manner, that all the houses and high ways were filled with them, and the Inhabitants did first of all kill them, but afterwards perceiving no benefit thereby, they shur their doores against them, and stopped up all their lights to exclude them out of their houses, leaving no passage open, so much as a Prog might creep into, and yet notwithstanding all this diligence, their meat seething on the fire or set on the table, could not be free from them, but continually they sound Progs snit; so as at last they were inforced to so sake that Countrey. It was likewise reported; that certain Indians and people of Arabia, were inforced to forsake their Countries through the multitude of Progs.

Cardan feemeth to finde a reason in nature for this raining of Frogs, the which for the better latis-faction of the Reader, I will here expresse as followesh: Fiunt becomming ventorum ira, and so forward in his 16. Book De Subtilitate, that is to say; these prodigious rains of Frogs and Mice, little sistes and stones, and such like things is not to be wondered at: for it cometh to passe by the rage of the windes in the tops of the Mountains, or the uppermost part of the Seas, which many times taketh up the dust of the earth and congealest them into stones in the air; which afterwards fall down in rain; so also doth it taketyp Frogs and Fishes, who being above in the air, must needs sall down again. Sometimes also it taketh up the egges of Frogs and Fishes, which being kept alost in the air among the whirl-windes, and storms of shewers, do there engender and bring forth young ones, which afterwards sall down upon the earth, there being no pool for them in the air. These and such like reasons are approved among the learned for natural causes of the prodigious raining of secons.

But we read in holy Scripture among the plagues of Egypt, that Frogs were fent by Godto annoy them; and therefore what soever is the material cause, it is most certain that the wrath of God and his Almighty hand, is the making or efficient cause, and for the worthinesse of that divine story, how God maketh and taketh away Frogs, I will expresse it as it is left by the holy Ghost, inch. 8. Exod. ver. 5. Alfo the Lord faid unto Moses, say thou unto Aaron, stretch thou out thy hand with thy red upon the streams, upon the rivers, and upon the ponds, and cause Frogs to come upon the land of Egypt. Vet. 6. Then Aaron Stretched out his hand upon the waters of Egypt, and the Frogs came up and covered the land of Egypt. Vers. 7. And the Sorcerers did likewise with their Sorceries, and brought Frogs upon the land of Egypt. Vers. 8. Then Pharaoh called for Moses and Aaron, and said; Pray ye unto the Lord, that he may take away the Frogs from me, and from my people, and I will let the people go, that they may do factifiet to the Lord. Vers. 9. And Moses said unto Pharaoh, concerning me, Command when I shall pray for the and thy fevents, and thy people, to destroy the Frogs from thee, and from thy houses, that they may remain in the River only. Verl. 10. Then he faid to morrow, and he answered, Be it as thou hast faid, that thou mays know that there is none like the Lord our God. Vers. 11. So the Frogs shall depart from thee, and from thy bouses, and from thy people, and from thy fervants, only they shall remain in the River. Ver. 12. Then Moles and Aaron went out from Pharaoh, and Moses cryed unto the Lord concerning the Frogs which he had sent unto Pharaoh. Verl. 13. And the Lord did according to the saying of Moses, so the Frogs dyed in the houses, and in the Towns, and in the fields. Vers. 14. And they gathered them together by heaps, and the land flank of them, &c.

And this was the second plague of Egypt, wherein the Lord turned all the Fishes into Frogs: as the Book of Wisdom saith, and the Frogs abounded in the Kings chamber: and notwithstanding this great judgement of God for the present, Pharach would not let the people go, and asterwards that blinde superstitious Nation became worshippers of Frogs, (as Philastrius writeth) thinking by this devotion, or rather wickednesses in this observant manner, to pacifie the wrath of God, choosing their own ways before the word of Almighty God: But vain is that worship which is invented without heavenly warrant, and better it is to be obedient to the will of God, then go about to please him with the cogitations of men, although in their pretended holinesse we spend much time, wealth, and bloud.

There was one Cypfelw, the father of Periander, who by his mother was hid in a Cheft called Kylle, to be preserved from the hands of certain murtherers, which were sent to kill him. Wherefore afterwards the said Cypfelw consecrated a house at Delphos to Apollo, because he heard his crying when he was hid in a chest, and preserved him. In the bottom of that house, was the trunk of a Palm-tree and certain Frogs pictured running out of the same: but what was meant thereby is not certain known, for neither Plutateb which written the story, nor Chersias which relateth it, giveth any signification

nification thereof: but in another place where he enquireth the reason why the Oracle of Pythine gave no answer, he conjectured because it was that the accursed thing brought out of the Temple of Apollo from Delphos, into the Gorinthian house, had ingraven underneath the Brazen Palm, Snakes, and Frogs, or else for the fignification of the Sun rising.

The meat of Frogs thus brought forth are green herbs and Humble-bees, or Shorn-bugs, which

The meat of Progs thus brought to the water to drink; sometime also they are said to eat earth, they devour or catch when they come to the water to drink; sometime also they are said to eat earth, but as well Frogs as Toads do eat the dead Mole, for the Mole devoureth them being alive. In Albertus. the moneth of August, they never open their mouths, either to take in meat or drink, or to utter any voyce, and their chaps are so saft joyned or closed together, that you can hardly open them with your singer, or with a stick. The young ones of this kinde are killed by casting Long-wort, or the leaves of Sea-lettice, as Elianus and Suidas write: and thus much for the description of their parts, generation, and suitentation of these common Frogs.

The wildom or disposition of the Ægyptian Frogs is much commended, for they save themselves from their enemies with singular dexterity. If they fall at any time upon a Water-snake, which they know is their mortal enemy, they take in their mouths a round Reed, which with an invincible strength they hold sast, never letting go, although the Snake have gotten her into her mouth, for by this means the Snake cannot swallow her, and so she is preserved alive.

There is a pretty fable of a great Bull which came to the water to quench his thirst, and whilest the Beast came running greedily into the water, he trod in pieces two or three young Frogs; then one of them which escaped with life, went and told his mother the miserable missfortune and chance of his fellows: she asked who it was that had so killed her young ones, to whom he answered: It was a great one, but how great he could not tell; the foolish Mother-frog desirous to have seen so mody in the eyes of her son, began to swell with holding in of her breath, and then asked the young one if the Beast were as big as she? And he answered much greater, at which words she began to swell more, and asked him again if the Beast were so big? To whom the young one answered, Mother leave your (welling, for though you break your self, you will never be so big as he: and I think from this table came the Proverb, Rana Gyrina Japientior, wiser then the young Frog. This is excellently described by Horace in his third Satyre, as followeth:

Absentis tanz pullis vituli pede presss Unus ubi essignt matri dendrrat, ut ingens Bellua cognates elisetti, illä togare, Quantistel Num tandem, se instant sic magna suisset? Major dimidio: Num tanto ? Cum magie atys; Se magie inflaret, non si te ruperio, inquit, Par erio: bac à te non multum abludit imagio.

Which may be Englished thus;
In old Frogs absence, the young were press to death
By seet of a great Calf, drinking in the water,
To tell the dam, one ran that scap't with life and breath,
How a great heast her young to death did scatter.
How great said she? so big? and then did swell.
Greater by half, said be: then she swoll more, and said
Thus big? but he: cease welling dam, for I thee tell,
Though break thy self, like him thou never canst be made.

There is another pretty fable in Esop, tasking discontented persons under the name of Frogs, according to the old verse:

Et veterem in limo rana cocinere querelam,

Nam neque sicca placet, nec qua stagnata paludo
Petpetitur, querula semper convitia rana.

Which may be Englished in this manner;

The Frogs amidst the earthly slime,
Their old complaints do daily sing:
Not pleas'd with pools, nor land that drine,
But new displeasures daily bring.

When Ceres went about feeking Proferpina, the came to a certain Fountain in Lyoia to quench her thirst, the uncivil Lycians hindered her from drinking, both by troubling the water with their feet, and allo by fending into the water a great company of croaking Frogs; whereat the Goddesse beaing angry, turned all those Countrey people into Frogs. But Ovid doth ascribe this transmutation of the Lycians, to the prayer of Latona, when the came to drink of the Fountain to increase the milk in her breass, at such a time as the nursed Apollo and Diana, which Metamorphosis or transmutation, is thus excellently described by Ovid;

Eternum stagno (dixit) vivatis in isto. Evenium optata dea, juvat esse sub undie, Et modo sna ceva summetgere membra paludo, Nunc proserre caput, summo modo gurgrie nare,

Sape super ripam stagni consistere, sape la gelidos residre lados, sed nunc quoque surpes Litibus exercent linguas, pulsoque pudore Quambio sint sub aque, sub aque male dicere tentant. Qq q 11 30 100

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groot mountable to a se

Led offered to all

Von queque jam rauce eft inflataq; colla tumefcunt: Iplaque dilatant patulos convitia ridue. Terge caput tangunt colla intercepta videntur. In English chus;

Spina viret venter pars maxima corporis albet. Limo fog: nova [alium, in surgite rana.

For ever mought you dwell In this fame pond fbe faid : ber wift did take effet with feed. For underneath the water they delight to be indeed : Now dive they to the bottom down, now up their heads they pop, Another while with fprawling legs they frim upon the top. And oftentimes upon the banks they have a minde to ffond. And oftentimes from thence again to leap into the pond : And therethey now do practife fill their filthy tongues to foold, And Spamelefly, though underneath the water they do hold Their former went of brauling, still avoid the water cold: Their voyces still are boarse and harsh, their throats have puffed goawls, Their chaps with brawling widened are, their hammer headed joawles Are joyned to their shoulders just, the necks of them do feem Cut off: the ridge bone of their back sticks up with colour green. Their panch which is the greatest part of all their trunck is gray. And fo they up and down the pond made newly Frogs do play.

Whatfoever the wifdom of Frogs is, according to the understanding of the Poets, this is certain that they fignifie impudent and contentious persons, for this cause there is a pretty fiction in Hell betwixt the two Poets, Euripides and Aefebylus : for the ending of which controversie, Bachus was fent down to take the worthyest of them out of Hell into Heaven : and as he went over Chargen Ferry. he heard nothing but the croaking of Frogs, for fuch contentious spirits do best besit Hell. And thus much shall suffice to have spoken of the wisedom of Frogs.

Their common enemies are the Weafels, Poul-cats, and Ferrets, for thefe do gather them together, and lay of them great heaps within their dens : whereupon they feed in Winter. The Hearn also and Bittern, is a common destroyer of Frogs, and so likewise are some kinde of Kite. The Night-birds, Gimus and Gimeta, the Water-fnake (at whose presence in token of extream terror) the Frog setteth up her voyce in lamentable manner. The Moles are also enemies to Frogs, anditis further faid; that if a burning Candle be fet by the water fide, during the croaking of Frogs, it will make them hold their peace. Men do also take Frogs, for they were wont to bait a hook with a little red wooll, or a piece of red cloth, also the gall of a Goat put into a vellel, and let in the earth, will quickly draw unto it all the Frogs that be near it, as if it were unto them a very grateful thing: And thus much shall suffice to have spoken of the enemies of Frogs. Now in the next place we are to confider the several uses, both Natural, Medicinal, and Magical, which mendo make of Frogs.

And first of all the green Frogs, and some of the yellow which live in Flouds, Rivers, Lakes, and Fish-pools, are eaten by men; although in ancient time they were not eaten, but only for Physick, for the broth wherein they were fod, and the flesh also, was thought to have vertue in it to cure them which were strucken by any venomous creeping Beast, especially mixed with Salt and Oyl: but fince that time Actim discommendeth the eating of Frogs, proving that some of them are renomous, and that by eating thereof, extream vomits have followed, and they can never be good, except when they are newly taken, and their skins diligently flayed off, and those also out of pure running waters and not out of muddy stinking puddles : and therefore adviseth to forbear in plenty of other meat, this wanton eating of Frogs, as things perilous to life and health, and those Frogs allo which are most white when the skin is taken off, are most dangerous and fullest of venom, according to the counsel of Fiera, saying;

> Ultima, sed nostros non accessura lebetes, Noluimus, succi est pluvit & limosa maligni. Ni faliat, putris rana paraba titer. Irata est & adbuc rauca coaxat aquis.

In English thus: We will not dreffe a Frog unleffe the last of all to eat, Because the juyce thereof is muddy and of rain unclean, Except it go on earth, prepared way to leap.

For, argy it ever is, and bath hoarse voyce amid the stream.

They which use to eat Frogs, fall to have a colour like lead, and the hotter the Counties are, the more venomous are the Frogs; in colder Countries, as in Germany they are not to harming, especially after the Spring of the year, and their time of copulation passed. Besides, with the school Frogs, they were wont in ancient time to bait their hooks, wherewithal they did take purple Files, and they did burn the young Frogs, putting the powder thereof into a Cat, whole bowels within out, then rofting the Cat, and after the was roafted, they anointed her all over with Honey, the laid her by a Wood fide, by the odour and favour whereof, all the Wolfs and Foxes lodging in the faid Wood were allured to come to it, and then the Hunters lying ready in wait, did take, destroy and kill them. When Frogs do croak above their usual custom, either more often, or more shrill then they were wont to do: they do foreshew rain and tempestuous weather.

Wherefore Tully faith in his first Book of Divination, who is it that can suspect, or once think that the little Prog should know thus much, but there is in them an admirable understanding nature. constant and open to it self, but more secret and obscure to the knowledge of men; and therefore

fpeaking to the Frogs, he citeth thefe verfes;

Vos quoge signa videtis aquai dulcis alumna Cum clamore paratis inanes fundere voces, Absurdog: fono fontes & ftagna cietis.

In English thus : And you O Water-birds which dwell in fireams fo freet, Do fee the signes whereby the weather is foretold.

Tour crying voyces wherewith the waters are repleat Vain lounds, absurdly moving ools and Fountains cold.

And thus much for the natural use of Frogs. Now followeth the Magical, It is faid that if a man Albertus. rake the tongue of a Water-frog, and lay it upon the head of one that is affeep, he shall speak in his Riranides. fleen and reveal the secrets of his heart : but if he will know the secrets of a woman, then must he Democrities cut it out of the Frog alive, and turn the Frog away again, making certain characters upon the Frogs tongue, and so lay the same upon the panting of a womans heart, and let him ask her what questions he will, the shall answer unto him all the truth, and reveal all the secret faults that ever the hath committed. Now if this magical foolery were true, we had more need of Frogsthen of Inflices of Peace, or Magistrates in the Common-wealth.

But to proceed a little further, and to detect the vanity of these men, they also say, that the staffe wherewithal a Frog is struck out of a Snakes mouth, laid upon a woman in travail, shall cause an eafie deliverance: and if a Man cut off a foot of a Frog as he swims in the water, and binde the same to one that hath the Gout, it will cure him. And this is as true as a shoulder of Mutton worn in ones

Hat healeth the Tooth-ach.

Some again do write, that if a woman take a Frog, and spit three times in her mouth, the shall not conceive with childe that year. Also if Dogs eat the pottage wherein a Frog hath been sod, it maketh him dum and cannot bark. And if a Man calt a fod Frog at a Dog, which is ready to affault him, it will make him run away, (I think as fast as an old hungry Horie from a bottle of Hay.)
These and such like vanities have the ancient Heathens (ignorant of GOD) firmly believed, till either experience disapproved their inventions, or the fincere knowledge of Religion inlightning their darknesse, made them to forsake their former vain errors, which I would to GOD had come fooner unto them, that fo they might never have finned; or elle being now come unto us their children, I pray GOD that it may never be removed, left by trufting in lying vanities, we for lake our own mercy. And so an end of the Magical Uses. Now we proceed to the Medicinal, in the biting of every venomous creature. Frogs fod or roasted, are profitable, especially the broth, if it be given to the fick person without his knowledge, mixed with Oyl and Salt, as we have faid already. The flesh of Water frogs is good against the biting of the Sea-hare, the Scorpion, and all kinde of Serpents; against Leprosie and scabs, and rubbed upon the body, it doth cure the fame.

The broath taken into the body with roots of Sea, holm, expelleth the Salamander: fo also the figges of the Frog, and the Egges of the Tortoile, hath the same operation, being sod with Calaminth. The little Frogs are an antidote against the Toads and great Frogs. Albertus also among other remedies, prescribeth a Frog to be given to sick Faulkons or Hawks; It is also good for tricks in the neck, or the Cramp. The same sod with Oyl, easeth the pains and hardnesse of the joynte and finews: they are likewise given against an old Cough, and with old Wine and sod Corn drunk out of the Vessel wherein they are sod, they are profitable against the Dropsie, but with the sharpest Vinegar, Dyl, and foume of Niter fod together, by rubbing and anointing, cureth all scape in Horses, and pestilent tumors.

There is an Oyl likewise made out of Frogs, which is made in this manner; they take a pound of Frogs, and put them into a vellel or glasse, and upon them they pour a pinte of Oyl, so stopping the mouth of the glasse, they seethe it as they do the Oyl of Serpents, with this they sure the firinking of the finews, and the hot Gout, they provoke fleep, and heal the inflammations in Fevers, by anointing the Temples. The effect of this Qyl is thus described by Serenu :

> Sepe ita per vadit vis frigoris, as tenet arens. VI vix quasito medicamine pulsa recedat. Si ranam en eleo deconeris, abjice carnem, Membra fove, manie

That is to lay;
Often are the sinews held by force invading cold,
Which scarse can be repelled back by medicines tried might,
Then sethe a Frog in purest Oyl, as Ancients wibave told,
So bathe the members sick therein. Frogs stell cast out if sight.

And again manother place he speaking of the cure of the Fever, writeth thus,

Sed prim oft oleo partm fervescere Rane, In trivin, illeque artm perduerre succe. In English thus; But first let Oyl make bot young Frogs new sound In ways, therewith bring sinews weak to weal full school.

To conclude, it were infinite and needlesse to expresse all that the Physitians have observed about the Medicines rising out of the bloud, fat, sless, heart, liver, gall, intraits, legs, and speim of Frogs, besides powders, and distillations; therefore I will not weary the Reader, nor give occasion to ignorant men, to be more bold upon my writing of Physick then is reason, lest that the fail against me which proverbially is said of unnecessary things, Rana vinum ministra, you give Wine to Frogs, which have neither need nor nature to drink it, for they delight more in water. And so I conclude the History of this vulgar Frog.

of the GREEN FROC.

This Frog is called Calamites, and Dryophytes, and Mantis, and Rana virent. In Atalia hyberkov, and Cucumoines, and Cucumones, Irici, Ranule, Brexantes, of Brewlein, to rain, and thereof consects the faigned word of Ariflophanes, Brekekekex Koax, but I think that as our English word Frogs derived from the German word Frosh, so the Germani Frosh from the Greek word Brex, it is called also Zamia, that is, Dammans losse, hut or damage, because they sive in trees, and many times harm Men and Cattle underneath the trees; and therefore called Zamia, of the Greek word Zamia. The Men and Cattle underneath the trees; and therefore called Zamia, of the Greek word Zamia. The Italians call it Raoula, Ranocchia, Lo Ronovote, Rahonchia derubetto. The French, Crossett, and some times Graisset, Verdier; in Savoy, Renogle. In Germany, Loubfrosh. In Poland, Zaba Tranna. Some of the Latines for difference sake call it Rana Rubeta, because it liveth in trees and bushes; and forthe same cause it is called Galamites, because it liveth among reeds, and Dryopetes, because it saled Galamites, because it liveth among reeds, and Dryopetes, because it saled Calamites, because it liveth among reeds, and Dryopetes, because it saled was a sale of the case.

It is the least of all other Frogs, and liveth in frees, or among fruits and trees, especially in the Woods of Hasels, or Vines, for with its short legs it climbeth the highest trees infomuch that some have thought it had wings. It is green all over the body, except the feet and the fingers, which are of dusty or reddish colour, and the tops of his nails or claws are blunt and round: In the diffection thereof there was blond found in every part of the body, and yet but little. The heart of it is white, the liver black, mixed with the gall. It hath also a milt, and in the end of July it least begges.



T':

It is a venomous Beast, for sometimes Cattle as they broule upon trees, do swallow down one of these upon the seaves not discerning it, because it is of the same colour? but presently steer they have eaten it their Bellies begin to swell, which must needs proceed from the possoned

A fecond reason proving it to be venomous, is for that many Authors do affirm, that hered is made the Psilothrum, for the drawing out of teeth by the roots, and for this cause is concluded to be venomous, because this cannot be performed without strong poyson. But for the cure of the poyson of this Frog, we shall expresse it afterward in the history of the Toad, and therefore the Reader must not expect it in this place. Always before rain they climbe up upon the types and there cry after a hoarse manner very much, which caused the Poet Serious to call it Ranogastila question other times it is mute, and hath no voyce: wherefore it is more truly called Mantis, that is, a Prophet or a Diviner, then any other kinde of Frog, because other Frogs which are not already mute, do cry both for sear, and also for desire of carnal copulation, but this never cryctic but be

Some have been of opinion, that this is a dum Frog; and therefore Vincentia Bellucanfit faith, that it is called a mute Frog from the effect: for there is an opinion, that this put into the mouth for Dog, maketh him dum, which if it be true; it is an argument of the extreme poylon thereincontained, overcoming the nature of the Dog, whose chiefest senses his taste and his smelling. And thus much shall suffice for the description of this Frog.

an Of the Fregulation

The medicinal vertues observed herein are these that follow. First if a man which hath a cough, do spet into the mouth of this Frog, it is thought that it doth deliver him from his cough, and being bound in a Crange skin unto a mans thigh, procureth venereous desires: but these are but magical devices, and such as have no apparent reason in nature, wherefore I will omit them, and proceed to them that are more reasonable and natural. First, for the Oyl of Frogs, that is the best which is made out of the green Frogs, as it is observed by Silvius; and if they are held betwixt a mans hands, in the sit of hot burning Ague, do much restess have white bellies, then cut off their heads and pull out their bowels, afterwards they seethe them in water, until the sless then cut off their heads and pull out their bowels, afterwards they seethe them in water, until the sless that shows, then they minglethe said flesh with Barley meal, made into paste, wherewithal they cram and feed Pullen with that paste, upon which the sick man must be fed, and in default of Frogs they do the like with Eels, and other like Fishes. But there is no part of the Frog so medicinable as is the bloud, called also the matter or the juyce, and the humor of the Frog, although some of them write, that there is no bloud but in the eyes of a Frog: First therefore with this they kill hair, for upon the place where the hair was puld off, they pour this bloud, and then it never groweth more: And this as I have said already, is an argument of the venom of this Frog; and it hath been proved by experience, that a man holding one of these Frogs in his hands, his hands have begun to swell, and to break out into blisters. Of this vertue Serenw the Poet writech thus;

Praterea quascunque voles avertere setas,
Asque in perpetuum rediviva occludere tela,
Corporibus vulsis saniem perducito rana,
Sed qua parva situ est, & rauco, garrula questu.
That is to say;
Besides, from whatsever bodies hairs thou will
Be clean destroyed, and never grow again
On them, the mattery blond of Frogs, all spread and soil,
I mean the little Frog questing boarse veyce amain.

The same also being made into a Verdigrease, and drunk the weight of a Grown, stoppeth the continual running of the urine. The humor which cometh out of the Frog, being alive when the skinis straped off from her back, cleareth the eyes by an Ointment, and the flesh laid upon them, easth their pains; the shesh and far pulleth out teeth. The powder made of this Frog being drunk, sayeth bleeding, and also expelleth spots of bloud dryed in the body. The same being mingled with Pitch, cureth the falling off of the hair. And thus much shall suffice for the demonstration of the nature of this little green Frog.

Of the Padock or Crooked back FROG.



It is apparent that there be three kindes of Frogs of the earth, the first is the little green Frog: the fecond is this Padock, having a crook back, called in Latine, Rubeta Gibbofa; and the third is the Toad, commonly called Rubetax, Bufo. This fecond kinde is mute and dumb, as there be many kinde of mute Frogs, such as is that which the Germans call Fourkyots, and our late Alchymists Puriphrunen, that is, a Firefrog, because it is of the colour

of fire: This is found deep in the earth, in the midft of Rocks and stones when they are cleft asunder, and amongst metals, whereinto there is no hole or passage, and therefore the wit of man cannot devise how it should enter therein, only there they finde them when they cleave those stones in sinder with their wedges and other instruments. Such as these are, are found near Tours in France, among a red sandy stone, whereof they meak the Milstones, and therefore they break that stone all in pixes before they make the Milstone up, lest while the Padock is included in the middle, and the Milstone going in the mill, the hear should make the Padock swell, and so the Milstone breaking, the commodal be poyloned. Alson as these Padocks come once into the air, out of their close places of generation and habitation, they swell and so die.

This crook-backed Padock is called by the Germans, Gertenfrofob, that is, a Frog of the Garden, and Graffolo, that is, a Frog of the graffe. It is not altogether mute, for in time of peril, when they are thated by men. or by Snakes, they have a crying voyee, which I have oftentimes proved by experience, and all Snakes and Sepants do very much hunt and defire to deftroy these; also I have feen a

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Snake

Snake hold one of them by the leg, for because it was great the could not easily devour it and during

that time it made a pitiful lamentation.

at time it made a pictor interest two little horns or bunches in the middle of the back and the I neter radocus nave us to wetches, on the fides they have red ippres, and the feet are of the fame colour, their belly is white; and that part of their back which is directly over their break, is diffine colour, their perly is white, a few black foots. And thus much may ferve for the particular description of the particular description descriptio dock, not differing in any other thing that I can read of from the former Frogs, it being vedock, not untering in any tree or the cure is to be expected hereafter, in the next Hillory of the Toad.

of the TOAD.

TO conclude the story of Frogs, we are now to make description and narration of the Toad, which is the most noble kinde of Frog, most venomous and remarkable for courage and strength. This is called in Hebrew by fome Coah; the Grecians call it Phrunon; the Arabians, Myfoxus; the Germans, Krott: the Sax. ons, Quap; the Flemings, Padde; the Illyrians, Zaba; the French, Crapault; the Italians, Rofpo, Botta, Boffa, Chiatto , Zatto, Buffo, Buffa, Buffone, and Ramarro; the Spaniard, Sapo efcu, erco, the Latines, Rubeia, because it liverhamong bushes, and Bufo , because it swelleth when it is angry.



Now I finde of these Toads two kindes, the one called Rubeta paluftris, a Toad of the fens, or of the waters; the other Rubeta terrestris, a Toad of the earth; And these in Authors are fometimes confounded, one taken for another. The greatest difference that I can learn, is their feat or place of habitation, for they live both of them in the land and in the water. And of them that be in the water, fome of them be smaller then the other, and are therefore called Rube. tule, that is, little Toads: and I think they be the same which are called by some Authors Rane Simoides. Near unto Zurick, there are Toads not half fo big as the vulgar Toads, ar a place called Kiburg, being of a durty colour on the back, and there boned, the belly white and yellow, or rather betwixt both, the eyes of a gold flaming colour, the buttocks and hinder-legs hairy, and belides that place, these kindes of Toads are no where found. They have a very shrill voyce, so as they are heard a great way off, like a small bell or trumpet, and they never utter their voyce but in the Spring, and the fore-part of the Summer; for about September they hide themselves in trees, neither do they live among the waters, but on the dry land; when they cry, it is certain that the night following will bring forth no frost.

Like unto this there is a Toad in France called Bufo cornuins, a horned Toad, not because it hath horns, for that is most apparently false, but for that the voyce thereof is like to the found of a Cornet, or rather (as I think) like to a Raven called Cornix, and by a kinde of Barbariim called Bufo cornutm. The colour of this Toad is like Saffron on the one part, and like filthy dist on the other: besides, there are other venomous Toads living in finks, privies, and under the room of

There is another kind alfo, like to the Toad of the water, but in stead of bones it hath only grilles and it is bigger then the Toad of the fen, living in hot places. There is another alfo, when although it be a Toad of the water, yet hath it been eaten for meat not many years fince sepemouth of it is very great, but yet without teeth, which he doth many times put out of the water live a Tortoile to take breath, and in taking of his meat, which are flies Locusts, Caterpillers, Gnats and small comping things, it imitateth the Chamæleon, for it putteth out the tongue, and licketh in his meat by the foace of three fingers, in the top whereof there is a foft place, having in it viscous humor, which caufeth all things to cleave fast unto it which it toucheth, by verzue whereof it devoureth great flies. And therefore the faid tongue is faid to have two little bones growing at the root thereof, which by the wonderful work of Nature, doth guide, fortifie and frengthen it. And thus much may free is a sufficient relation unto the Reader for the diversity of Toads.

Now we will proceed to the common description of both kindes together. This Toadis in all outward parts like unto a Frog, the fore-feet being flort, and the hinder-feet long, but the body more heavy and swelling; the colour of a blackish colour, the skin rough, viscous, and very bard so atit it not easie to be broken with the blow of a staffe. It hath many deformed pots upon its effectally black on the fides, the belly exceeding all other parts of the body, flanding out in fuch manner, that being forther mith. ing smitten with a Raffe, it yeeldeth a sound as it were from a vault or hollow place. The heads broad and thick, and the colour thereof on the neather part about the neck is white, that is, fone what pale, the back plain without bunches, and it is faid, that there is a little bone growing inthe fides, that hath a vertue to drive away Dogs from him that beareth it about him, and is therefore called Apolynan. The whole afpect of this Toad is ugly and unpleafant. Some Authors affirm that it carryeth the heart in the meck, and therefore it carryeth the heart in the meck, and therefore it cannot early be killed, except the throat therefor it carryen the most the middle. Their liver is very victions, and causeth the whole body to be of ill temperament: And some say they have two livers. Their milt is very small; and as as for their copulation and egges, they differ nothing from Progs.

there be many late Writers, which do affirm that there is a precious flone in the head of a Toad. whole opinions (because they attribute much to the vettue of this stone) it is good to examine in this place; that so the Reader may be satisfied whether to hold it as a fable or as a true matter, exemplifying the powerful working of Almighty God in nature, for there be many that wear these stones plifying the powerful warming the state of t out of the head alive, before the Toad be dead, with a piece of cloth of the colour of red Scarler, wherewithal they are much delighted, fo that while they firetch out themselves as it were in sport upon that cloth, they cast out the stone of their head, but instantly they sup it up again, unlesse it betaken from them through some secret hole in the said cloth, whereby it falleth into a ciftern or ressel of water, into the which the Toad dareth not enter, by reason of the coldnesse of the water. Thefe things writeth Maffariu.

Brofavolus faith, that he found fuch a thing in the head of a Toad, but he rather took it to be a bone then a stone, the colour whereof was brown, inclining to blacknesse. Some say it is double. bone then a trone, the vocal waste waste was town, he think to be account to be a control of the there are divers opinions alfo, and they fay that Rones are ingendered in living creatures two manner of ways, either through heat or extream cold, as in the Shail, Pearch, Crab, Indian Tortoyles and Toads; fo that by extremity of cold this stone should be gotten.

Against this opinion the colour of the stone is objected, which is sometimes white, sometimes brown, or blackish, having a citrine or blew spot in the middle, sometimes all green, whereupon is naturally engraven the figure of a Toad, and this stone is formerimes called Beres, formetimes Cropsdine, and lometimes Nife, or Nufe, and Cholonites. Others do make two kindes of these two hones, one relembling a great deal of milk mixed with a little bloud, to that the white exceedeth the red, and yet both are apparent and visible : the other all black, wherein they lay is the picture of a Tord. with her legs spread before and behinde. And it is further affirmed, that if both these stones be held inones hand in the presence of poyson, it will burn him. The probation of this stone is by laying of it to a live Toad, and if the lift up her head against it, it is good, but if the run away from it, it is a

Gen. Agricola calleth the greater kinde of these stones, Browns, and the lesser and smoother fort of fiones, Ceraunie, although forthe contrary this opinion, faying that thefe flones Brantle, and Ceraunie, are bred on the earth by thundering and lightening. Whereas it is faid before, that the generation of this flone in the Toad proceedeth of cold, that is utterly unpossible, for it is described to be so folia and firm, as nothing can be more hard, and therefore I cannot affent unto that opinion, for unto hard and folid things, is required abundance of heat; and again, it is unlikely, that what foever this Toadflone be, that there should be any store of them in the world as are every where visible, if they were to be taken out of the Toads alive, and therefore I rather agree with Salveldenfis a Spaniard, who thinketh that it is begotten by a certain viscous fpume, breathed out upon the head of fome Toad, by her fellows in the Spring time.

This fione is that which in ancient time was called Bairophites, and they attribute unto it a vertue belides the former, namely, for the breaking of the stone in the Bladder, and against the Falling ficknesse. And they further write, that it is a discoverer of present poyson, for in the presence of poyson it will change the colour. And this is the substance of that which is written about this stone. Now for my part I dare not conclude either with ie, or against it, for Hermolans, Maffarins, Alberton, Sylvatie a, and others, are directly for this ftone ingendered in the brain or head of the Toad ; on the other fide, Cardan and Gefner confesse such a stone by name and nature, but they make doubt of the genemion of it, as others have delivered; and therefore they being in fundry opinions, the hearing whereof might confound the Reader, I will refer him for his fatisfaction unto a Toad, which he might cally every day kill : For although when the Foad is dead, the vertue thereof be loft, which confindinthe eye, or blew fpot inthe middle, perthe fubftance remaineth, and if the ftone be found there insubstance, then is the question at an end, but if it be not, then must the generation of it be sought

Thus leaving the stone of the Toad, we must proceed to the other parts of the story, and first of all their place of habitation, which for them of the water, is neer the water-fide, and for them of the earth, in bushes, hedges, rouks, and holes of the earth, never coming abroad while the Sun shirlethe for they hato the Sun-fhine, and their nature cannot endure it, for which cause they keep close in their holes in the day time, and in the night they come abroad. Yet fometimes in rainy weather and infolitary places, they come abroad in the day time. All the Writer time they live under the earth. inding upon earth, herbs, and worms, and it is faid, they ear earth by measure, for they ear to interently upon earth, herbs, and worms, and it is faid, they ear earth by measure, for they ear to interently day as they can gripe in their fore-footias it were fixing themselves, left the whole earth should
not serve themstill the Spring Resembling herein great rich coverous men, who ever spare to she of
for far they shall want before they die! And for this cause in suctent time the wife statistics of

Germany.

Germany, did picture a woman fitting upone Toad, to fignifie covetoufneffe. They also love to eat Germany, did picture a woman necros upon a true graph of the care sage; and yet the root of Sage is to them deadly poylon; They destroy Bees, without all danger to them lelves, for they will creep to the holes of their Hives, and there blow in upon the Bees, by which them lelves, for they will creep to the holes of their Hives, and there blow in upon the Bees, by which themselves, for they was treep to the Hive, and so destroy them as they come out a for this cause allost breath they draw them out of the Hive, and so destroy them as they come to drink in the destroy them. breath they answering out of the sairs, and they come to drink in the day time they feel lit. the water-nice they he in wash time they fee perfectly, and therefore they come then abroad, "I'tle or nothing, but in the night time they fee perfectly, and therefore they come then abroad, "I'

or nothing, out in the ingut time they worthy observations in natures sometimes they are bred. About their generation there are many worthy observations in natures sometimes they are bred About their generation there are many other arth; it hath also been febn that out of the ashes of out of the putres ction and corruption of the earth; it hath also been febn that out of the ashes of out of the putreis crion and corruption of the state of the year following. In the New Toad burnt, not only one, but many Toads have been regenerated the year following. In the New Toad burnt, not only one, but many Toads have been regenerated the year following. In the New Toads have been regenerated the year following. Toad burnt, not only one, but many a constant whereof is wonderful unwholesome, because all the world there is a Province called Dariene, the air whereof is wonderful unwholesome, because all the world there is a Province caned Daniele, it is there observed, that when the flaves or servine water Countrey standeth upon rotten marishes, It is there observed, that when the flaves or servine water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water which fall on the right hand are in a line water water which fall on the right hand are in a line water water water water water water water water water which fall on the right hand are in a line water w Countrey itandeen upon rotten indicates of water which fall on the right hand, are infantly many the pavements of the dores, from the drops of water which fall on the right hand, are infantly many the pavements of the drops of water are turned into Gnate. It has the pavements of the drops of water are turned into Gnate. Toads ingendered, as in other places such drops of water are turned into Gnats. It hath allo been Toads ingendered, as in other places dide, have likewise conceived at the same time a Frog, or a Toad, feen, that women conceiving with childe, have likewise conceived at the same time a Frog, or a Toad, or a Lizard, and therefore Platearim faith; that those things which are medicines to provoke the or a Lizara, and enoretore regression of the Secondines. And some have called Bufonemirations course of women, do also bring forth the Secondines. And some have called Bufonemiration Salernianorum, of lacertam fratteen Lombardorum: that is, a Toad the Brother of the Salemiran and the Lizard the Brother of the Lombards: for it hath been feen that a woman of Salernam, buth and the Lizard the Brother of the Lorad and therefore he calleth the Toad his Brother, io like at one time prought torth a Boy and a deference he calleth the Lizard the Lombard, Brother. And wife a woman of Lombard, a Lizard, and therefove he calleth the Lizard the Lombard, Brother. And wile a woman or Lomonray, & Libata, and the structures, at fuch time as their childe beginneth to quicken in their womb, do drink the juyce of Parsley and Leeks, to kill such conceptions if any be.

There was a woman newly marryed, and when in the opinion of all the was with childe, in fleed of a childe she brought forth four little living creatures like Frogs, & yet she remained in good health a connue me prougne rotte four feet fome pain about the rim of her belly, which afterward was eased by applying a few remedies. Alfo there was another woman, which together with a Man-childe, inher Secondines did bring forth fuch another Beaft; and after that a Merchants wife did the like in Anomitum. But what should be the reason of these so strange and unnatural conceptions, I will not take up. on me to decide in nature, lest the Omnipotent hand of God should be wronged, and his most lecret and just counsel presumptuously judged and called into question. This we know, that it was prophesied in the Revelation, that Frogs and Locusts should come out of the Whore of Babylon, and the bostomlesse pit, and therefore seeing the seat of the Whore of Babylon is in Italy, it may be that God would have manifested the depravation of Christian Religion, beginning among the Italian, and there continued in the conjoyned birth of Men and Serpents: for furely, none but Devilsimarnate, or men conceived of Serpents brood, would fo fiffely fland in Romifb error as the light do, and therefore they feem to be more addicted to the errors of their Pathers, (which they fay is the Religion wherein they were born) then unto the truth of Jesus Christ, which doth unanswerably detect the pride and vanity of the Romish faith.

But to leave speaking of the conception of Toads in Women, we will proceed further unto their generation in the stomachs and bellies of men, whereof there may more easily a reason be given then of the former. Now although that in the earth Toads are generated of the putrefied earth and waters, yet fuch a generation cannot be in the body of man, for although there be much patre faction in us, yet not fo much to ingender bones and other organes, fuch as are in Toads; as for Worms they are all fiesh, and may more easily be conceived of the putresaction in our flomachs. But then you will fay, how comes it to passe that in mens stomachs there are found Frogs and Toads? I answer that this evill hapneth unto such men as drink water, for by drinking of water, a Toads egge may eafily flip into the ftomach, and there being of a viscous nature, cleaveth fast to the rough parts of the ventricle, and it being of a contrary nature to man, can never be digeled or avoided, and for that cause the venom that is in it, never goeth out of the Eggeeither in operation or in substance, to poyson the other parts of the body, but there remaineth until the Egge be formed into a Toad, without doing further harm ; and from hence it cometh that Toads are bred in the bodies of men, where they may as well live without air, as they do in the midft of trees and rocks, and yet afterwards, these Toads do kill the bodies they are bred in. For the venomis forempered, that at last it worketh when it is come to ripenesse, even as we see it is almost an usual thing, to take a poylon, whose operation shall not be perceived, till many days, weeks, or moneths

For the casting out of such a Toad bred in the body, this medicine is prescribed; They take a Serpent and bowel him, then they cut off the head and the tail, the relidue of the body they likewife par into finall pieces, which they feethe in water, and take off the far which swimmeth at the top, which they feethe in water, and take off the far which swimmeth at the top, which the state of the far which swimmeth at the top. the fick person drinketh, until by vomiting he avoid all the Toads in his stomach, afterwark be must use restorative and aromatical medicines. And thus much may suffice for the ordinary and es-

These Toads do not leap as Frogs do, but because of their swelling bodies and short less, the traordinary generation of Toads. pace is a fost creeping pace, yet sometimes in anger they lift up themselves, enderousing to be harm, for great is their wrath, oblinacy, and defire to be revenged upon their advertises, entitle the red Tood. ally the red Toad; for look how much her colour inclineth to rednesse, so much is her with so venom more pestilent. If the take hold of any thing in her mouth, the will never let it so is the die, and many times the lendeth forth poylon out of her buttocks or backer, parts, wherewithal the intectech the air, for revenge of them that do anoy her: and it is well oblerved that the knowthe meaking fle of her teeth, and therefore for her defence the first of all gathereth abundance of ar into her body, wherewithal the gre-tly fwelleth, and then by fighing uttereth that infected air as neer the person that offendeth her as she can, and thus she worketh her revenge, killing by the povton of her breath. The colour of this poyfon is like milk, of which I will speak afterward particu-

A Toud is of a most cold temperament, and bad constitution of nature, and it useth one certain herb wherewithal it preserveth the sight, and also resistes the poyson of Spyders, whereof I have heard this credible History related, from the mouth of a true honourable man, and one of the most charitable Peers of England, namely, the good Earl of Bedford, and I was requested to set it down for

truth, for it may be justified by many now alive that saw the same.

it fortuned as the faid Earl travailed in Bedferdfbire, neer unto a Market-town called Owbourn, some A flory, of his company espyed a Toad fighting with a Spyder, under a hedge in a bottom, by the high-wayfide, whereat they flood still, until the Earl their Lord and Master came also to behold the same; and there he faw how the Spyder still kept her standing, and the Toad divers times went back from the Soyder, and did eat a piece of an herb, which to his judgement was like a Plantain. At the laft , the Earl having Jeen the Toad do it often, and still return to the combate against the Spyder, he commanded one of his mento go, and with his dagger to cut off that herb, which he performed and brought it away. Presently after the Toad returned to seek it, and not finding it according to her expectation, swelled and broke in pieces: for having received poyson from the Spyder in the combate. nature taught her the vertue of that herb, to expell and drive it out, but wanting the herb, the poyson did instantly work and destroy her. And this (as I am informed) was oftentimes related by the Earl of Bedford himself upon fundry occasions, and therefore I am the bolder to insert it into

I do the more easily believe it, because of another like story related by Erasmu in his Book of A story? Friendship, hapning likewise in Englandy in manner as followeth. There was a Monk who had in his chamber divers bundles of green rushes, wherewithal he used to strow his thamber at his pleasure, it hapned on a day after dinner, that he fell afleep upon one of those bundles of rushes, with his race upward, and while he there flept, a great Toad came and fate upon his lips, bestriding him in such manner as his whole mouth was covered. Now when his fellows fawit, they were at their wits end, for to pull away the Toad was an unavoidable death, but to suffer her to stand still upon his mouth, was a thing more cruel then death and therefore one of them espying a Spiders web in the window, wherein was a great Spyder, he did advise that the Monk should be carryed to that window, and laid with his face upward right underneath the Spyders web, which was prefently accomplished. And affoon as the Spyder faw her adversary the Toad, the presently wove her thred, and descended down upon the Toad, at the first meeting whereof the Spyder wounded the Toad, so that it swelled, and at the second meeting it swelled more; but at the third time the Spyder kild the Toad, and so became grateful to her Host which did nourish her in his Chamber; for at the third time the Toad leaped off from the mans mouth, and swelled to death; but the man was preserved whole and alive. And thus much may suffice for the antipathy of nature betwixt the Toad and the Spyder.

The Mole is also an enemy to the Toad, for as Albertus writeth, he himself saw a Toad crying above the earth very bitterly, for a Mole did hold her fast by the leg within the earth, labouring to pull her in again, while the other strove to get out of her teeth, and so on the other side, the Toads do eatthe Moles when they be dead. They are also at variance with the Lizard, and all kindes of Serpents, and whenfoever it receiveth any wound by them, it cureth it felf by eating of Plantain. The Cat doth alfo kill Serpents and Toads, but eateth them not, and unleffe the prefently drink the dyeth for it. The Buzard and the Hawk are destroyers of Toads, but the Stork never destroyeth a Toad to eatit, except in extremity of famine, whereby is gathered the venomous nature of

Now to conclude, the premisses considered which have been said of the Toad, the uses that are to follow are not many, except those which are already related in the Frog. When the Spaniards were in Bragus an Island of the New-found-world, they were brought to such extremity of famine, that a sick man amongh them was forced to eat two Toads, which he bought for two pieces of gold-lace, worth in Spain money fix. Duckats. I do marvel why in ancient time the Kings of France gave in their Arms the three Toals in a yellow field, the which were afterwards changed by Glodoveus into three Flower-de-luces in ofield Azure , as Arms fent unto him from Heaven.

When the Trojans dwell, neer Maotie, after the destruction of Troy, they were very much annoyed by the Gother, wherefore Margamirus their King, determined to leave that Countrey, and to feek some where elfe a more, quies habitation, Being thus minded, he was admonished by an Oracle that he should go and dwellin that Countrey where the River Rhene falleth into the Sea, and he was also firred up to take upon him that journey, by a certain Magitian-woman, called Alrunna, for this cunming Woman caused in the night time a deformed apparition to come unto him having three heads, one of an Eagle, another of a Toad, and the third of a Lyon, and the Eagles head did speak unto him in this manner, Genus tuum & Marcomire opprimet me, & conculeabit. Leonem, & interficiet bufouem; that is to lay, Thy flock or postericy, O Marcomirus, shall oppresse me, it shall tread the Lyon under foor, and kill the Toad. By which words he gathered, that his posterity should rule over the Romans,

fignified by the Eagle; and over the Germans, fignified by the Lyon; and over the French, fignified by the Toad, because the Toad, as we have said, was the ancient Arms of France. gnined by the 10au, because the 10au, as the Weafels of the water do ingender in copulation

It is an opinion new by some vertices, and feet of their belly, they do refemble them with the Toads of the water, for in their mouths, and feet of their belly, they do refemble them. Whereupon these verses were made .

> Bufones gigno putrida tellure sepulta, Humores pluvit forte quod ambo sumue Humet is & friget, mea fic vis bumet & alget, Cum perit in terra qui priue ignis erat. Which may be Englished thus;

Buryed in rotten earth, forth Toads I bring. Perhaps because me both are made of rain, That's moift and cold, moift I and ever freezing. When in the earth, that force from fire came.

And thus we will descend to discourse of the Toads poyson, and of the special remedies appointed for the same. First therefore, all manner of Toads, both of the earth and of the water are venomous. although it be held that the Toads of the earth are more poylonful then the Toads of the water, except those Toads of the water which do receive infection or poyson from the water, for some water are venomous. But the Toads of the land, which do descend into the marishes, and so live in both elements, are most venomous, and the hotter the Countrey is, the more full are they of povson

The Women-witches of ancient time which killed by poyfoning, did much use Toads in their confections which caused the Poet in his verses to write as followeth.

Occurrit Matrona potens, que melle Galenum Porreciura vire, mi(cet fitiente rubetam.

Which may be Englished thus; There came a rich Matron, who mixed Calen Wine With poyfon of Toads to kill ber Spouse, O deadly orime.

And again in another place.

-Funus promittere patrie Nec volo nec possum ranarum, in viscera nunquam

Infoext .-In English thus: I can nor will of Fathers death a promise make, For of Toads poyfon I never yet a view did take.

When an Asp hath eaten a Toad, their biting is incurable, and the Bears of Pamphilia and Cylicia, being killed by men after that they have eaten Salamanders or Toads, do poyfon their caters, We have faid already, that a Toad hath two livers, and although both of them are corrupted, yet the one of them is faid to be full of poyfon, and the other to reflit poyfon. The biting of a Toad, although it be feldom, yet it is venomous, and caufeth the body to swell and to break, either by Impostumation on, or otherwise, against which is to be applyed common Antidotes, as womens Milk, Triacle, roots of Sea-holm, and such other things. The spittle also of Toads is venomous, for if it fall upon a man, it causeth all his hair to fall off from his head; against this evil Paracelsus prescribeth a plaister of earth, mixed with the ipittle of a man.

The common people do call that humor which cometh out of the buttocks of a Toad when the swelleth, the urine of a Toad, and a man moistned with the same, be-pissed with a Toad; but the bell remedy for this evil, is the milk of a woman, for as it resembleth the poyson in colour, so doth it refift it in nature. The bodies of Toads dryed, and so drunk in Wine after they be beaten to powder, are a most strong poyfon, against which and all other such poyson of Toads, it is good to take Plantain and black Heilebore, Sea-crabs dryed to powder and drunk, the stalks of Dogs-tongue, the powder of the right horn of a Hart, the milt, ipleen, and heart of a Toad. Also certain fifthes salled Shel-crabs, the bloud of the Sea-tortoife mixed with Wine, Cummin, and the rennet of a Hare. Alfo the bloud of a Tortoife of the land mixed with Barley-meal, and the quintessence of Triacle and Oyl of Scorpions, aff these things are very precious against the poylon of Serpents and Toads.

We have promifed in the ftory of the Frog, to expresse in this place such remedies, athe larned Physicians have observed for the cure of the poyson of Progs. First therefore the poyson of the Frog causeth swelling in the body, depelleth the colour, bringeth difficulty of breating, maketh the breath strong, and an involuntary profusion of feed, with a general dulnesse and refinelle of body. body: for remedy whereof, let the party be inforced to vomit by drinking sweet Wine, and two drams of the powder of the root of Reeds or Cypresse. Also he must be inforced to walking and running, besides daily washing. But if a Fever follow the poyson or burning in the extremits, let the vomit be of water and Oyl, or Wine and Pitch; or let him drink the bloud of a Sector. toile, mixed with Cummine, and the rennet of a Hare, or elfe sweat in a Purnace or Hot-house a long time : besides many other such like remedies, which every Physician, both by experient and reading, is able to minister in cases of necessity, and therefore I will spare my further painting

Of the Hamorrhe. expressing them in this place, and passe on to the medicinal vertues of the Toad, and so conclude

We have shewed already that the Toad is a cold creature, and therefore the same sod in water. and the body anointed therewith, causeth hair to fall off from the members so anointed. There is a medicine much commended against the Gowt, which is this: Take fix pound of the roots of wilde Cucumber, fix pound of sweet Oyl, of the marrow of Harts, Turpentine, and Wax, of either fix ounces, and fix Toads alive, the which Toads must be bored through the foot, and hanged by a thred in the Oyl until they grow yellow, then take them out of the Oyl by the threds, and put into the faid Ovi the fliced root of a Cucumber, and there let it feethe until al the vertue be left in the Ovi Afterwards melt the Wax and Turpentine, and then put them all together in a glaffe, so use them morning and evening against the Gowt, Sciatice, and pains of the sinews, and it hath been seen that they which have lyen long fick, have been cured thereof, and grown perfectly well and able to walk. Some have added unto this medicine Oyl of Saffron, Opebalfamum, bloud of Tortoifes, Oyl of Sabine, Swines greafe, Quickfilver, and Oyl of Bays.

For the scabs of Horses, they take a Toad killed in wine and water, and so sod in a brazen yessel, and afterwards anoint the Horse with the liquor thereof. It is also said that Toads dryed in smoak, or any piece of them carryed about one in a linnen cloth, do ftay the bleeding at the nose. And this Frederick the Duke of Saxony, was wont to practise in this manner; he had ever a Toad pierced through with a piece of wood, which Toad was dryed in the smooth or shadow, this he rowled in a linnen cloth; and when he came to a man bleeding at the nose, he caused him to hold it sast in his hand until it waxed hot, and then would the bloud be stayed. Whereof the Physicians could never give any reason, except horror and fear constrained the bloud to run into his proper place, through fear of a Beast so contrary to humane nature. The powder also of a Toad is said to have the same vertue, according to this verse:

> Buffo ustus settit natura dote crnorem. In English thus: A Toad that is burned to ashes and dust Stays bleeding by gift of Nature just.

Theskin of a Toad, and shell of a Tortoyse, either burned or dryed to powder, cureth the Fiftyles: Some add hereunto the root of Laurel and Hen-dung, Sait, and Oyl of Mallows. The eyes of the Toad are received in Ointment against the Worms of the belly. And thus much shall suffice to have spoken of the history of the Toad and Frogs,

of the GREEN SERPENTS.

TNValue there are certain Green-ferpents, which of their color are called Grunling, and I take them to be the same which Helychine called Saurite, and Pliny by a kinde of excellency, Snakes, of whom we shall speak afterwards. for I have no more to say of them at this present, but that they are very venomous. And it may be that of these came the common proverb, Latet Anguis sub berba, under the greenherb lyeth the Green-fnake, for it is a friendly admonition unto us to beware of a falfhood covered with a truth like unto it.

of the HAMORRHE.



This Serpent hath such a name given unto it, as the effect of his biting worketh in the 1 bodies of men, for it is called in Latine, Hamorrhom, to fignific unto us the male, and Hamorrhois, to figuifie the female, both of them being derived from the Greek word Aims, which figuifieth blond, and Ree, which fignifieth to flow, because whomsoever it biteth, it maketh in a continual bleeding sweat, with exeremity of pain until it die. It is also called Affedius, and Afudius, Sabrine, and Helfadim, or Alfordim, which are but corrupted barbarous names from the true and first word Ha-

It is doubtful whether this be to be ascribed to the Asps or to the Vipers, for Isldorm, faith it is Pliny. skinde Asp, and Alians, a kinde of Viper. They are of a sandy colour, and in length not past one foot, or three handfule, whose tall is very sharp or small, their eyes are of a flery-flaming colour,

their head small, but bath upon it the appearance of horns. When they goe, they go firtight and slowly, as it were halting and wearily, whose pace is thus described by Nicander;

Ipsim oblique sua parvula terga Cerasta Claudicat: ex medio videm appellere dorso Parsum navigium, terit imam labrica tertem Alom, & hand allo tacitè trabit ilia mau, Ac per Arundineum fi transcat illa grabatum.

In English thus;
And like the Horned-Serpent, so trails this elf on land,
As though on back a little boat it drave,
His sliding belly makes paths be seen in sand.
As when by bed of Reeds she goes her life to save.

The scales of this Serpent are rough and sharp, for which cause they make a noyse when they goe on the earth; the semale resteth her self upon her lower part neer her tayl, creeping altogether upon her belly, and never holdeth up her head, but the male when he goeth holdeth up his head; upon her belly, and never holdeth up her head, but the male when he goeth holdeth up his head; their bodies are all set over with black spots, and themselves are thus paraphrstically described by Nicander;

Unum longs pedem, totoque gracillima tratin,
Ignes quandoque est, quandoque est candida forms,
Constrictumque set is collam, et tenusssima cauda.
Bina super gelidot oculos frons cornua profert,
Which may be Englished in this manner following;

Splendentem quadam radiorum albentia luce, Silvostres ut aper, populatricesque Locuste: Insuper horribile ac asprum caput bortes.

On foot in length, and slender all along,
Sometime of fiery bue, sometime milk-white it is,
The neck, bound in, and tayl most thin and strong,
Whose fore-head bath two horns above cold eyes:

anner sonowing; Which in their light refemble shining being, Like Bees full wilde, or Locusts sposteristed, But yet to look upon all horrible in seams, For why? the cruel Bore they shew in beal.

They keep in rocks, and stony places of the houses and earth, making their dens winding and hanging, according to these Verses;

Rimefat colit illa Petras, fibique affera tella,
Et modice pendens facit, inflexumque cubile.
In English thus;
The chinks of Rocks and passages in stone
They dwell, wherein their lodgings bare,
Alutle hanging made for every one,
And bending too their sleepy harbours are.

It is faid that Canobus the Governour of Menelaus, chanced to fall upon this Sexpent, interenge whereof Helen his charge, the wife of Menelaus broke his back-bone, and that ever fince that time they creep lamely, and as it were without loyns; which fable is excellently thus dekribed by Ni. cander;

Quondam animosa Helene cygni Jovie Inclyta proles
Eversa rediens Troia (nisi vana vetustas)
Huic indignata oss generi, Pharias ut ad oras
Venit, & adversi declinans slamina venti,
Fluciivagam statuit juxta Nill ossia classem.
Namque ubi nanclerus se sessua descenti est processos sternerei, et bibulis susua dormiret arents:
Lesa venenosos Hemortoois impulis titus,
Which may be Englished thus s

Illatamque tulit letali dente quietem:
Protinus ovipera cernent id filia Leda,
Oppressa medium serpenti fervida dosum
Infregits tritaqua excussit vincula spina;
Qua fragili illius sic dempta è cotpore sugits
Et gracises si amorrhoia, obliquique Cerasa
Ex hoc clauda trabunt jam soli tempore membra.

Once noble Helen, Joves childe by Swan-like shape, Returning back from Troy, destroyed by Grecian war, (If that our ancients do not with fables us beclap) This race was envied by Pharias anger farre, When to his shower for safety they did come, Declining rage of blustring windy seas, Water-biding-Navy at Nilus mouth gan run, Where Canobus all tyred, sainted for some ease: For there this Pilot, or Master of the Fleet, Did hast from boat to sleep in drety sand,

thus; Where he did feel the teeth of Hemorike dot, Where he did feel the teeth of Hemorike dot, Wounding his body with poylon, deaths own hand. But when egge-breeding Ludaes wench spread This harm, she press the Serpents book with stroky Whereby the hands thereof were all which Which in just wrath for just revegge she was all one out of this Serpents from And body they are taken, which is the case. That Cerasi sand lean Hamorris are ever some. Drawing their parts on eath by natures lawet.

They which are stung with these Hamorths, do suffer very intolerable torments, for out of the wound continually stoweth bloud, and the excrements also that cometh out of the belly and bloud, or sometimes little rouls of bloud in stead of excrements. The colour of the place bitten is black or sometimes little rouls of bloud in stead of excrements.

Of the Horned Serpent.

or of a dead bloudy colour, out of which nothing floweth at the beginning but a certain watery humour, then followeth pain in the stomack, and difficulty of breathing. Lastly, the powers of the body are broken, and opened, so that out of the mouth, gums, ears, eyes, singers ends, nayls of the feet, and privy parts, continually issued bloud, untill a cramp also come, and then followeth death, as we read in Lucan of one Tellm a young noble man, slain by this Serpent, described as solloweth;

Impressit dentes Hamórrhois aspera Tullo Magnanimo juveni, miratorique Catonio i Uique solet partiter totis, de essundere signis Coricii pressura croci: sicomina membra Emisere simul rutilum pro sanguine virus.

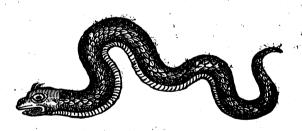
In English thus
The Hamorrhe fierce, in noble Tullus fastened teeth
That valiant youth, great Gatoes scholar deer:
And as when Saffron by Corycians skeeth
Ispess, and in his colour on them all appear:
So all his parts sent forth a poyson red

Sanguis erant lachryma: quacunque foramina novit Humor, ab ite largue manat cruor, ora redundant, Et patula nares, fudor rubet, omnia plenia; Membra fluunt venia: totum est pro vulnere corpue.

In stead of bloud: Nay all in bloud ment round.
Bloud was his tears, all passages of it were sped,
For our of mouth and ears did bloud abound.
Bloud was his sweat, each part his vein out-bleeds,
And all the bods bloud that one wound feeds.

The cure of this Serpent, in the opinion of the Ancients, was thought impossible, as written Disputes; and thereof they complain very much, using only common remedies, as scarification, using the state of the the scarification, using the state of the large of l

Of the Horned SERPENT.



His Serpent because of his Horns (although it be a kinde of Vipar) is called in Greek Rerasses, and from thence cometh the Latine word Cerasses, and the Arabian, Cerist, and Cerustes. It is called also in Latine, Ceristalia, Cristalia, Sirtalia, and Tristalia. All which are corrupted words, derived from Gerasses, or else from one another, and therefore I think it not fit to
stand upon them. The Hebrewes call it Schaphiphon, the Italians, Cerasses, the Germans, En geburnis
soliday; the French, Un Cerasse, un serpent Cornus, that is, a horned Serpent; and therefore I have so
called it in English, imitating herein both the French and Germans.

I will not frand about the difference of Authors, whether this Serpent be to be referred to the Alps or to the Vipers, for it is not a point materiall, and therefore I will proceed to the description of his nature, that by his whole history, the Reader may choose whether he will account him a subordinate kinde unto others, or elsa principall of himself. It is an African Serpent, beed in the Usian sandy seas, places not inhabited by men, for the huge Mountains of sands are so often moved by the windes, that it, is not only impossible for men to deell there, but also very dangerous and perilous to travel through them, for that many times whole troops of men and cattell, are in an infant overwhelmed and buryed in those sands. And this is a wonderfull work

of God, that those places which are least habitable for man, are most of all annoyed with the most dangerous biting Serpents.

The History of Serpents.

It is allo faid, that once these Horned Serpents departed out of Lybia into Egypt, where they depopulated all the Countrey. Their habitation is neer the high-wayes, in the fands, and under Carpopulated an the Country. they make both a found with their motion, and also a surrow in the earth, according to the faying of Nicander ;

Ex iis alter echis velocibus obvia feinis. Rello tergatibi prolixus tram te ducit. Sed medio diffusim bic cerastes se corpore volvit : Curvum errans per iter, resonantibu aspera squami. Which may be Englished thus:

Qualiter aquoreo longiffima gurgite naviu. Quam violentus agit nunc buc, nunc Africus illuc. Pellitur, et later um gemebunda fragore fuorum Extra (ulcandas finuofe fluctuat undas.

Of thefe the Viper with swift bones thee meets Trayling ber back in path dirett and frait, The Cerast more diffused in way thee greets With crooked turning, on scales make sounds full great :

Like as a ship toffed by the Western minde. Sounds afarre off, moved now bere, now there. So that by noyle of fhrilling fides me finde His furrowes turned in Seas and water phere.

The quantity of this horned Serpent is not great, it exceedeth not two cubits in length; theco. lour of the body is branded like fand, yet mingled with another pale white colour, as is to be free in a Hares skin. Upon the head there are two horns, and sometimes four, for which occasion it hath received the name Geraftes, and with these horns they deceive Birds; for when they are hungry, they cover their bodies in fand, and only leave their horns uncovered to move above the earth which when the Birds fee, taking them to be Worms, they light upon them, and so are devoured by the Serpent. The teeth of this Serpent are like the teeth of a Viper, and they fland equal, and not crooked: In flead of a back-bone they have a griftle throughout their body, which maketh them more flexible and apt to bend every way: for indeed they are more flexible then any other Serpent. They have certain red strakes crosse their back, like a Crocodile of the earth, and the skins of such as are bred in Egypt are very soft, stretching like a Cheverell-glove, both in length and breadth as it did appear by a certain skin taken off from one being dead; for being ftuffed with Hav. it shewed much greater then it was being alive, but in other Countreys the skins are not so.

I have heard this History of three of these Serpents brought out of Turkey, and given to a No.

ble man of Venice alive, who preserved them alive in a great Glasse (made of purpose) upon find in that Glaffe neenthe fire : The description asit here followeth, was taken by John Faloner, an English Travailer, saying They were three in number, whereof one was thrice so bigastheother two, and that was a female, and she was said to be their Mother; she had laid at that time in the Sands four or five Egges, about the bigneffe of Pigeons Egges. She was in length three foot, but in breadth or quantity almost so big as a mans Arm: her head was flat, and broad as two fingers.

the apple of the eye black, all the other part being white.

Out of her eye-lids grew two horns, but they were short ones, and those were truly Horns, and not flesh. The neck compared with the body was very long and small, all the upper part of theskin was covered with scales, of ash-colour, and yet mixed with black. The tail is at it were brown when it was fretched out. And this was the description of the old one : the other two being like to her in all things, except in their horns, for being small, they were not yet grown Generally, all these horned Serpents have hard dry scales upon their belly, wherewithall they make a noyse when they go themselves, and it is thus described by Nicander;

Nunc potes actutum, infidiatoremque Cerasten Nofgere, vipereum velutt genm, buic quia dispar Non is corpus habet, fed quatuor aut duo profert

Cornua, cum mutila videatur Vipera fronte. Squalidus albenti color est.

In English thus: You well may know the treacher Cerasts noyse, A Viper-kinde, whose bodies much agree, Tet thefe four borns and brandy colour, poyfe, Where Viper none, but forehead plain me fee.

There is no Serpent except the Viper that can fo long indure thirst as this horned Serpent, for they feldome or never drink; and therefore I think they are of a Vipers kinde: for belides this alfo it is observed, that their young ones do come in and out of their bellies as Vipen doe ! They live in hatred with all kinde of Serpents, and especially with Spiders. The Hawes of Rept allo de destroy horned Serpents and Sodrpions : but about Thebes in Agypt there are certain facred Snato (as they are termed) which have horns on their head, and thefe are harmleffe unto men and beaft, otherwise all these Serpents are virulent and violent against all creatures, especially men: ya there be certain men in Lybia called Pfilli, which are in a league; or rather in a natural control with horned Seipents. For if they be bitten by them at any time, they receive no hurt at all and he day they be they be betten by them at any time, they receive no hurt at all and he day to the service of the service and befides, if they be brought mto any man that is bitten with one of these Serpents, beforthe poyfon be foread all over his body, they help and cure him, for if they finde him but lightly hat, they only spit upon the wound, and so mitigate the pain, but if they finde him more deeply her,

then they take much water within their teeth, and first wash their own mouth with it, then foit out the water into a pot, and make the fick man to drink it up. Laftly, if the poyfon be yet ftrong, they lay their naked bodies upon the naked poyloned body, and fo break the force of the poylon. And this is thus described by the Poet, faying,

Audivi Lybicos Phlor, quos afpera Siriis Serpentumque ferax patria alit potulos. Non idu inflidum diro, morfuve venenum

Ledere: quin lasis forre & opem reliquie Non vi radicum proprio, fed corpore juntto.

That is to fav. The Lybian Pfylli, which Serpent breeding Systes dwell As I have heard, do cure posson, slings, and bites, Not hurt themselves, but it in other quell: By no roots force, but joyning bodies quites.

When a horned Serpent hath bitten a man or beaft, first about the wound there groweth hardnesse, and then pustules. Lastly, black, earthy and pale matter: the genital member standeth out straight and never falleth, he falleth mad, this eyes growdim, and his nerves immanuable, and upon the head of the wound groweth a scab like the head of a Nail, and continually pricking, like the pricking of Needles: And because this Serpent is immoderately dry, therefore the poyson is most pernicious; for if it be not holpen within nine dayes, the patient cannot escape death. The cure must be first by cutting away the flesh unto the bone, where the wound is, or else the whole memher if it can be, then lay upon the wound Goats dung fod with Vinegar or Garlike, and Vinegar or Barley-meal, or the juice of Cedar, Rue, or Nep, with Salt and Honey, or Pitch and Barley-meal. and such-like things outwardly : inwardly Daffadil and Rue in drink, Radish-seed, Indian Cummin. with wine and Costoreum, and also Calamint, and every thing that procureth vomit. And thus much for the description of the Horned Serpent.

Of the HYEN. A.

Here be some that make question whether there be any such Serpent as this or no, for it is not very like that there is any fuch, and that this Hyana is the felf same which is described to be a Four-footed Beaft, for that which is faid of that, is likewise attributed to this: namely, that it changeth fex, being one yeer a male, another yeer a female, and that the couples which feem to be marryed together, do by continuall entercourse, bring forth their young ones, so that the male this yeer is the female next yeer, and the female this yeer is the male next yeer. And this is all that is faid of this Serpent.

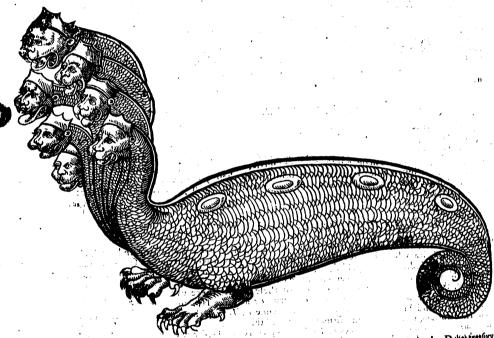
of the HYDRA, supposed to be killed by Hercules.

THe Poets do fain, that neer to the Fountain Anymona, there grew a Plantain, under which was bred a Hydra which had seven heads: whereof one of these heads was said to be immortall; with this Hydra Hercules did fight; for there was in that immortall head fuch a poylon as was uncurable; wherewithall Hercules movitened the head of his Darts after he had killed it : and they fay, that while Hercules struck off one of these heads, there ever arose two or three more in the room thereof, untill the number of fifty, or as fome fay, four core and ten heads were frucken off: and because this was done in the fenne of Linns, therefore there grew a Proverb of Lerna malorum, to signifie a multicude of unresistable evils.

And some ignorant men of late dayes at Venice, did picture this Hydra with wonderfull Art, and fer it forth to the people to be feen, as though it had been a true carkafe, with this inscription. In the year of Christs incarnation, 550, about the moneth of January, this monstrous Serpent was brought out of Turkey to Venice, and afterwards given to the French King; it was esteemed to be worth 6000. Ducats. These Monsters signifie the mutation or change of worldly affairs, but (I trust lid the Author of the inscription, who seemed to be a German) the whole Christian World is so afficted that there is no more evil that can happen to the, Christian World, except destruction; and therefore I hope that these Monsters do not toreshew any evil to the Christians. Therefore seeing the Turkish Empire is grown to that height, in which estate all other former Kingdomes fell, I may divine and prophelie that the danger threatned hereby, belongeth to the Turks, and not unto us, in whose Government this Monster was found to be bred : and the hinder part of his head seemeth to resemble a Turk, Cap. Thus far this inscribing Diviner. But this fellow ought first of all to have enquired about the truth of this Picture, whether it were fincere or counterfeit, before he had given his judgement upon it : For that there should be fuch a Serpent with seven heads, I think it unpossible, and no more to be believed and credited, then that Castor and Possible were conceived in an Egge, or that Pluto is the GOD of Hell, or that armed men were created out of Dragons teeth. or that Vulcan made Achilles his Armour, or that Venu was wounded by Diamedes , or that Vlyffes was carryed in Bottles, fo true I think is the shape of this Monster : for

of innecent SERPENTS.

the head, ears, tongue, noie, and face of this Monster, do altogether degenerate from all lunder of Serpents, which is not usuall in Monkers, but the fore-parts do at most times resemble the kinde to which it belongeth; and therefore if it had not been an unskilfull Painters device, he might have which it beas it is, how doth he know framed it in a better fashion, and more credible to the world. But let it beas it is, how doth he know tramed it in a petter fairnon, and inote tracks then to the Christians? For shall we be so blinde and that this evil doth more belong to the Turks then to the Christians? For shall we be so blinde and that this evil doth more belong to the sample our fins, but to lay all the tokens of judgement upon our adversaries? But if there appeared in us any repentance or amendment of those faults, for which God hath suffered in his justice, that impious Tyrant and Tyrannicall Government to prevail against Christians, then we might think that GOD would look mercifully upon us, and averthis gainst Christians, then we single think with forrow and grief be it spoken, all the Kings and peowrath from us upon our entitles. Down without stumbling in those vile courses, and odious crying fins, for which God hath fec up the Turks against former ages, and therefore we have no cause to hope that ever this rod shall be cast into the fire, untill the chastifement of Godschildren have procured their amendment, and if no amendment, then all the powers of heaven (the bleffed Trin. procured their amendament, and in mo antenut and deftruction, which God of his influite mercy ty excepted) cannot keep Chriffendome from ruine and deftruction, which God of his influite mercy turn away from us.



To turn again to the flory of the Hydra. I have also heard, that in Verice in the Duke treasury, among the rare Monuments of that City, there is preserved a Serpent with seven heads, which site true, it is the more probable that there is a Hydra, and then the Poets were not altogether detent that say, Herculer killed such a one. This Hydra which Herculer slew, they say was ingended bright that say, Herculer in and nourished by Juno in Leina, in hatred of Herculer: and they say slither, Echidna and T. pham, and nourished by Juno in Leina, in hatred of Herculer: and they say slither, that when he came to kill it, there came a Crab or Canter to help the Hydra against Hindle, who instantly called upon Islam for help, and so Islam slew the Crab, and He cases the Hydra.

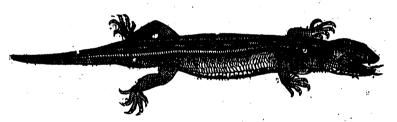
initantly called upon Islam for help, and is Islam flew the Crap, and He cales the Hydra. Phalephaim maketh the story of He cales by killing the Hydra, to be a meer allegory sping, that the Hydra was a Castle kept by fifty men, the King whereof was called Lernus, who was assisted by the Hydra was a Castle kept by fifty men, the King whereof was called Lernus, who was assisted by Noble man (called Cancer) against the assaults of Hercules, and that Hercules by the help of him, Noble man (called Cancer) against the assaults of Hercules, and that Hercules by the help of him, King of the store, overcame that King and Castle. Other say that Lerna and Hydra saisse out to be the monton whindes of Envy, distinguished by Invidia, and Invidentia, in himself, which arise out of the monton shifted from himself some head or tentation, so two or three other continually aroseinthe room thereof. And thus much for the Hydra, whether it be true or sabulous.

Doe read of two kindes of innocent Serpents, one called Libies, because they are only in Africk, and never do hurt unto men, and therefore Ningner was deceived, which maketh this kinde of Serpent to be the same with the Amobie, whose sting or teeth are very mortall and deadly. There be also other kindes of harmlesses, es that called Molurus, Musica, and Mylacia, which is said to go upon the tail, and it hath no notable property, except that one thing which giveth it the name, for Molurus is derived from Molis Ourin, that is hardly making water.

for Molerum is active it out review to introduce the property and the problem and Spathlurum, which whether they be one kinde or many, I will not fland upon, for they are all termed by the Germans, Hussuck, and Husseling, that is, a House-snake. They dive by hunting of Mice, and Weasels, and upon their heads they have two little ears, like to not ears, of a Mouse and because they be as black as coals, the Indian call them Stepe nero, and Carbon, and Garabonarso, and the French-men, Annuille de Hay, that is, a Snake of hedges. There be some that nourish them in Glasses with branne, and when they are at liberty they live in Dung-hills also, wherein they breed sometimes, they have been seen to suck a Cow, for then they twilt thour tails about the Cowes legs. Mantholus writeth, that the flesh of this Snake, when the head, tail, intrails, sat, and gall are cut off and cast away, to be a special remedy against the French-pox.

There are are also other kindes of Innocent Serpents, as that called Parea, and in Italy Baron, and Pagerina, which are brought out of the East, where these are bred. There be no other harmfull Serpents in that Countrey. They are of a yellow colour like Gold, and about four span iong: upon either side they have two lines or strakes, which begin about a hand breadth from their neck, and end at their tail. They are without poyson as may appear by the report of Gesner, for he did see aman hold the head alive in his hand. And thus much shall suffice to have spoken of Innocent Serpents.

of the LIZARD.



A lathough there be many kinds of Lizards, yet in this place I will intreat first of the vulgar Li-Azard, called in the Hebrew Letaab, Lanjertmossa, Lyjerda, Carbo, Pelipab, and Egose; the Chaldeans, Hailub, and Humera; the Arabians, Ataia, Albatbaie, or Albadaie, Haidun, Arab, Sampbras, Sagmbras, the Grecians in ancient time. Sauros, and Saura, and vulgarly, at this day Kolifaura; the Italians in some places, Liguro, Legerto, and Lucertala; about Trens, Kacani, and Ramarri, and yet Removisalso used for a Toad; the Spaniards, Lagarto, Lagarti, Lagartila, and Lagardina; the French, Lisards, the Germans, Adax, and when they distinguish the male from the semale, they expresse the male, Em Egochs, and the female, Eglet; in Histor, Lyderstob; in Flanders and Ilyria, Gesperka, and Cissier; the Latines, Lacertus, and Lacerta, hecause it hath across, and thousders like a man, and for this cancalso the Salamander, the Settlion, the Croccodile, and Scorpions are, also called sometimes Lacert, Lizards. And thus much thal suffice for the name.

The vulgar Lizard is described on this fort; the skin is bard and full of feales, according to this living of Vitalia

In Baglish thus :

These put away

and pointed Lizards, with their scale backs.

The colour of it is pale, and, diffinguished with certain rulty spots, as Plin writeth, with long strates or lines to the tail; but generally they are of many colours, but the green, with the white belly living in bushes, bedges, and is the most begunished, and most respected; and of this we stall peculiarly intreat hereafter. There have been some Lizards, taken in the biginping of September.

There is also another kinde of Lizard called Lacertue Solarie, a Lizard of the Sun, to whom Ecipher nin compareth certain Hereticks called Samplet, because they perceive their eye-fight to be dim and dull. They turn themselves sasting in their Caves to the East, or Sun-rising, whereby they recover their eye-fight again.

Of the Ligard.

The Pillure of the Lizard with the belly upward.

In Sarmatia, a Countrey of the Rutenes, there is a Province called Samogithia, wherein the Lizarda are very thick, black, and great, which the foolish Countrey people do worship very familiarly, as the Gods of good fortune; for when any good befalleth them, they entertain them with plentiful banquets and liberal chear: but if any harm or mischance happen unto them, then they withdraw that beralty, and intreat them more coursely, and so these dizzardly people think to make these Lizards by this means, more attentive and vigilant for their welfare and prosperity.

In the Province of Cataia, subject to the Tartars, there are very great Lizards, (or at least wife Serpents like Lizards) bred, containing in length ten yards, with an answerable and correspondent

compasse and thicknesse.

Some of these want their fore-legs, in place whereof they have claws like the claws of a Lyon, ortalons of a Falcon. Their head is great, and their eyes are like two great loaves. Their mouth and the opening thereof fo wide, as it may swallow down a whole man armed, with great, long, and sharp teeth, foss never any man or other creature durft without terror look upon that Serpent. Wherefore they have invented this art or way to take them.

The Serpent useth in the day time to lie in the Caves of the earth, or else in hollow places of Rocks and Mountains. In the night time it cometh forth to feed, ranging up and down feeking what it may devour, neither sparing Lyon, Bear, nor Bull, or smaller beast, but eateth all he meeteth with until he be fatisfied, and returneth again to his den. Now for as much as that Countrey is very loft and miry : the great and heavy Bulk of this Serpent maketh as it were a Ditch by his weight in the fand or mire, so as where you see the trailing of his body, you would think there had been rowled some great vessel full of Wine, because of the round and deep impression it leavest in the earth.

Now the Hunters which watch to destroy this beast, do in the day time fasten sharp stakes in the earth, in the path and passage of the Serpent especially neer to his hole or lodging, and these stakes are pointed with sharp Iron, and so covered in the earth or fand, whereby it cometh to passe, that when in his wonted manner he cometh forth in the night feafon to feed, he unawares fastneth his breath, or elfe mortally woundeth his belly upon one of those sharp-pointed stakes. Which thing the Hunters lying in wait observing, do presently upon the first noise with their swords kill him if he bealive, and so take out his gall which they sell for a great price, for therewithal the biting of a mad Dogis cured, and a woman in travel tasting but a little of it, is quicky discharged of her burthen. It is good also against the Hemroids and Piles. Furthermore, the flesh of this Serpent is good to be earen, and these things are reported by Paulm Venetus, and this story following.

As American Vesputim sayled in his journey from the Fortunate Islands, he came unto a Countrey where he found the people to feed upon fod flesh, like the flesh of a ferpent, & afterwards they found this beaft to be in all things like a Serpent without wings, for they faw divers of them alive, taken and kept by the people to kill at their own pleasure. The mouths whereof were fast tyed with ropes, has they could not open them to bite either man or beaft, and their bodies were tyed by the legs. The affect of these beasts was searful to his company, and the strangers which did behold it, for they took them to be Serpents, being in quantity as big as Roe-bucks, having long feet and ftrong claws, a speckled skin, and a face like a Serpent: from the nose to the tip of his tail, all along the back there grew a briftle, as it were the briftle of a Bore, and yet the faid Nation feedeth upon them, and because of their similitude with Lizards, I have thought good to insert their relation among the Lizards in this place, leaving it to the further judgement of the Reader, whether they be of this

In Celebus there are Serpents also or rather beatls remaining in the fenny places of the Country, whose bodies are all pild without hair like Serpents: also in their mouth, eyes, and tail they refemble them, and in their feet Lizards, being as great as Boars, and although they want poyfon, yet are

whose colour was like Braffe, yet dark and dusky, and their belly partly white, and partly of an whose colour was like Braine, yet daily had certain little pricks or spots like printed Scarres; their earthy colour, but upon either indexes; their eyes looked backward and the holes and paffages of their ears length was not part four impers of their feet were very small, being five in number, both before and behind were round, the ringers of them tee was the longest which standeth in the place of a man fore-singer, with small nails, and behind that was the longest which standeth in the place of a man fore-singer, with imail nails, and before from the other, as the thumb doth upon a mans hand, but on the foreseet all of them stand equall, not one behinde or before another.

relect all of them mand equality of the Stellions in this; that they have blond in their veins, and These little Lizards do giner from the actions in this; and they are covered with a hard skin, winking with the upper eye-lid, All manner of Lizards have a they are covered with a hard skin, winking with the upper eye-lid, All manner of Lizards have a they are covered with a maru sain, which when the property or at the least wife divided like the fishion cloven tongue, and the top thereof is somewhat hairy, or at the least wife divided like the fishion and figure of hair. Their teeth are also as small as hair, being black, and very sharp, and it seemeth and figure of hair. and figure of hair. Their teeth at any they bite, they leave them in the wound. Their lungs are also they are very weak, because when they bite, they leave them in the wound. Their lungs are allo they are very wear, to swell and receive winds by inflamation: their belly is uniform and simple, fmall and dry,) et apt to twen aund receive mall, and their stones cleave inwardly to their loyns; their intrails long, their Milt round round and small, and their stones cleave inwardly to their loyns; their intrails long, their introductions ; and it is the opinion of Ariffole, that the fame being cutoff, their tail is like the tail of a Serpent; and it is the opinion of Ariffole, that the fame being cutoff, their tail is like the tail of a Serpent; and it is the opinion of Ariffole, that the fame being cutoff, their tail is like the tail of a Serpent; and it is the opinion of Ariffole, that the fame being cutoff, their tail is like the tail of a Serpent; and it is the opinion of Ariffole, that the fame being cutoff, their tail is like the tail of a Serpent; and it is the opinion of Ariffole, that the fame being cutoff, their tail is like the tail of a Serpent; and it is the opinion of the fame being cutoff. their tail is like the tail of a serpein s, are by Cardan, because imperfect creatures are full of moyth. groweth again. The reach wheter of do easily grow again. And Pliny reporteth that in his dayer he saw Lizards with double tails, whereunto America Vespusius agreeth, for he saith, that he saw in a ne law Lizarus with a double tail. They have four feet, two behinde and two before, and the former feet bend backward, and the hinder feet forward, like to the knees

ra man. Now concerning the different kinds of Lizards, I must speak as briefly as I can in this place, wherein I shall comprehend both the Countreys wherein they breed, and also their severall kinds, with fome other accidents necessary to be known. There is a kinde of Lizard called Guarell, or Viell, and Alguarill, with the dung whereof the Physitians do cure little pimples and spots in the face, and yet Bellunenfis maketh a question, whether this be to be referred to the Lizards or not, because Lizards

are not found but in the Countrey, out of Cities, and these are found every where, There is also another kinde of Lizard called Lacertus Mertenfis, which being salted, with the head and purple Wooll, Oyl of Cedar, and the powder of burnt Paper, fo put into a linnen cloth, and rubbed upon a bald place, do causethe hair that is fallen off to come again. There be other Lizards, called by the Grecians Arura, and by the Latines, Lacerta Poffinina, which continually abide in green caned by the Ortegan Zima, and by the fame mixed with the best wine and honey, do cureblinde

eyes by an oyntment.

Albertim writeth, that a friend of his worthy of credit; did tell him that he had feen in Province, a part of France, and also in Spate, Lizards at big as a mans leg is thick, but not very long, and these did inhabit hollow places of the earth, and that many times when they perceived a manor beaft pass by them, they would suddenly leap up to his face, and at one blow pull off his chiest. The heals is reported of Piemont in France, where there be Lizards as great as little Puppies, and that the people of the Countrey do feek after their dung or excrements, for the sweetnesse and other verues

In Lybia there are Lizards two cubits long, and in one of the Fortunate Islands called Counts,

there are also exceeding great Lizards.

In the Island of Diofeorides, neer to Arabia the leffer, there are very great Lizards, the fielh whereof the people cat, and the fat they feethe, and use in stead of Oyl: these are two cubits long, and I know not whether they be the same which the African call Duth, and live in the defensor L)bia. They drink nothing at all, for water is present death unto them, so that a man would think that this Serpent were made all of fire, because it is so presently destroyed with water. Being killed there cometh no bloud out of it, neither hath it any poylon but in the head and tayl. This the people hunt after to eat, for the tafte of the flesh is like the tafte of Frogs flesh, and when it is in the hole or den, it is very hardly drawn forth, except with spades and mattocks, whereby the palleges

are opened, and being abroad it is swift of foor.

The Lizards of India, especially about the Mountain Nifa, are 24 foot in length, their colour viriable, for their skin feemeth to be flourished with certain pictures, fost and tender to be handled. I have heard that there hangeth a Lizard in the Kings house at Paris, whose body is as thickes a mans body, and his length or itature little leffe; it is faid it was taken in a prifon or common Gaole, being found sucking the legs of prisoners: and I do the rather beleeve this, because I remember such a thing recorded in the Chronicles of France, and also of another somewhat lesser, preserved in the same City, in a Church called Saint Anthonies. And to the intent that this may feen no ftrange nor incredible thing, it is reported by Volatteran, that when the King of Portugall had conquered certain Islands in Athiopia, in one of them they slew a Lizard, which had devoured or swallowed down a whole infant, so great and wide was the mouth thereof: it was eight cubits long, and for a rare miracle it was hanged up at the gate Flumentana in Rome, in the roof, and dedicated to the Virgin Mary. Besides these, there are other kinde of Lizards, as that called Lacerta vermicularia, bectuleit liveth upon Worms and Spiders, in the narrow walls of old buildings. Alfo a filver-coloured Lizard called Liscome, living in dry and fun-fhining places. Another kinde called Senobras, and Adam, and Sennekie. Scenis a red L zard, as Silvation writeth, but I rather take it to be the Scinck, or Crocodile of the earth, which abound neer the red Sea.

Strabo. Solinm.

Avicenna.

Marcellus.

Ælianus. Polycletus.

their teeth very hurtful, where they fasten them. Like unto ghele are certain others bred in Hibmi. old in an Illand called Hypana, having prickles on their back, and a comb on their head, but withold , in an illand carred ryphala, having principles, with very fharp teeth. They are not much greater out voyce having four feet, and a test indifferently in trees, and on the earth, being very patient, and then mares of Comes, yet they have a kin fmooth and speckled like a Serpents, and they have a crap on the belly from the chin to the breaft, like the crap of a Bird.

Besides these, there are also some called Baibati, about the bignesse of Conies, and of a white aft colour, yet their skin and tail like a Snakes, and they refemble trapped Horses. They have four ash colour, yet their skin and tail like a Snakes, and they retemble trapped riories. They have four feet, and with the foremost they dig them holes in the earth, out of which they are drawn again like Conies to be eaten of men, for they, have a pleasant tast. To conclude, we do read that in the year 1543, there came many winged Serpents and Lizards into Genman, neer Syrla, and did bite many mortally: And in the year 1553, there were such bred in the bodies of men and women, and all returns the servers of the state of the servers in the servers. many mortally : All in the general discourse of Serpents, first of all recited in the be-

nning.
In all the nature of Lizards, there is nothing more admirable then that which is reported of them by Elianu of his own knowledge. When a certain man had taken a great fat Lizard, he did put out her eyes with an Instrument of Brasse, and so put her into a new earthen pot, which had in out her eyes with an intrument of branc, and to prent at, but too little to creep out at, and it two small holes or passages, big enough to take breath at, but too little to creep out at, and with her moist earth and a certain hearb, the name whereof he doth not expresse: and furthermore, he took an Iron Ring, wherein was fet an Engagataer Stone, with the Picture of a Lizardine graven upon it. And besides, upon the Ring he made nine several marks, whereof he put out evere day one until at the last he came at the ninth, and then he opened the pot again, and the Lizard didee as perfectly as ever he did before the eyes were put out: whereof Albertus enquiring the reason, could give none, but having read in Isiderw, that when the Lizards grow old and their sight dimor thick then they enter into lome narrow hole of a Wall, and fo fet their heads therein, directly looking towards the East or Sun-rising, and so they recover their sight again. Of this Albertu giveth good reason, because he saith, the occasion of their blindenesse cometh from frigidity congening thehumor in their eyes, which is afterward attenuated and diffolved by the help and heat of the Sun. The voyce of the Lizard is like the voyce of other Serpents, and if it happen that any man by chance do cut the body of the Lizard afunder, fo as one part falleth from another, yet neither part yeth but goeth away the upon two legs that are left, and live apart for a little feafon, and if it happenthat they meet, again, they are so firmly and naturally conjoyned by the secret operation of nature, soil they had never been severed, only the scar remaineth.

They live in caves of the earth, and in graves, and the green Lizards in the fields and Gardens, but the yellowish or earthy brown Lizard aniong hedges and thorns. They devour any thingthat comes to their mouth, especially Bees, Emmets, Palmer-worms, Graffehoppers, Locusts, and such likethings, and four months of the year they lie in the earth and eat nothing.

In the beginning of the year about March, they come out again of their holes, and give themselves to generation, which they perform by joyning their bellies together, wreathing their tails together, and other parts of their bodies; afterwards the female bringeth forth Bgges, which the committeth to the earth, never fitting upon them, but forgetreeh in what place they were laid (forfite hath no memory.) The young ones are conceived of themselves, by the help of the Sun. Some there be which affirm, that the old one devoureth the young ones affoon as they be hatched, except one which the fuffereth to live, and this one is the bafeft and most dullard, having in it least sprit of all the residue: yet notwithstanding, afterwards it devoureth both his parents, which thing is proved falle by Albertin, for feeing they want memory to finde out their own Egges, it is not likely that they have so much understanding as to discern their own young ones, nor yet so unnatual asto defroy the noblest of their brood, but rather they should imitate the Crocodile, which killest the base and spareth the best spirits.

It is affirmed, that they live but half a year or fix months, but it is also falle, for they hide themfelves the four coldest moneths; and therefore it is likely that they live more then fix, foreste what time should they have for generation? Twice a year they change their skin, that is in the Spring and Autumn, like other Serpents that have a foft skin, and not hard like the Tortoifes. Their place of conception and emission of their Egges is like to Birds: and therefore it is a needlessequestion to enquire whether they bring egges forth of their mouth or not, as some have foolishly affirmed, but without all warrant of truth or nature.

They live by couples together, and when one of them is taken, the other waxeth mad and rageth upon him that took it, whether it be male or female: In the Old Testament Lizards, Wessels, and Mice are accounted impure beafts, and therefore forbidden to be eaten, not only because they live in Graves and design inconstancy of life, but also theeves and treatherous persons. They are assistant of every noife, they are enemies to Bees, for they live upon them; and therefore in antent time they mixed Meal and juyce of Mallows together, and laid the same before the Hives, to drive any Lizards and Crocodiles. They fight with all kinde of Serpents; also they devour Snail, and contend with Toads and Scorpions. The Night-owls and Spiders do destroy the little Lizards, for the Spider doth so long winde her thred about the jaws of the Lizard, that he is not able to optnill mouth, and then the fasteneth her things in her brains. The Storks are also enemies to Lizard, and then the fasteneth her things in her brains. cording to this faying of the Poet;

Serpente ciconia Pullos Nutrit es inventa per deviarura lacerta. In English thus: With Lizards young and Serpents breed. The Stork Geketh ber young ones to feed.

Notwithstanding, that by the law of God, men were forbidden to eat the Lizard, yet the Trockditt, Elbiopians, did eat Serpents and Lizards, and the Amazons did eat Lizards and Tortoiles, for indeed those women did use a very thin and slender diet; and therefore Calina doth probably coniedere, that they were called Amazoni, because Mazie carebant, that is, they wanted all manner of decoure, that We have also shewed already, that the Inhabitants of Diojeorides Isle, do eat the fiesh of Lizards, and the fat after it is boyled, they use in stead of Ovl.

Concerning the venom or poyfon of Lizards. I have not much to fay, because there is not much thereof written: yet they are to be reproved which deny-they have any poyfon at all, for it is manitest that the flesh of Lizards eaten, (I mean of such Lizards as are in Italy.) do cause an influmation and apoltumation, the heat of the head-ach, and blindenesse of the eyes. And the Egges of Lizards do kill speedily, except there come a remedy from Faulkons dung and pure Wine. Also when the Lizard biteth, he leaveth his teeth in the place, which continually aketh, until the teeth be taken out: the cure of which wound is first to suck the place, then to put into it cold water, and afterward to make a plaister of Oyl and Ashes, and apply the same thereunto. And thus much for the natural description of the Lizard.

The medicines arising out of the Lizard, are the same which are in the Crocodile, and the flesh thereof is very hot: wherefore it hath vertue to make fat, for if the fat of a Lizard be mixed with Wheat-reeal, Halinitre, and Cumin, it maketh Hens very fat, and they that eat them much fatter : for Cordan faith, that their bellies will break with fatnesse, and the same given unto Hawks. maketh them to change their feathers.

A L-zard diffected, or the head thereof being very well beaten with Salt, draweth out Iron points Marcellus. of nails, and splents out of the flesh or body of man, if it be well applyed thereunto, and it is also haid that if it be mingled with Ovl, it causeth hair to grow again upon the head of a man, where an Ulcer made it fall off. Likewise a Lizard cut asunder hot, and so applyed, cureth the stinging of Scornions, and taketh away Wens.

Inancient time with a Field-lizard dryed and and cut afunder, and so bruifed in pieces, they did draw out teeth without pain; and with one of thefe fod and stamped, and applyed with Meal or Frankincense to the fore-head, did cure the watering of the eyes.

The same burned to powder, and mixed with Cretick Hony by an Ointment, cureth blindenesse. The Oyl of a Lizard put into thereat, helpeth deafne (fe, and driveth out Worms if there be any therein. If children be anointed with the bloud fasting, it, keepeth them from f wellings in the belly and legt: also the liver and bloud lapped up in Wooll, draweth out nails and thorns from the flesh, and curethall kinde of freckles, according to this verse of Serenus;

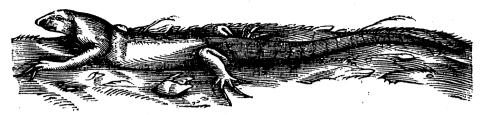
> Verrugam poterit farguis curare Laceita. That is to fay; The bloud of Lizards can, a con-

The urine (if there be any at all) helpeth the Rupture in Infants. The hones taken out of the Lizards head in the full Moon, do scarifie the feeth, and the brain is profitable for suffusions: The liver laid to the gums, or to hollow teeth, eafeth all pain in them. The dung purgeth wounds, and also taketh away the whitenesse and itchingtof the eyes, and so sharpneth the sight, and the sme with water, is used for a salve. Arnold w doth much commend the dung of Lizards mixed with Meal, the black thereof being cast away, and so dryed in a furnace, and sofened again with water of Nitre, and froth of the Sea, afterwards applyed to the eyes in a cloth, is vary profitable against all the former evils. And thus much thall fuffice to have spoken of the first and vulgar kinde of Lizard: for killing of whom Apollo was in ancient time called Saurotionos.

of the GREEN LIZARD.

He greater Lizard which is called Lacerta Kirldie, the green Lizard, by the Grecians, Chlorofaura; by the Italians, Gez, and by the Germans, Gruner Heyden, is the same which is called Ophiomacom, because it fighteth with Serpents in the defence of man. They are of colour green, from whence they are named, and yet sometimes in the Summer they are also sound pale. They are twice so big atthe former Lizard, and come not neer houses, but keep in Madows and green fields. They only abound in Itely, and it is a beaft very loving and friendly unto man, and an enemy to all other Serpents. For if as any nime they fee a man, they instantly gather about him, and laying their heads at the one side, with great admiration behold his face: and if it chance a man do foit, they lick up the

specie joyiully, and it hath been feen that they have done the like to the urine of children, and they are also handled of children without danger, gently licking mosture from their mouths. And if at any time three or four of them be taken, and so let together to fight, it is a wonder to see how eagerly they wound one another, and yet never set upon the man that put them together.



If one walk in the fields by hollow ways, bushes, and green places, he shall hear a noise, and see motion as if Serpents were about him, but when he looketh earnestly upon them, they are Lizard wagging their heads, and beholding his person: and so if he go forward they follow him, if he stand still they play about him. One day (as Frasmu writeth) there was a Lizard seen to fight wish a Serpent in the mouth of his own Caye, and whilest certain men beheld the same, the Lizard received a wound upon her cheek by the Serpent, who of green, made it all red, and had almost it all off, and so hid herself again in her den. The poor Lizard came running unto the beholders, and off, and so hid herself again in her den. The poor Lizard came running unto the beholders, and she were desiring help and commisseration, standing still when they shood still and following when they went forward, so that it acknowledged the soveraignty of man, appealing unto him as the chief Justice, against all his enemies and oppressors in the fields.

Ing unto thin as the third Junes, that many times while men fall affeep in the fields, Serpents come It is reported by the Italians, that many times while men fall affeep in the fields, Serpents come creeping unto them, and finding their mouths open, do flide down into their flomachs: Wherefore, when the Lizard feeth a Serpent coming toward a man fo fleeping, the waketh him, by gently feratch-

ing his hands and face, whereby he escapeth death and deadly poylon.

The use of these green Lizards, is by their skin and gall to keep apples from rotting, and also to drive away Caterpillers, by hanging up the skin on the tops of trees, and by touching the apples with the said gall: also when the head, feet or intrails are taken away, the flesh of the green Lizard is given in meat to one that hath the Sciatica, and thus much for the natural uses of the green Lizard.

The remedies arifing out of this Lizard, are briefly these: First it is used to be given to Hawk, and to be eaten in small pieces, provided so as it be not touched with their talons; for it will have their feet, and draw their claws together; also they see the it in water, then beat it in a mortar. Lasting, when they have poured warm water upon it, they let the Hawk wash her seet in it, and so it cause there to cast her old seathers and coat, and bringeth a new in the room thereof. This Lizard eaten with sauces to take away the loathing thereof, is good for the Falling-evil: and being sod in three pintes of Wine, until it be but one cup full, and thereof taken every day a spoonful, is good for them that have a disease in the lungs. It is also profitable for them that have pain in the loins. And there are many ways to prepare it for the eyes, which will not stand to relate in this place, because they are superstitious, and therefore likely to do more harm then good to the English Reader.

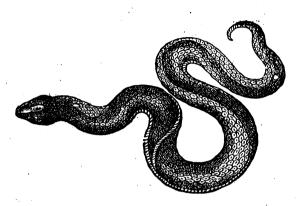
There is an Oyl made of Lizards, which is very precious, and therefore I will describe it as I finde it in Brajavolus. Take seven green Lizards, and thangle them in two pound of common Oyl, there let them soke three days, and then take them out, and afterwards use this Oyl to anoint your face every day, but one little drop at once, and it shall wonderfully amend the same. The reason hereof seemeth to be taken from the operation of the dung or excrements, because that hath vertue to make the same white, and to take away the spots.

If the upper part in the pastern of a Horse be broken, put thereinto this Oyl with a little Vinegar, then rub the hoof about therewith, so shall it increase and grow again, and all the pain thereof shall passe away. The making of the medicine is this: Take a new earthen pot, put thereinto three passes of Oyl, wherein you must drown your Lizards, and so feethe them till they are burned away, then take out the bones, and put in fost Lime half a pound, liquid Pitch a pinte, of Swines greate two pound; then let them be allstood together again & afterwards preserved and used upon the hoof as need shall require: for it shall fasten and harden the Horses hoof, and there is nothing better for this purpose then this Oyl. The afters of a green Lizard do reduce shars in the body to their own to have

The bones of a green Lizard are good against the Falling-evil, if they be prepared in this manner following: Put your green Lizard alive into a versel full of Salt, and there shue it in safe, so in sw days it will consume all the stefand intrails from the bones, and so the bones may be taken and we in this case like the hoof an Elk, which are very precious for this sicknesse, and no less precious these bones. The bloud doth care the beating bruizings and thick skins in the sect of men and brist, being applyed in slocks of Wooll.

The eye is superstituously given to be bound to ones arm on a quartane Ague, and the eyes pressed out alive, and so included in golden buttons or bullets, and carryed about, do also help the pain of the eyes, and in default hereof the bloud taken out of the eyes in a piece of Purple wooll, hath the same operation. The heart of a Lizard is also very good against the exulcerations of the Kingsevil, if it be but carryed about in the bosome in some small silver vessel. The gall taketh away the hairs upon the eye-lids that are unseemly, if it be dryed in the same to the thicknesse of Honey, especially in the Dog-days, and mixed with White-wine; then being anointed upon the place, it never sufferent the hairs to grow again. And thus much for the History of the green Lizard.

of the MILLET or CENCHRINE.



This Serpent called by the Grecians Cenchros, Cenchrines, Cenchridon, and Cenchrites; is by the Latines called Cenchria, Cenchrius, and Milliaria: because it cometh abroad at the time that Milletfeed foureth, and is ready to ripe, or else because it hath certain little spots upon it like Milletfeed; and is also of the same colour. It is likewise barbarously called Famusus, Anabis, and Fasivisus. The Germans of all others have a name for it, for they call it Punter-seblang, and Berg-schlang. Other Nations not knowing it cannot have any name for it; and therefore I cannot faign any thereof, except I should lie grossylin the beginning of the History. This Serpent is only bred in Lemnia and Sametrasia, and it is there called a Lyon, either because it is of very great quantity and bignesse, or else because the scales thereof are spotted and speckled like the Lybian Lyons: or because when it sight. Nicander, either tail is turned upward like a Lyons tail, and as a Lyon doth. But it is agreed at all hands, that Gillius. it is called Milliaria, a Millet, because in the spots of his skin and colour it resembleth a Millet-seed; Lucari, which caused the Poet to write on this manner;

Pluribus ille notis variatam tingitur alvum, Qu'am parvis tincius maculis Thebanus Ophites. In English thus; With many notes and spots, his belly it bedyed Like Thebane ber, Ophites sightly tryed.

But not only his belly, for his back and whole skin is of the same fashion and colour. The length of this Serpent is about two cubits, and the thick body is attenuated toward the end, being sharp at the tail. The colour is dusky and dark like the Millet, and it is then most ireful and sull of wrath or courage, when this herb or feed is at the higosit. The pace of this Serpent is not winding or traviling, but straight, and directed without bending to and fro: and therefore saith Lucan; Et semper reliably sur straight and right line, and for this cause when a man styeth away from it, he must not run directly sorward, but winde to and fro, tooking like an Indenture, for by reason thereof this Serpents large body cannot so easily and with the sepecal turn to follow and persue, as it can directly forward.

It is a very dangerous Serpent to meet withal, and therefore not only the valiantest man, but also the strongest beast is, and ought justly to be afraid thereof, for his treacherous deceits and strength of body; for when it hath gotten the prey or booty, he beclapseth it with his tail, and giveth it starful blows, in the mean time sasteneth his jaws or chaps to the man or beast, and sucketh out all the bloud till it be sully satisfied; and like a Lyon he beateth also his own sides, setting up the spires of his body when he assateth any adversary, or taketh any resisting booty. It take this to be the same called in Sicilia, Sapasferena, which is sometimes as long as a man, and as great as the arm about

Palladius. Pliny

Asrcellus.

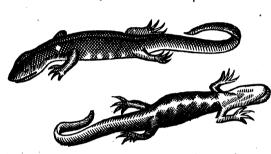
Of the Pelias.

the wrift. In the heat of Summer they get themselves to, the Mountain, and there seize upon cattel of all forts, as often as anger or wrath enforceth them.

The nature of it is very hot, and therefore venomous in the fecond degree: wherefore when it The nature of it is very not, and therefaction and rottennesse, as fiesh where water lyeth betwirt the skin, like as in the Dropfie: for besides, the common affections it hath with the Viper, and the bi skin, like as in the Drophe: to be deadly and unrefiftible evils followeth, as drouzy, fleepinesse, the things, more deadly and unrefiftible evils followeth, as drouzy, fleepinesse, the control of the pain in the liver and flower the control of t and Lethargy, and pain in the belly, especially the Colick, pain in the liver and stomach, killing with in two days, if remedy be not provided.

The cure is like the cure of the Vipers biting, Take the feed of Lettice, and Flax-feed, Savory beaten or stamped, and wilde Rue, wilde Betony, and Dassadit two drams in three cups of Wine, and drink the same, immediately after the drinking hereof, drink also two drams of the root of Centau. rv. or Hartwort, Nosewort, or Gentian, or Sesamine. And thus much for a description of this venomous Serpent, one of the greatest plagues to man and beast in all those Countries or places, where, in it is ingendered, and it is not the least part of English happinesse to be freed by God and Nature from such noysome, virulent and dangerous neighbours.

of the NEVTE or WATER-LIZARD.



His is a little black Lizard cal. led Waffermoll, & Wafferadden, that is a Lizard of the Water. In French . Taffot ; and in Italian Mevafandola, which word is derived from Maraffo, a Viper, because the poylon hereof is like the poylon of Vipers, and in the Greek it may be termed Enudros Sauros. They live in standing waters or pools, as in ditches of Towns and Hedges. The colour as we have faid is black, and the length about two fingers, or scarle fo long. Under the belly

it is white, or at least hath some white small spots on the sides and belly: yet sometimes there are of them that are of a dufty earthy colour, and towards the tail yellowish. The skin is strong and hard fo as a knife can fearle cut the fame, and being cut, there iffueth out a kinde of white mattery liquor, like as is in Salamanders.

Being taken, it shutteth the mouth so hard as it cannot be easily opened, neither doth it enderour to bite, although it be plucked and provoked. The tongue is very thort and broad, and the teeth fo foort and small, as they are scarcely visible within the lips. Upon the fore feet it hath four fingers or claws, but upon the hinder-feet it hath five. The tail standeth out betwixt the hinder-legs in the middle, like the figure of a wheel-whirl, or rather fo contracted, as if many of them were conjoyned together, and the void or empty places in the conjunctions were filled. The tail being cut of, liveth longer then the body, as may be feen in every days experience, that is, by motion given longer fignes and token of life.

This Serpent is bred in fat waters and soils, and sometimes in the ruines of old walls, especially they delight in white muddy waters, hiding themselves under stones in the same water if these be any, and if not, then under the banks fide of the earth, for they seldome come to the land. They fwim underneath the water, and are rarely seen at the top. Their egges are not past so big as peale, and they are found hanging together in clusters. One of these being put alive into a glasse of water, did continually hold his head above the water like as Frogs do, fo that thereby it may be conjectured it doth often need respiration, and keepeth not under water except in fear, and feeking af-

There is nothing in nature that so much offendeth it as Salt, for so soon as it is laid upon Salt, it endeavoureth with all might and main to run away, for it biteth and flingeth the little Beafts above measure, fo that it dyeth sooner by lying in Salt where it cannot avoid, then it would by suffering many fripes, for being beaten it liveth long, and dyeth very hardly. It doth not like to be without water, for if you try one of them, and keep it out of water but one day, it will be found to be much

Being moved to anger, it standeth upon the hinder-legs, and looketh directly in the face of him that hath flirred it, & fo continueth til all the body be white, through a kind of white humor or poyfon, that it fwelleth outward, to harm (if it were possible) the person that did provoke it And by this is their venomous nature observed to be like the Salamander, although their continual abode in the water, maketh their poyfon the more weak.

Some fay that if in France a Hog do eat one of thefe, he dyeth thereof, and yet doth more fafely eat the Salamander. But in England it is otherwise, for I have seen a Hog without all harm carrying his mouth a Newt, and afterward eat it. There be some Apothecaries which do use this Newt in

and of Skinks or Grocodiles of the earth, but they are deceived in the vertues and operation and do alfo. deceive other, for there is not in it any fuch wholefome properties, and therefore not to be applyed without fingular danger. And thus much may suffice to be said for this little Serpent, or Water creeping creature.

Of the PELIAS.

Eilm making mention of the Elaps and Pelias, two kindes of Serpents, doth joyntly freak of A them in this fort, faying that the fignes of these Serpents were so common and vulgarly known, that there was no descriptions of them among the ancient Writers. But the Pelias biting caufeth putrefaction about the wound or bitten place, but yet not very dangerous, and it bringth obluscation or dimnesse to the eyes, by reason that as the poyson is universally distributed over en oblineation, fo it hath most power over the tenderest part, namely the eyes. It is cured by a Ptifane with Oyl in drink, and a decoction of fuch Docks as grow in ditches, and other simple meditines, fuch as are applyed to the curing of the Yellow-jaundise. The eyes must be washed with the urine of a childe or young man which never knew any woman carnally, and this may be applied either simply and alone, or elfe by Brine and Pickle, fo also must the head. After that the body is purged, anoint it with Balfamum and Honey, and take an Eye-falve to sharpen again and recover the fight, and for this cause it is very good to weep, for by evacuation of tears, the venom alfo will be expelled. But if the eyes grow to pain, then let their Eye-falve be made more temperate and gentle, to keep the head and brain from stupefaction. And thus much for the Pelias out of Aetius.

of the PORPHYRE.

Here is among the Indians a Serpent about the bigneffe of a span or more, which in outward aspect is like to the most beautiful and well coloured Purple, the head hereof is exceeding white, and it wanteth teeth. This Serpent is fought for in the highest Mountains, for out of him they take the Sardius flone. And although he cannot bite because he wanteth teeth, yet in his rage when he is persecuted, he casteth forth a certain poyson by vomit, which causeth putresaction where everit lighteth. But if it be taken alive and be hanged up by the tail, it rendereth a double, one whiles it is alive, the other when it is dead, both of them black in colour, but the first resembleth black Amber. And if a man take but so much of the first black venom as is the quantity of a Selamine feed, it killeth him presently, making his brains to fall out at his nostrils, but the other worketh neither fo speedily, nor after the same manner ; for it casteth one into a Consumption, and killeth within the compasse of a year. But I finde Ælianus, Volateran, and Textor to differ from this relation of Ctefias, for they fay, that the first poyfon is like to the drops of Almond trees, which are congealed into a gum, and the other which cometh from it when he is dead, is like to thin mattery water. Unto this Porphyre I may add the Palmer Serpent, which Strabo writeth doth kill with an unrecoverable poylon, and it is also of a Scarlet colour, to the loyns or hinder-parts.

Of the PRESTER.

Lthough there be many Writers which confound together the Prefter & the Diplas, and make A of them but one kinde, or Serpent of divers names, yet feeing on the contrary there he as many or more which do distinguish or divide them, and make them two in nature different, one from another, the Diplas killing by thirft, and the Profter by heat, as their very names do fignifie, therefore I will also trace the steps of this latter opinion, as of that which is more probable and confoment to truth.

The Greciaus callit Prefter of Pretbein, which fignifieth to burn or inflame, and Tremellius and Junius think, that the Serpents called fiery Serpents, which did fting the Ifraelites in the Wildernelle, were Presters. We finde in Suidas, Prester for the fire of Heaven, or for a cloud of fire carryed about with a vehement strong winde, and sometimes lightenings. And it seemeth that this is indeed a fiery kinde of Serpent, for he himfelf always goeth about with open mouth, panting and bread thing as the Poet writeth

> Oraque diftendens avidus fumantia Prester. Inficit, ut lasus tumida membra gerat. Which may be Englished thus; The greedy Profters wide-open faming meuth Infects, and swelleth, making the members by heat uncouth.

When this Serpent hath struck or wounded, there followeth an immeasurable swelling, distradion, conversion of the bloud to matter, and corrupt inflamation taking away freedom or easinesse

of afpiration, likewife dimming the fight, or making the hair to fall off wom the head; at las last of afpiration, likewite dimming me ugue, or making the many with his forestion as it wereby fire, which is thus described by Manual 1984 the person of backlassing by a forest of the control of the cont ing as followeth granders grander.

Ecce (ubit facies leto diversa fluenti. Natsidium Marfi cultorem torridue agri Percuffit prefter : illi rubor igneus ora Succendit tendity; cutem pereunte figura, Succendit, tendity; cutem pereunte figura,

Missens own a tumor toto jam corpor emasor.

Missens own a tumor toto jam corpor emasor.

Humanumy, egross modum saper annika membra.

Humanumy, egross modum saper annika membra. Efflatur Sanies, late tollente veneno. Ipje late penitus angesto corpore mer fas.

Nec lorica tenet diftenti corporis auctum. Spumeus accenso non sic exundat abeno Undarum cumulus: nec tanto carbasa Coro Curvavere finus : tumides jam non capit artue Pland Impune fer is , non aufi tradene basto. 1 2 andum frante modo crefcens fugere cadaver.

Which may be thus Englished; Lo suddenly a divers fate the joyful current stayed, Narfidius, word Marfinus mirror did adore, By burning fling of soorohing Prester dead was layed;
For fiery colour bit face enslamed, not be before.

The first appearing vilage faild, all was out siretcht, Swelling covered all, and bodies grofneffe doubled Surpaffing humane bounds and members all ore reacht, Affiring venom freads matter blown in carkaffe troubled. The man lyeth drownd within fmoln bodies banks, No girdle can bis monstreus growth contain. Not so are waters swoln with rage of sandy flanks, Nor fails bend down to bluftering Corus wain. Now can it not the swelling sinews keep in bold, Deformed globe it u, and trunk ore-come with waight, Untoucht of flying Fowle, no beakt of young or old. Do him dare est 3 est brafts full wilde upon the body bait, But that, they die: No manto sbury mearth or fire : 1 Durft once come night when stand to look upon that hapless case, were for never couled the beat of corps though doad to finel, Therefore afraid they ran away with fo eedy pace.

The cure of the poylon of this Serpant, is by the Physicians found out to be wilde Purssin, allo the flowers and falk of the bush, the Beavers Rone called Coffereum, drunk with Opoponax and Rew in Wine, and the little Sprat-fish in diets And thus much of this fire-hurning venomous Serpent. were a round by hide of no and

of the RED SERPENT.



This kinde of Serpent being a Serpent of the Sea, was first of all found out by Pelicerius Bishop of Montpelier, at Rondoletus writeth, and although fome have taken the fame for the Mysus or Berus, of which we have spoken already, yet is it manifest that they are deceived, for it hah gills covered with a bony covering and also fins to fwim withal, much greater then those of the My. rus, which we have thewed already to be the male Lamprey. This Serpent therefore for the outwid proportion thereof, is like to the Seepents of the land; but of a red or purplish colour, being full of crooked or oblique lines, descending from the back to the belly, and dividing or breaking that long line of the back, which beginneth at the head, and so freetcheth forth to the tail.

The opening of his mouthle not were great, his teeth are very fharp and like a faw, his gis like fealy fifthes, and upon the ridge of his back, all along to the tail, and underneath upon the rine or brim of his belly are certain hairs growing, or at the leaft thin final things like hairs, the tail being the control of the beautiful description. thut up in one undivided fine. Of this kind no doubt are those which Bellonius faith he saw by the lake Abjeut, which live in the waters, and come not to the land but for fleep, for he affirmeth that they are like land Serpents, but in their colour they are red spotted, with some small and dusky spot. Gillin alfo faith, that among the multicude of Sea Serponts, fome are like Congers, and I cannot tell whether that of Virgil be of this kinde or not, spoken of by Laccoon the Priest of Neptune.

Solennes taurum ingentem maclabat adianas. Ecce autem gemini à Tenedo exanquille per alta (Horrerco velerens) immensis orbibus angues Incumbunt perago : pariterq; addittora tendunt.

And Sugarage sensitive

Land 16

Fit fouitus framante falo, Do.

Which

Pettora quorum inter fluctus arretta, jubaque Sanguinea exceperant undus : pars cetera pontum Pone legit, finuatque immenfa volumine terga.

Which may be Bhulifhed thus 191 | 1910 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | 191 | Out of Tenedus shore both calm and deep did rife . Ohe puto in Sea. the other on Land was reared : and give Their beinfle and red blond menes on spaters mounted รเหลือ เช่นี้ 🤚 But back and sail on Land from foaming Sea that founded. ender oder 11.

"at, which a prompt of



Will not contrary their opinion which reckon the Salamander among the kindes of Lizardy, but leave the affertion as fome what tolerable: yet they are not to be followed, or to be bear lieved, which would make it a kinde of Worm, for there is not in that opinion either reason of resemblance. What this Beast is called among the Hebrews I cannot learn, and therefore I judge that the Jews, (like many other Nations) did not acknowledge that there was any firth kinde of greature's for ignorance bringeth infidelity in ftrange things and propo-

The Grecians, call it Salamandra, which word or term is retained almost in all languages, especially in the Latine, and therefore Islave had more boldnesse and wit, then reason, to derive the Latine Sa-lamended, quasi Vallacendrams, resisting burning, for being a Greek word, it needeth not a Latine notation. The Arabians call it Saembras, and Samabras, which may well be thought to be derived or rather corrupted, from the former word Salamandra, or elfe from the Elebrew word Semants, which fignifieth a Stellion. Among the Italians and Rhattans it retaineth the Latine word; and sometimes in Rhelisit is called Refela. In the Dukedom of Savoy, Pluvins. In France, Sound, Blande, Albrenne, and draffade, according to the divers Provinces in that Kingdom. In Spain it is called Salamantegua. In Germany it is called by divers names, as Meall, and Punter meall, Olm, Mell, and Moleb, because of a kinde of liquor in it like milk, as the Greek word Molge, from amelgein to fuck milk. Some in the Countrey of Helvetta do call it Quattertesb. And in Albertus it is likewise called Rimatrix. And thus much may fuffice for the name thereof.

The description of their several parts followeth, which as Avior and other Authors write, is very likea small and vulgar Lizard, except in their quantity, which is greater; their legs taller, and their tail longer. They are also thicker and fuller then a Lizard, having a pale white belly, and one part of their skinexceeding black, the other yellow like Verdigreafe, both of them very splendent and gliffering, with a black line going all along their back, having upon it many little spots like eyes : And from hence it comet b to be called a Stellion, or Animal stellarm, a creature full of stars, and the skin is rough and bald, especially upon the back where those spots are, out of which as writeth the Soblidit, iffueth a certain liquor or humor, which quencheth the heat of the fire when it is in the

This Salamander is also four-footed like a Lizard, and all the body over it is set with spots of black Manbiolus. and yellow, yet is the fight of it abominable and fearful to man. The head of it is great, and fometimes they have yellowish bellies and tails, and sometimes earthy. It is some squestion among the larned, whether there be any differetion of fex, as whether there be in this kinde a male and a female. they affirmeth that they never engender, and that there is not among them either male or female, no morethen there are among Eeles. But this thing is justly croffed, both by Bellonim and Agricola, for they affirm upon their own knowledge, that the Salamander engendereth her young ones in her belly like unto the Viper, but first conceiveth egs, and she bringeth forth forty and fifty at a time, which ate fully perfected in her womb, and are able to run or go to foon as ever they be littered : and

therefore there must be among them both male and female.

The Countries wherein are found Salamanders, are the Region about Trent; and in the Alpers, and an alpers, and an alpers, and alpers, and alpers, and alpers, and alpers, and alpers, a and sometime also in Germany. They most commonly stequent the coldest and moistest places, as in the shadow of Woods, in hedges neer Fountains and Rivers, and sometimes they are found among Corn and Thorns, and among Rocks. They are feldom seen except it be either in the Springtime, or against rain, and for this cause it is called Annual vernale, and Plaviolum, a Spring or rainy creature. And yes there were many of them found together in a hole neer unto the City Sneberg in Germany, in the month of February, for they love to live in flocks and troups

together, and at another time in November, a living Salamander was found in a Fountain. How beit. together, and at another time in treatment of his den or lodging place, it is held for an affured prefage of if at any time it be leen fortuge to be cold or frofty, then they keep home, and go not vifible

oroad.
Some do affirm that it is as cold as Ice, and that it therefore quencheth heat or fire like a piece of Some do amen that it is as cold as a see a Ice, which if it be true, then is the old randiophical washing the and fenfe, for there is not creatures are not and moift, being compared to creatures without life and fenfe, for there is not any dead or fenfelesse body that so quencheth fire as Ice doth. But the truth is, that the Salamander any dead or ienieteile body that to describe the satural heat, which being compared to Aris cold, and colder then any set petral years the venom of the Salamander is reckoned among Septicks, or corroding things.

Willichius.

Orus.

pticks, or corrouning times.

It naturally loveth milk, and therefore sometimes in the Woods or neer hedges, it sucketh a Cow that is laid, but afterwards that Cows udder or flock dryeth up, and never more yeeldeth any milk, It that is laid, but afterwards that cows under or from artyeth up and note yelleth any milk. It also greatly loveth the Honey-combe, and some Authors have affirmed, that they week appears after air or fresh breath, like the Chamaleon, yet they which have kept Salamanater in glassic mover according to them any such thing. They are slow of pace, and void ground very stage thing, and therefore it is justly tearmed a heavy and flothful Beaft.

But the greatest matter in the Salamander to be enquired after, is whether it can live and be nonrifhed by and in the fire, or whether it can passe through the fire without any harm, or quench and rines by and in the which opinions in the very relation and first hearing, do crosse one another, for how can that either be nourished or live in the fire, which quencheth the same being put into it? Arifotle that never faw a Salamander himself, but wrote thereof by hear-say, hath given some co-Arifolle that never law a Salamander miniter, but worder effe animalium que igne non abfandanter Sala. Iour to this opinion, because he writteth, Nonnulla corpora effe animalium que igne non abfandanter Sala. mandra documento est: que (ut aiuni) ignem inambulant eum extinguit. That is to say, the Salamander is an evidence, that the bodies of some creatures are not wasted or consumed in the fire, for see fome fay) it walketh in the fire and extinguisheth the same.

Now whether this beseemed so great a Philosopher, to write upon hear-say, who took unon him to gather all natural learning into his own Graunge or store-house, and out of the sametofur. nish both the present and all future ages, I leave it to the consideration of every indifferent Reader that shall peruse this story. I for mine own part, rather judge it to be lightnesse in him. to insert a matter of this consequence in the discourse of this Beaft, without either Authors, or ers perience gathered by himself. This one thing I marvail at, why the Egyptians, when they will erpresse or signifie a Man burnt, do in their Hieroglyphicks paint a Salamander, except either fire can burn a Salamander, or else contrary to all their custom, they demonstrate one contrary by

Nicander plainly affirmeth, that the Salamander doth without all harm paffe through the fite and the Scholiast addeth, that there are certain passages in the skin, out of which issueth a kinde of liquor that quencheth the fire: And he telleth a ftory of one Andreas, who did dip a piece of cloth in the bloud of a Salamander, and tryed afterward whether it would burn or not, but did not finde that it would burn, wherefore he put it upon his hand, and thrust that into the fire, and then allo be felt no manner of pain. And therefore the faid Nicander calleth this creature Ciporrbinon; because of a certain fat humor which iffueth out of it, quenching the fire, but I rather think that this fat humor maketh the skin to glifter, for if it were properly fat, it would rather kindle and increase the fire then quench or extinguish the same.

Suidas followeth the common received opinion, that the Salamander quencheth the fire, (although it be not bred of the fire as Krickets are) like Ice; and when the fire is fo quenched, it isin vain to blow or kindle the same again with any bellows, as they say have been tryed in the Porges of Smiths. And this also caused Serenus to write, Seu Salamandra potens, nullifq; obnoxia flamile: the potent Salamander is never hurt by flames. Seneca consenteth hereunto , and Zoroaftres : and fo great hath been the dotage about this opinion, that some have written that it ascendeth up to the fire neer the Moon, far above the reach of the Eagles or swiftest Fowls. Thus say they that write, and maintain the Salamanders abiding in the fire without harm. Now on the contrary, let mails her their opinions, which deny this natural operation in the Salamander.

Pliny affirmeth, that in his own experience he found that a Salamander was confumed in the fire, and not the fire by it, for he faith he burned one to powder, and used the same powder in medicines.

Sextus alfo denyeth that it quencheth the fire, and unto this opinion agreeth Disforder. Action writeth, that when it is first put into the fire, it divideth the flame, and paffeth through speedily without harm; but if it tarry long therein it is burned and confiymed, because the liquor or humidity thereof is wasted. And this is allo granted by Galen, Theophroftus, and Niphus. And Manhoulus affirmeth that he tryed the fame, and found that if burning coals were laid upon it, then it burned like unto any other raw flesh, but being cast into the fire, it burneth nor speedily.

Albertus writesth, that there were some which brought to him a certain thing which they called Wooll, and faid that it would not burn, but he found it not Lang, Wooll, but Lange, that is, and poury adharency of a thing which flyeth from the frokes of hammers upon hot burning fron, and being collected upon cloth, or cleaving to any part of the Forge, it there becometh in they like yellowith pale Wooll.

The faid Author affirmeth, that he took a Spider, and laid the same upon a hot burning Iron. where it continued unburned and unharmed without motion a great while, by reason of his thick skin and coldnesse, and unto another he suffered a little candle to be put, which instantly put it out. And for the same causes, that is to say, both the thicknesse of the skin, and cold constitution cometh it to passe, that a Salamander can live to long in the fire without burning or consuming to ashes: for indeed the skin thereof is lo hard, that it is gut or pierced with a knife with great difficulty; and for the force of the fire hath, broken the skin, then also iffueth forth a cold humor, which for hereof may most manifestly appear by his full and gross body, and also by this, that it is seldom thereof may not indicate a start of the deal, except it he against rainy weather; and yet as the egges of other Serpents being cast into a hop burning furnace, do for a feafon rest in the same unburned, and yet are afterward consumed, to is it with the Salamander.

There be some that have found a web out of the hair growing upon Salamanders, which can by Corduc. ho means be fet on fire, but this is very falfe, becaufe the Salamander hath no hair upon it at all. And this kinde of web rather cometh of a kinde of flax that Pliny writeth of, or rather of the Amianimflone, called the Aibest, which is found in Ciprus, whereof they used to make coverings for the Theaftone, cante the saft into a fire, feems to be forthwitff all in a flame, but being taken out again, it Dioforid.

thineth the more gloriously.

Some also do affirm, that such a piece of cloth or web, may be wrought out of the Salamanders skin. but Brafavolus denyeth both the vertue of the stone, and of the Salamanders hide or shell, for he faith he tryed the flone, and it would not be wrought into wooll or foun into thread, and when he cast the Salamanders thell or hide into the fire, it burned, and the mattery cold liquor thereof did almost flie into his face.

But some then will demand, where had Pope Alexander that coat, which could not be purged but by fire, which made it alway as white as Snow, or that map or net at Rome, wherein (it is faid) the Napkin of our Saviour Christ is preserved, which men say is not washed but in the fire, which thing was fent to a Bilhop of Rome for a prefent from the King of Tarrays. Unto whom I answer out of Paului Venetus as followeth. There is a Province in Tartaria called Chinchnitalas, wherein is a Mountain abounding with Mines of Steel and Copper; now in this Mountain there is a kinde of earth digged up, which yeeldeth a thred like the thred of Wooll. After the digging of it up they dry it in the Sun, and then beat it in a brazen mortar, afterward they spin, it and weave it, in the same manner that they spin and weave other woollen cloth. After it is made, they have no means to purge it from spots or from filthinesse, but to cast it into the fire for the space of an hour, and then it is taken forth again as white as any fnow.

There is also an Allum called Alumen Sciole, and it is the same which among the Ancients is called After families, out of which also is made cloth that cannot burn, by reason of a certain Oyl that it contameth or yeeldeth to refift the fire. So out of the ftone Pyritis found in Kifheba, there cometh Cardan out agreen liquor pressed with dead coals, and after that, no fire can burn that cloth. There are also certain Mantles in Bohemia, (as witnesseth Agricola) which could never be burned. And out of Magnesia a scaly stone in Boldecrana, they make tables, which cannot be clensed but by fire. It is also recorded, that the fore-named After famius, and pitch quenched in the juyce of Mallows or Mercurial, being anointed upon a mans hand, doth keep them from burning, or fense of extraordinary heat. So Albertus writeth of a stone which he calleth Iscullos, or Iscustos, which I take to be a kinde of the Aibelle or Amiantus. And this ftone is found (as the fame Author writeth) in the farthest parts

of Spain, neer the Straights and Hercules-pillars.

And this thing seemeth the lesse strange, because they which are anointed with Bird-lime, or else with Vinegar and the white of an egge, do not so quickly seel the strength of fire and heat, when they thrust their hands into the midit of it. It is also found, that the hearts of them that die Pliny. of the heart-burning difease, or essentially poyson, cannot be burned with fire. And therefore when Germanicus Cesar was dead, it being suspected that he was poysoned by Piso, they cast his heart into the fire and it would not burn, which thing was alleadged against him by Vitellius the Oratour. And one Aesculapius in an Epistle which he wrote to Octavian Augustus saith, that there is a poyson so extream cold, that it keepeth the heart of a man poysoned therewish from burning, and if it it look in the fire is mayor by a hard as those which is concepted it walled Fire burning, and if it lie long in the fire, it waxeth as hard as a frone, which to concreted is called Profiis, from the force of the fire, and from the matter whereof it confifteth it is called an humane stone. He alfo faith, that this is red in colour, mixed with some white, and is accounted precious, because both it maketh a man that weareth it to be a Conqueror, and also preserveth him from all manner of

When the Salamander is provoked, it casteth forth a white mattery liquor or humor, and it is an audacious and bold creature, standing to his adversary, and not flying the fight of a man, and so much the lesse, lif it perceive that a man prosecute and follow it, to harm and kill it. The biring of it is very exitial and deadly, and therefore the French men use this speech upon the biting of a Sa-

Si mordu t'a une apessade. Prene ton linceul & sa flassade.

Ælianus.

That is, if a Salamander bite you, then betake you to the coffin and winding theet. The Rhellers do ordinarily affirm, that when a man is bitten by a Salamander; he hath need of as many Physicians do ordinarily antitin, that which And Arnold faith, that it hath in it as many venoms and means of hurrant the Salamander hath spots. And Arnold faith, that it hath in it as many venoms and means of hurrant the salamander hath spots. as the Salathanuer nath spots. The salathan another. For when it once biteth and fasteneth teething, as it hath colours distinguished one from another. For when it once biteth and fasteneth teething, as it hath colours distinguished one from another. ing, as it bath colours distinguished of it leaves the teeth behinder and then there never can be any remedy, and therefore it must be suffered to hang upon the wound until it fall off, either willingly or wearied, or else compelled by the medicines that the wounded patient receiveth. For by this means wearied, or elie compelled by the medicines that to be remembred, that the Salamander doth not alway only is the patient kept alive: yet this is alway to be remembred, that the Salamander doth not alway only is the patient kept alive: yet this is a way bite, although provoked, for Gelner affirmeth, that he having two of them, could never by bearbite, although provoked, for Origin antineer, the street of any man bitten by beating make them open their mouths, nor that in all his life did he ever hear of any man bitten by them. ing make them open their indutions the difference of time, wherein their rage fleweth it felf And of this thing he not only gathered of place and region, for that they bit in some by biting, and when not, but and the three bitten, there followeth a vehement pain and fash Countries, and not in the cure whereof there must be taken a decoction of Frogs, and the broth must upon the place, for the cure wheter where you elfe other common remedies against the poylon prescribed in the Treatise following.

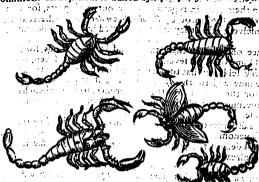
The poylon hereof is great, and not inferior to the poylon of any other Serpent, for some times by creeping upon Apple-trees, it infecteth and poyloneth all the fruit fo that those which ex times by creeping upon tappe. They know not whereof: and if the heel of a man do but touch any fmall part or portion of the spittle of a Salamander, it maketh all the hair of the body to fall off. The part of portion of the bold, as some have thought, but hot, like to the poyson of Cantharides, and therefore to be cured by the same means, as by vomits, Glysters, Ephemeron, and such like. Only Swine do eat Salamanders without harm or damage, for there is in them a kinde of re. fiftance in nature, and yet if Man or Dog do chance to eat of that Swine that hath eaten a Salamander, it hath been observed that they perished by the same. And this poyson spreadeth it fels the further when it is dead, because it is strengthened by putresaction, and Wine and Water wherein one of these lyeth dead, is empoysoned and made mortal thereby to others. But in our dave Salamanders are not so venomous, if there be any credit in Brasavolus, howbeit I have heard and read that if at this day a Salamander get into a heap of corn, the fo infecteth it, that whatfoever eateth of that corn, dyeth as it were of poyfon, and the Kine of Helvetia, which are sucked by Salamanders, do ever after remain barren, and without milk, and sometime also they die of that evil And as Arnolds writeth, it caffeth forth a certain mattery white humor like milk out of the mouth. whereupon if a man or any other living creature do but tread, he is poyfoned thereby, and at the leaft, all the hair of their body falleth off, and in like fort they infect herbs and plants of the carb by their poylon.

Sometimes it happeneth that beafts or men have swallowed Salamanders, and then the tongue is inflamed, and all the body falleth into grievous torment, by cold corruption and puttefiction, part after part, and also pains in the fundament and in the stomach, likewise Dropsies, and Impostumation in the belly, cramp of the guts, and retention of the urine. For the cure whereof they give fweet water. Calamints, Saint Johns Wort, fod with the fhells of Pine apples, leafs of Cyprelle, Galbanu, and Honey or Rozen, Ammoniack, and Stirax, New Cow-milk, the mest made of Flax-feed with sweet water, sweet Wine and Oyl to cause vomits: Scammony, and a decodion of Calamints and Figs, fat Bacon or Hogs-flesh, and also the Egges of a Tortoise, with the field thereof; besides infinite other remedies, ordained by the goodnesse of Almighty God, as Physitians know by their own studies and daily experiments. And therefore I hold it sufficient for me to have lightly touched them, referring those that are desirous to know more, unto the learned collection of Carromus.

Out of the Salamander it felf arife also some medicines, for it a hath a septick power to eate and corrode to take away hairs, and the powder thereof cureth corns and hardnesse in the feet. The hear tyed to the wrift in a black skin, taketh away a quartain Ague; and also Kirmiles writth, that being bound unto a womans thigh, it flayeth her monethly flowers, and keepeth her barren But this is worthily reproved for untruth, and therefore I will not commend it to the Reader. And thus much for the Salamander.

of the SCORPION.

Corplos in Greek is attributed both to the Scorpion of the Land and of the Sea, akhough fome-D times for difference fake, the Scorpion of the earth be called Scorpios cherfaior. The derivation is manifold according to fome Writers, either of Scorptzein ton ton , that is, difperling his poyfon, or of Schanos espein, because the motion of it is oblique, inconstant and uncertain, like as the same of fire beaten with a small winde. The Grecians also use for a Scorpius Res. because it casteth poyson, and Ottopos from the number of his eight feet. And in Exhibit there is a kinde of Scorpion which the Greeks call Sybrine. The Latines doe use indifferently Complete Control of the Control rently Scorpins, Surpio nepa, and Cancer also Vinula and Geptaria, as we finde in Poncies. The Arabians have many words, as Harab, Actob, Actorach, and Satoracon, Hasharab, Algerarat, Algererat, and Algerat and Alkatareti, for little Scorpions which draw their tails then. them. Howbeit, among these names also Algarat lignifieth that little kinde of Scorpions and Alearest the Scorpion with bunches on his back. The Hebrewes according to the opinion of fome, call a Scorpion Acchabim; the Italians, Scurtigicio, and Scorpione terreffe à the French, Da Scorpion : the Spesind Alacramand Alacram, which name they have also given to an Island in the Well-Indies subject to their dominion. In Castilia it is called Escorpion, and in Germany, Lin Scorpion.



The Countries which breed Scorpions, are these that follow, In Egypt, neer the City Copies, are very many great & pellilent Ringing Scorpions, who kill as foon as they fmite. Also Aibiepia and Numilla Varinai. abound with Scorpions, espe. Strabo. cially the later, wherein (as writeth Leo Afric) are every veer found very many that die of their wounds. Tenas one of the Cyclades Islands is called Ophiessa, because it yeelds many Serpents and Scorpions. Also in that part of Mauritania which is neer the West, are Scorpions with

wings and without wings : likewife in Iberia, Caria, and Lybia. And it is allo faid, that once there Elianus. were many Scorpions brought into India, into that part of the Country where the Relievebag! Leo Afric. dwell. By the way betwirt Sufir in Perfia and Media, there were wont to abound Scorpions under every flone and turf, for which cause, when the King of Perfig was wont to go into Media, he gave commandement unto his people to fcowr the way, by using all means to kill them, giving gifts to them that killed the greatest number of Scorpions. There is an ancient Town in Africk called Pef- Strabe. and wherein the abundance of Scorpions do fo much harm, that they drive away the inhabitants all the Summer-time every yeer untill November, following. And in like fort Diogorus declareth of many other places utterly for faken to avoyd the multitude of Scorpions, as namely, one part of Arabia, and the Region of India about Arrhetan, or the river Estuments, likewife neer the Chambles in Ethiopia. There is also a City called Alabands, standing betwigt two hills or mountains, like as a Cheft turned inward, which Apollonius calleth Cistam inversam Scoppionibus plenam; a Cheft turned inwardfulf of Scorpions. In an Island of Canaria also are many Scorpions, and those most pestilent, which the Turks gather as often as they may to make Oyl of Scorpions. In Italy, especially in the Cordu. Mount Teffacem in Rome, are also Scorpions, although not to hurtfull as in Africa, and other places, and it is thought that P/yll, whose nature cureth all kinde of venemous Serpents harms, did only for lucres sake bring Serpents and Scorpions into Italy, and there left, them, whereby they encrease to that number and multitude, which now we see them have. And thus much may fuffice to have spoken of the Countreys of Scorpions.

The kinder of Scorpions I finde alfo to be many, but generally they may be referred unto twain. whereof one is called the Scorpion of the earth, and the other the Scorpion of the water or of the Sea, whose discourse or history is to be found among the fishes, for we in this place doe only write of the Scorpion of the earth, which is also called by Avicen's wilde Scorpion. Of this kinde there are many differences. First they differ in sex, for there are males and females, and the semale is greater then the male, being also fat, having a groffer body, and a greater and tharper sting, but the male is more fierce then the female. Again, some of these have wings, and some are without wings. Gilla and some are in quantity greater then a Bean, as in Helvetia, neer Rapingli by Zurick. The Scorpions called Vinnie, are of a reddish colour, as it were Rose-water and Wine mixed together; and from thence it is probable that they took their name, and from their colour, the Authors bave observed severall kinndes.

The first is white, and the biting of this is not deadly.

The second is reddift, like fire flamant, and this when it hath wounded causeth thirst. The third is of a pale colour, and therefore called by the Grecians, Zophorides, and these when they have wounded a man cause him to live in continual motion and agitation of his body, so as becannot fland still, but remaineth distract and without wit, slway laughing, like a fool.

The fourth kinde is greenish, and therefore termed Chlores, which having wounded, causeth intolerable trembling, shaking, and quivering, and cold, so that if the patient be laid in the hot sun, yet hethinketh that he freezeth like hayl, or rather feeleth hayl to fall upon him.

The fifth kinde is blackish pale, and it is called Empelies, it hath a great belly and broad, whereof the poylon is great, and causeth after stinging and admirable heavinesse, and forrowfull spirit. Thiskinde is called by Gefner, Ventricosum, because of the large belly, by the Arabians, Algetarat, and by Ponzettu, Geptaria. It eateth herbs, and the bodies of men, and yet remaineth insatiable, it bath a bunch on the back, and a tayl longer then other Scorpions.

The fixth is like a Crab, and this is called by Blinnia Hamane Scorpion, it is of a great body and the tixth is tike a Crap, and this is called by rettained a namene sees point it is one great body, and hath tongs and takers very folid and firong, like the Granueless Orevita, and is therefore thought to take the beginning from that Fifth. have been the beginning from that Fifth the Honey-colour chereof, or rather waxe-colour. The leventh is called Mellichlotic, because of the Honey-colour chereof, or rather waxe-colour, and the wings it hath on the back, are like the wings of a Locust.

Ælianw. Pliny.

and the wings it hath on the back, are like the wings of a Locuit.

Allo Scorpions do differ among themselves in regard of their outward parts, for some of them have wings, as those in India, which are spoken of by Strabo, Alicander, and others, and therefore many times when they senter themselves to sive after a transported by the winde from one Countrey to another.

There is also another difference objected in their tayls, and in their stayls, are more hardy have like knots on their tayls, and some of them seven are more hardy and sierce, but this suffer out very seldonic that the Scorpions have seven, are more hardy and sierce, but this suffer out very seldonic that the Scorpions have seven, are more hardy and sierce, but this suffer on the very seldonic that the Scorpions have seven, are more hardy and sierce, but this suffer to have nine, as writeth. Apollodorus. For if any have seven; then is there therefore much seldonic to have nine, as writeth. Apollodorus. For if any have seven; then is there there is no seven as them having a single strain in the seven and some seven as the seven are more hardy and sierce, but this suffer to have nine, as writeth. Apollodorus. For if any have seven as suffered that the seven are more seven as the seven are more seven as the sev therefore much leidomer to have line, as written afform of them having a fingle, likewife in them a double fling, for there is also another difference, some of them having a fingle, and some a double sting, yea, sometimes a trebleone, and the sting of the male is more thick and strong then the sting of the semale.

Arifotle.

ong then the ting. or the leman difference in motion, for some of them hold up their tayls from And to conclude, there is all a senomous, others again draw them along upon the earth, a little the earth, and there are most deadly, and novionfull, some of them also sie from one Reginowled cogether, and these are most deadly, and novionfull, some of them also sie from one Reginowled cogether, and these are most deadly, and novionfull, some of them also sie from one Reginowled

on to another, as we have thewed already fer on to another, sawe nave inewed already main a more lively difference, then the confideration of Again, there is nothing that giveth a main a more lively difference, then the confideration of their poylon, for the Scorplons of Phalm and that part of the Alpes neer Norleum, do never harm their poylon, for the Scorplons of Phalm and that part of the Alpes neer Norleum, do never harm ener poyion, for the storploss of reaching the first of a shound, fo as they live under every sone any living Creature, and therefore are they suffered to abound, so as they live under every sone. In the fort in the Isle Sanguala, the Scorpions are like unto those that are in Cassilians, Spain, for In the fort in the life Sanguola, the Scorpions are nike unto those that he consisting pain, like the there the fing of the Scorpion doth not bring death, yet they cause a imarting pain, like the there the finging of a Wasp, differing herein, that the Scorpions linging is more pain that cometh by the flinging of a Wasp, for it tarrieth about aguarter of an latting, and continueth longer their the flinging of a Wasp, for some feel more; and some leser pain, hour, and by the Bitting thereof all are not pained alike, for some feel more; and some leser pain. Contrary to these are the Scorprofe of Postara in Afrik, who ever with their tails wound mortally, Contrary to these are the Scorprons of Fernal in Laples, who even with their tang woman mortally. And those in Scythia, which are great, and hurtfull unto men and beafts, killing Swins, who do not much care for any other Serpent, especially the black Swine, who do also die the sooner, it they drink immediately after the wound received. The like may be said of the Scorpions of Egyn. And this much for the different kindes of Scorpions; wherein nature produceth a notable variety, thus much for the different kindes of Scorpions; wherein nature produceth a notable variety, as may appear by all that hath been aid, Now it followeth that we likewife make fome relation

as may appear by all that hath occurrence into the conference of their congenity one with another.

They are all little living Greatures and much differing in proportion from the great scarabe or Horse-file, except in the fashion of cheir tails. Their back is broad, and flar, distinguished by certain knots or feams, fuch as may be feen in Sea-Crabs, yet their head different, and hath no refemblance with the Crab, because it is longer, and hangeth farre out from the body, the Countnance whereof is fawning, and Virgin-like, and all the colour a bright brown. Notwithlanding the fair face, it beareth a tharp fling in the tail, which tail is full of knots, wherewithall it prickethand hurteth that which it toucheth. And this Piny affirmeth to be proper to this Infect, to have a fling in the tayl and to have arms: For by arms he meaneth the two croffe forks of tonges which come from it on both fides, in the tops whereof are little things like pinfons, to detain and hold

fast, that which it appreliendeth, whiles it woundeth with the sting in the tayl.

It hath eight feet, four on the one fide, and four on the other, from whence, as we have thewed already, it is called Odopos. For the feet and arms thereof is very much like unto the Sea-crab, and therefore may not unfitly be called either the mother or the daughter thereof. They have also tongues, wherewithall they use often to lick and smooth over their own bodies. And seeing of all other things they love fresh and clean linnen, whereinto they infinuate, and wrap themselves when they can come unto it, then also first of all they cleanse their whole bodies all over with their tongues, and next to their flesh put on this clean linnen, as a man would put on a shirt.

As we have faid already it hath a tayl, wherein the fling thereof is placed, but what this flinging divers Authors are of divers opinions concerning the same, some affirming it to be hollow, others denying it, finding in it no passage at all to contain or convey poyson. Alianus again saith, that there must needs be in it a passage or cavity, although it be so small as by no means it can be perceived with the eyes of any mortall man, and in that sting is the poyson lesse visible, which when it striketh, disperseth it self instantly into the wound. But what should this poyson be? whether a substance of fpirituall humour; furely a substance, which although it be mole minima, yet facultat mexima, that is, of great power, although of small quantity. And therefore another Author (gamely Gerards) writeth hereof after this manner; Scorpius e centro quod gavum effe oreditur emittit bumitin ventrofun. That is to fay, The Scorpion out of a hollow center, fendeth forth a venemous humour. And of this venom we will afterwards discourse more at large. Thus much in this place may serve to make

Now then it followeth that we inquire about the manner of their breed or generation which find to be double, as divers Authors have observed one way is by putrefaction, and the other by laying of egges, and both these wayes are consonant to nature, for Lacinius writeth, that some creature are generated only by propagation of feed, such are men, Vipers, Whales, and the Palm-tree, some are general by purcelaction, as the loufe, flie, graffe, and fuch like imperfect things, and some both agues, as Mice, Scorpions, Emmets, Spiders, Purllain, which first of all were produced by putrefaction: and fince their generation are conserved by the feed and egges of their own kinde. Now thereon: and afterward by pro-

plin faith, that when Sea-crabs dye, and their bodies are dryed upon the earth, when the Sun entreth into Cancer and Scorpius, out of the putrefaction thereof arifeth a Scorpion; and fo out of the putrefied body of the Crevish burned, arise Scorpions, which caused Ovid thus to write :

> Concava littoreo fi demas brachia cancro. Cetera supponenterra, de parte sepulta Scorpius exibit caudaque minabitur unca. Obrutus exemptis Cancer tellure lacertie, Scorpius exiguo tempore factus erit. In English thus: If that the arms you take from Sea-crab-fish, And put the rest in earth till all consumed be. Out of the buried part a Scorpion will arife. With booked tayl doth threaten for to burt thee.

And therefore it is reported by Ælianus, that about Estamenus in India, there are abundance of Scorpions generated, only by corrupt rain-water standing in that place. Also out of the Basilisk beaten into pieces and fo putrefied, are Scorpions engendred. And when as one had planted the herb Bafilies on a wall, in the room or place thereof he found two Scorpions. And fome fay that if Ja. Lacinimi. a man chaw in his mouth fasting this herb Basill before he wash, and afterward lay the same abroad uncovered where no fun cometh at it for the space of seven nights, taking it in all the day time, he shall at length finde it transmuted into a Scorpion, with a tayl of seven knots.

Hollerim, to take away all scruple of this thing, writeth that in Italy in his dayes, there was a Kiremides man that had a Scorpion bred in his brain, by continual! fmelling to this herb Bafill, and Gefner by relation of an Apothecary in France, writeth likewife a flory of a young maid, who by fmelling to Buill fell into an exceeding head-ache, whereof the dyed without cure, and after her death being opened, there were found little Scorpions in her brain.

Arifielle remembreth an herb which he calleth Siffimbria, out of which putrefied Scorpions are engendred, as he writeth. And we have shewed already in the history of the Crocodile, that out of the Crocodiles egges do many times come Scorpions, which at their first egression do kill their Philes: Dam that hatched them, which caused Archelaus which wrote Epigrams of wonders unto Ptolemens. Elianus. to fing of Scorpions in this manner :

In vos diffolvit morte, & redigit Crocodilum Natura extindum, Scorpii omnipotens. Which may be Englished thus; To you by Scorpions death the omnipotent Ruines the Crocodil in natures life extint.

And thus much for the generation of Scorpions out of putrefaction. Now we will proceed to the second manner of their generation, which is by propagation of seed: for although Ponzettue make some question about their copulation, yet he himself inclineth to that opinion, as neerer untotruth, which attributeth carnall copulation unto them, and therefore he alledgeth the example of flies, which admit copulation although they engender not thereby. Wherefore we will take it for granted, that Scorpions lay egges after copulation, which hapneth both in the Spring and

And these are for the most part in number eleven, upon which they sit and hatch their young ous, and when once they are perfected within, those egges (which are in fight like the little worms out of which Spyders are engendred) then do they break their egges, and drive the young out. For as Isidorus writeth, otherwise the old should be destroyed of the young, even as are the Play: Crocodiles. Some again fav. that the old Scorpions do devour their young ones.

Being thus produced by generation, they live upon the earth, and those which are bred of the Sea-trab, do feed upon the foam of the Sea-water, and a continuall white mould or chalk neer the Sea. But the Scorpions of Ashiopin do eat all kinde of worms, flyes, and small Serpents. Yea those Serpents whose very dung being troden upon by man, bringeth exulcerations. And a tryali that corpions cat flies, was made by Wolphine at Monspeller, for having a young one in a boxe, for one whole moneth together it lived upon flies, and grew by the devouring of them bigger, being put inbthe Glasse unto him.

They live among tiles and bricks very willingly, and for this cause they abound in Rome in the called Teflacem. They are also in Bononie found in the walts of old houses, betwire the





Ælianu.

fittines and the morter. They love also clean clothes, as we have faid already, and yet they abborre all places whereon the Sun flimeth. And it feemeth that the Sun is utterly against their nature, for the fame Scorpton which Waphin had at Mongeller, lived in the Glaffe untill one day he fet it in the Sun, and then prefetitly after te dyad.

To conclude, they love hollow places of the earth neer gutters, and fometimes they creed into mens beds, where unawares they do much harm: and for this cause the Lybians, who among other Merions are molt of all croubled with Scorpions, do use to fer their beds far from any wall, and very high allo from the floor to keep the Scorpions from afcending up into them. And vet fearing all deviles should be too little to secure them against this evil, they also see the feet of their beds in vessels of water, that so the Scorpion may not attempt so much as to climbe up unto them for fear of drowning. And also for their further safeguard, they were socks and hose in their beds fo thick as the Scorpion cannot eafily fling through them.

And if the bed be so placed that they cannot get any hold thereof beneath, then they climbe up to the fieling, or cover of the house, and if there they finde any hold for their pinching legs to apprehend and fasten upon, then in their flatred to man-kinde, they use this policy to come unto him. First one of them (as I have said) taketh hold upon that place in the house or seling over the bed wherein they finde the man afleep, and so hangeth thereby, putting out and firetching his thing to hurt him, but finding it too fhort, and not being able to reach him, he sufferest another of his fellowes to come and hang as fast by him as he doth upon his hold, and so that secondgiveth the wound : and if that fecond be not able likewife, because of the distance, to come at the man, then they both admit a third to hang upon them, and fo a fourth upon the third, and a fifth upon the fourth, untill they have made themselves like a chain, to descend from the top to the bed wherein the man fleepeth, and the last firiketh him : after which firoke he first of all runneth away by the back of his fellow, and every one again in order, till all of them have withdrawn themselves.

By this may be collected the crafty disposition of this Scorpion, and the great subtilevand malice that it is endued withall in nature, and feeing they can thus accord together in harming a man. t argueth their great mutuali love and concord one with another, wherefore I camot but marvell at them who have written that the old ones destroy the young, all but one, which they set upon their own buttocks, that so the Dam may be secured from the sting and bitings of her son. For feeing they can thus hang upon one another, without harm, favouring their own kinde, I fee no stable but that nature hath grafted much more love betwire the old and the young ones, so as ndither the old do first destroy the young, nor afterward, that young one preserved in revenge of

his fellowes quarrell, killeth his Parencs.

It is reported by Arittotle, that there is a hill in Caria, wherein the Scorpions do hever fling any Arangers that lodge there, bur only the natural born people of that Countrey. And herunto Pliny and Allanus feem to fubleribe, when they write that Scorpiones extraneos leniter modere, that is, Seproitins bice ftrangers but gently. And hereby it may be collected, that they are also by nature very fagacious, and can difcern betwire nature and nature; yen the particular differences in one and the same nature. To conclude, Scorpions have no power to hurt where there is no bloud.

The naturall amity and enmity they observe with other creatures commeth now to be handled, and I finde that it wanteth not adversaries, nor it again hath no defect of poylon or maliceto make refistance and opposition, and to take vengeance on such as it meeteth withall. The principall of all other subjects of their hatred, are Virgins and Women, whom they do not only defire to harm, but also when they have harmed, are never persectly recovered. And this is at all times of the day, but unto men they are most dangerous in the morning fasting, before they have vented their poylon, and this is to be observed, that their tayls are never unprovided of slings, and

Afficient flore of venome to hart upon all occasions.

The Lyonis by the Scorpion put to flight wherefoever he feeth it, for he feareth it as the enemy of his life, and therefore writeth S. Ambrofe, Faiguo Scorpionie coulco exagitatur Les, the Lion is much moved at the small sting of a Scorpion. Scorpions do also destroy other Serpents, and are likewife destroyed by them. There was one Cellarius a Physitianin Padus, who put togetherinto due Viall, a Viper and a Scorpton, where they continually fought together, until they had like one another. The Swine of Soyibia, which do safely eat all other kinde of Serpents and venemous beafts, without all frarm, yet are destroyed by eating of Scorpions, and so great is the poylon of the Sibarite Scorpion, that the dung thereof being trode upon breedeth ulcers.

And as in this manner we fee the virulence, and naturall evill of Scorpions against other living creatures, to now we are to confider the terrors of the Scorpion, for God in nature bath likewife ordained some bodies, whereby the Scorpion should be, and is driven away, scared and destroyed

First of all therefore men, which are the chief, and head of all living Creatures, do by naturalinftinct, kill and deftroy Scorpions, and therefore Galen writeth thus, Let us (faith he) kill Scorpion, Spiders, and Vipers, not because they are evill in themselves, but because it is ingrafted in us by me ture, to love that which is good unto us, but to hate and avert from that which is evil unto us, Non confideramer genitum no the fir an fecus, not confidering whether it were fo bred or not. Aster have thewed their generation our of purrefaction to be by hear, fo also is their destruction by hear for they are not able to abide the heat of the Sun, and therefore, although they cannot live mold Northern Countreys, but in the hotter, yet in the hotter they choole madowes, boles of the enth, coverture of houses, and such like vile and obscure places, to secout and secure themselves in

h is also reported, that if Scorpions do ar any sime behold a Stellion, they fland amazed and Galin wonderfully aftonished. The Viper also having killed a Scorpion, becometh more venemous. and the Ibis of Egypt destroyeth Scotpions. There are a little kinde of Emmets, called by the Ardand the training, which are exters of Scorpious. The quick-fighted Hawks alfo, from whose piercing ere no Serpent can be hid, when the feeth a Scorpion, he neither feareth nor spareth it. It is also thought that Hares are never molested by Scorpions, because if a man or beast be anounted with the rennet of a Hare, there is no Scorpion or Spider that will hart him. Wilde Goats are also faid to live without fear of Scorpions, even as the African Pfilli of whom we have often Ipoken.

Now this vertue against Scorpions is not only in living things, but also in the Prants of the earth. and therefore Stflim writeth, that the feed of Nofe-wort burned or fcorched doth drive away Serpents, and refile Scorpions and to doth the root of the Mast-tree, and the feed of Violets, and the ime vertue is afcribed to the heeb Lychim, which is Englished Calves-frout, and also to the feed of

wilde Parfnip.

The smell of Garlick and wilde Mints set on fire, or strewed on the ground, and Dittany have the same operation; and above all other, one of these Scorpions burned, driveth away all his fel- Arnelden, lower which are within the Imell thereof, and therefore this is a most usuall thing in Afie and Africk. Actim. to perfume their houses with Scorpions burned, and in stead thereof they make as it were little oils of Galbanum fandaracha, with butter, and the fat of Goats, and thereof altogether make their perfume : alfo Bettony, and wilde Pellitory with Brimftone. They use alfo to cover pans with certain things called by them. Alkiran and Aja, and with these they compasse the place wherein the Palladius. Scorpion lodgeth, and then it is found that they can never fir any more from that place. And Rafie. some instead thereof, powr Oyl into their holes after them for the same effect. And the Husband-men of Meuritania doe tye and fasten to their bed-side, sprigs of white thorn, and Hasell- Strabo. nuts, wherewithall by a fecret antipathy in nature, they drive away and keep themselves safe in Pluterch. their beds from the annoyance of Scorpions.

By touching of Hentbane they lie dead and overcome, but if one touch them again with white Ellebore, they ravive, and are released from their former stupefaction. It is also faid that the leaves of water-mallowes do alfo aftonish Scorpions, and fo alfo doth the Radish-root. The Seacrab with Bafil in her mouth destroyeth the Scorpion, and fo doth Tunicle and Mushrom of trees. To conclude, the spittle of a manis death unto Scorpions; and therefore when a certain fellow took upon him to be a cunning Charmer, and by incantation to kill a Scorpion, he added to the words of his Charm is creble spitting in the mouth of the Serpent, and so it dyed : whereupon Webbie which was prefent, and faw this Charmer, di d afterward by himself alone at home, make Actius. triall of spittle without a Charm, and so found that it alone killeth Scorpions, especially the spittle of a man fasting, or very thirsty. Moreover, there be certain Lands wherein no Scorpions will live, as that about Clupes in Africk, and the dust of the Island Gaulus neer Cercina, being fprinkled upon a Scorpion, doth incontinently killit. And fo much also writeth Hermolaus, of the Region Galatha.

Thele and fuch like things are observed by our painfull and industrious Ancestors about the nature of Scorpions, as well that which is hurtfull unto them, and they are afraid of, as those to which they are enemies in nature, and wound mortally when they light upon them. It is remembred by Textor that Orimwas slain by a Scorpion, whereupon the Poets have made many tales. They say, that when he was grown to be a man he was a great hunter, and a continuall companion of Diana, who glorying much in his own strength, boasted that he was able to overcome any Serpent or other wild beast, whereat the Gods being angry, for revenge, and taking down the pride of this young man, caused the earth to bring forth a Scorpion, who killed Orion. Whereat Diana was very forry, and therefore in lamentation of her champion, and for the good deeds he had done unto her, translated him into heaven, close by the constellation of the Bull. Lucas on the other fide faith, that Diana fent this Scorpion to kill him, thrying his famous fuccess in hunting, and that afterward the Goddess taking pity on him, translated him into heaven. Others write again, that he had his eyes put out by Oenopion, and that he came blind into the Island Lamnus, where he received a horse of Vulcan, upon which he rode to the Sun-rising, in which journey, he recovered again his eye-fight, and so returning,, he first determined to take revenge upon Oempion for his former cruelty. Wherefore he came into Greet, and feeking Oempion, could not finde him; because the was hid in the earth by his Citizens, but at last coming to him, there came a Scorpion and killed him for his malice, rescuing Oenopion. These and such like fables ate there about the death of Otion, but all of them joyntly agree in this, that Orion was flain by a Scorpion. And fo faich Ambologim was one Panopam a Hunter.

There is a common adage, Cornin Scorpium, a Raven to a Scorpion, and it is used against them that perifi by their own inventions: when they fet upon others, they meet with their matches as a Ravendid when it preyed upon a Scorpion, thus described by Alcian, under his title Justa ulito,

juftrevenge, faying as followeth. Regiobat volucer captum pede corum in auras

Scorpion, audaci pramia parta gula. Aft ille infuso sensim per membra veneno,

Which may be Englished thus: The ravening Grow for prey a Scorpion took Within ber foot, and therewithall aloft did flie, But he impossion'd ber by force and finging frokes

Raptorem in flygias compulit ultor aquas. O rifu res dignal altis qui fata parabat. Ipse peritt, propriis succubuitque dolis.

So vavener in the Stygian Lake did die. (did kill O foortfull game I that he which other for beliges lake B) bis own decets flould fall into deaths will.

Ponzettes.



Albertus.

Ælianus.

Gyraldus.

Cardan.

There be some learned Writers, who have compared a Scorpion to an Epigram, or rather an Epigram to a Scorpion, because as the sting of the Scorpion lyth in the tayl, so the force and Epigram to a Scorpion, because as the long for vel agriter et false mordest, vel jucunde & dukiter delette, verque of an Epigram is in the conclusion, for vel agriter et sales mordest, vel jucunde & dukiter delette. vertue of an Epigram is in the conclusion, or elfe delight pleafingly. There be many wayer of that is, either let it bite sharply at the end, or elfe delight pleasingly. There be many wayer of that is, either let it bite interprise the bringing Scorpions out of their holes, and fo to destroy and take them, as we have already touched bringing Scorpions out of their notes, and that follow: A perfume made of Oxe-dung, also Storax in part, unto which I may aude that ten Water-crabs beaten with Bafil is an excellent perfume for and Arfenick. And Pliny writeth, that ten Water-crabs beaten with Bafil is an excellent perfume for and Arientek. And time with affect of Scorpions. And in Padua they use this art, with small sticks this purpose, and so is the anico of upon the frones and morter wherein they have their nefts. or traw they touch and make a mark or their meat, instantly leap out, and so them they thinking them to be some slies for their meat, instantly leap out, and so theman that then they thinking them to be some interest to lay hold upon them and that deluded them is ready with a pair of tongs or other infirument to lay hold upon them and take deluded them is ready with a kar many, and of them so taken, make Oyl of Scorpions. And Cont. them, by which means they take many hand of them, by which means they take them frantise writeth, that if a mans hand be well anounted with juice of Radish, he may take them without danger in his bare hand.

In the next place we are to proceed to the venom and poyfon of Scorpions, the inftrument of fling whereof, lyeth not only in the tail, but also in the teeth, for as Ponzetim writeth, Ledit for. pius morfu et idu, the Scorpion harmeth both with teeth and tail, that is, although the greatest harm do come by the sting in the tayl, yet is there also some that cometh by their biting. This poylon of Scorpions, (as Pliny out of Apolloderus writeth) is white, and in the heat of the day is very server. vent and plentifull, fo as at that time they are infatiably and unquenchably thirty, for not only the wilde or wood Scorpion, but also all other are of a hot nature, and the symptomes of their bitings are such as follow the effects of hot poylons: and therefore faith Rafir, all their remedies are of a cold quality. Yet Galen thinketh otherwise, and that the poylon is cold, and the effects thereof are also cold. For which cause Rondeletse prescribeth Oyl of Scorpions to expell the stone. and also the cure of the poyson is by strong Garlick and the best Wine, which are hot things. And therefore I conclude, that although Scorpions be most hot, yet is their poylon of acold nature.

In the next place, I think it is needfull to expresse the symptomes following the firiking or flinging of these venemous Scorpions, and they are (as Actim writeth) the very fame which follow the biting or poyson of that kinde of great Phalanse Spider, called also Teragnatum, and that is, they are in such case as those persons be which are smitten with the Falling sicknesse.

He which is stung by a Scorpion, thinketh that he is pressed with the fall of great and cold hayl, being fo cold, asif he were continually in a cold fweat, and fo in short spacethe povion difperfeth it felf within the skin, and runneth all over the body, never ceasing untill it cometo poffeffe fome predominant or principall vitall part, and then followeth death. For as the shinis small and thin, fo the fting pierceth to the bottom thereof, and fo into the flesh, where it woundeth and corrupteth either some vein, or arterie or finew, and so the member harmed swelleth immediately into an exceeding great bulk and quantity and aking, with infufferable corment. But yet (as we have already faid) there is a difference of the pain, according to the difference of the Scorpion that stingeth. If a man be stung in the lower part of his body, instantly followeth the extension of his virile member, and the swelling thereof: but if in the upper part, then is the person affected with cold, and the place smitten is as if it were burned, his countenance or face distorted, glewish spots about the eyes, and the tears viscous and slimy, hardnesse of the articles, falling down of the fundament, and a continual defire to egestion, foaming at the mouth, coughing, convulsions of the brain, and drawing the face backward, the hair stands upright, palenesse goeth over all the body, and a continual pricking like the pricking of needles.

Also, Gordomus writeth, that if the prick fall upon an artery, there followeth swouning, but if on a nerve, there speedily followeth putrefaction and rottennesse. And those Scorpions which have wings, make wounds with a compasse like a bow, whose succeeding symptomes are both heat and cold, and if they hurt about the canicular dayes, their wounds are very feldome recovered.

The Indian Scorpions cause death three moneths after their wounds. But most wonderfull is that which Strabo relateth of the Albenian Scorpions and Spiders, whereof he faith are two kindes, and one kinde killeth by laughing, the other by weeping. And if any Scorpion hurt a veininthe head, it causeth death by madnesse, as writeth Paracelsus. When an Oxe or other beast is strucken with a Scorpion, his knees are drawn together, and he halteth, refusing meat; out of his note floweth a green humour, and when he is laid, he careth not for rifing again-

These and such like are the symptomes that follow the bitings and stingings of Scorpions, for the cure whereof I will remit the Reader to that excellent discourse written by Wohlen, wherein are largely and learnedly expressed, whatsoever Art could collect out of nature. And seeing we in our Countrey are free from Scorpions, and therefore shall have ino need to fear their poylon, it shall not I trust offend my Reader, if I cut off the relation of Scorpions cures, as a thing which cannot benefit either the English Reader, or else much adorn this History, and so I will proceed to the medicines drawn out of Scorpions.

The application or use of Scorpions in medicine, is either by powder or by Oyl, or by applying them bruifed to their own wounds, wherefore every one of these are to be handled particularly and first of all for the powder, it is made by ustion or burning in this manner. They take ten sorpions and put them alive into a new earthen pot, whose mouth is to be dammed up with loan or such like stuffe, then must it be set upon a fire of Vine-tree-shreds, and therein must the pot fand day and night untill all within it be confumed to powder, and you shall know by their white colour when they be enough; otherwise, if they be brown or burned, they must be continued longer. and the use of this powder is to expell the stone.

Again, they use to make this powder another way, they take twenty Scorpions, and put them Again, they use to make this powder another way, they take twenty ocorpions, and put them in a little earthen pot with a narrow mouth, which mouth must be stopped, and then the pot put into a Furnace by the space of fix hours, which furnace must also be kept-close wiehin, and with a gentle fire: then after fix hours take off the pot; and bruise the Scorpions into powder, and keep that powder for the use aforesaid. There are other wayes also to prepare this powder, but in all preparations the attendant and amistant must take heed of the sume or smooth that conjects from it, for that is very venemous and contagious.

But besides, there are many things to be observed herein, as first, that the Scorpions be alive. and that they be killed in Oyl, then that they be put in whole, with every member, without mutilation, and that the Scorpions appointed for this confection, be of the strongest poylon, and the time of their collection to be when the Sun is in Leo, and not in Scorpius, as some without reason

The Oyl fo made, is distinguished into two kindes, one simple, and the other compound. The simple is made of a convenient number of Scorpions, (as it were twenty if they be great, and more simple is made or a convenient manner of scorpions, (as it were twenty it they be great, and more if they be little) and they being pur into a glaffe yelfel, Oyl of bitter-Almonds must be powred upon them, and so the yelfelytopped close and fer in the Sun by the space of thirty dayes, and then shrived and used. Yet the women of Ferrara use Oyl-olive in stead of Oyl of bitter Almonds, and all Brafavolus. to observe no quantity of Oyl, but fill the pot full, and likewise no order in the number of the Scorpions, putting one to day and another to morrow, and so more the next week or moneth, as

The compound oyl is thus made, they take round Aftrologe, Cypresse, and Gentian, the roots of Capars, and upon these they pour Oyl of bitter Almonds, and toak the roots in the Oyl in the hor fun for the space of twenty dayes, then take they a complete number of Scorpions, from betwirtten to fifteen, these they put again to the Oyl, and so ftop up the mouth again, and set it the second time in the sun thirty dayes, and afterward ftrain to and use it. This compound-Oyl is not fo much approved by Brajavolus, as the former simple, because the first harli more Scorpions, and the second is stuffed or seasoned with spices.

The green Scorpion which is bred of Bafill, having feven knots in the tayl, being beaten and Kirmider. pounded with the herb Scorpion, and fo made into pills, then dryed and put into a glaffe, are yery, profitable to him that hath the Falling ficknesse, if he take of them three every instraing falling. in temperate Wine, but these being given to a sound man putteth him clean out of his wits. If a man takes vulgar Scorpion and drown the same in a porringer of Oyl in the wane of the Moon. and therewithall afterward anount the back from the shoulders to the hips, and also the head and forehead, with the tips of the fingers and toes of one that is a demoniack or a lunatick person, it is reported, that he shall ease and cure him in short time. And the like is reported of the Scorpions sling joyned with the top of Basil wherein is seed, and with the heart of a Swallow, all included in a piece of Harts skin.

The Oyl of Scorpions made of common Oyl-olive, is good for the pain in the ears infufed by dillation; alfo it cureth a Pleuriffe in this manner. They take meal out of a Windmill, and make thereof with water, pifte, or little cakes, in quantity like a Frind Crown, thefe muft be fod in a Alexim. frying panin Oyl of Scorpions, and to applyed as hot as can be to the place where the pricking is, and to kept to the fame very hot, and when it beginneth to be cold, let new be applyed ftill, nine times together, fucceflively one time after another. Scorpions bruifed! in new fweet Wine, doccure the Kings-evil. The aftes of a Scorpion infused by the yard into the bladder, breaketh and differ feth both the stone of the bjadder and the reyns. And the like operation hath a vulgar Galenus. Scorpion eaten with vinegar and Rofe cakes applyed to the gowty members, it many times eafeth

the inflaming pains thereof.

The Oyl of Scorpions is very available in the time of Plague, both by Oyntment and also in potion: wherewithall one did affirm to Wohlim that he gained a great fumme of money, which he prepared in this manner. He took a hundred Scorpions, and fod them in the oldest Oyl olive he prepared in this manner. He took a thindred Scorpions, and lod, them in the oldest Oyl-olive he could get, untill such time as the Scorpions were consumed, then did he shain them through a linnen sloth, adding unto it an ounce of Rubbirb, and so shitting it close in a glasse battle, he set it fortydayes together in the sun, and afterward he gave of it to be used in time of infection, advising them that had it to apply it in owntiment to the pulle, heart, hinder part of the head, neck and nothis. And if a man began to be fick; within twelve thours after the first sense of his pain, he was annoyned herewith about the timour, and then was it launced. This oyntment is also commended against all manners of the state of which is such as some mended against all manners of the state of the head. Second were more heasts, but also of mended against all manner of paysoil, not onely of other Serpents and venemous beasts, but also of the Scorpion it felf. And thus much for the history of the Scorpion. strayment for the intertaint of the acorbion.

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Ælianus.



His Serpent called by the Gregians Soptale, is likewise termed by the Latinists, Senalis and he fome Scicalia, Picalis, Sciscetalis, and Seyseculus, and by Albertus, Situla, which we have already interpreted a Diplas, but all of them are most manifestly corrupted from Septale, the first Greeten word. And therefore I will not fland to confute them that call it also Cacilia, a blinde worm, beworg. And the sanner of other Serpents) it eateth no Fennell, but this Gaeilla or blinde Worm, cause (arter the maintet of better to be our English Slow-worm. This Saytall is very full of marker we shall afterward demonstrate to be our English Slow-worm. thors upon the back, to variable and delectable, that it possesset the beholders with admiration. and almost bringern them asleep looking thereon; for it is also flow, and moveth softly, wherefore it cannot purity where it would do harm, in fread therefore of celerity, thele naturall foot doe hold them that it doth defire to harm, like as they were stupefied and astonished. And in this brightneffe of the scales, first of all it must lay aside the winter-skin, or else there appeareth not any folmdopr at all. And it is alfo faid to be fo hot and fervide, that it cafteth skin in the Winter, according to this faying of Lucan

Et Soytale Sparfis etiam nunc fola pruinie

Enuvir positura suas.

That is in English thus: None but the Scytall while Winter-frosts abide. Out of bis sported skin and Saalas doth glide.

The outward form or visible proportion of this Serpent, is like that which we have already called a Double-head, and the Latines, Amphibens, except that the tayl hereof is flatter and thicker. The length of this Serpent is like the longest Worms of the earth, and the thickness like the helre or liangle of a loade. And the greatest difference betweet this and the Double-head, is that this goat bit one way, and the Double-head goeth as well one way as another: and the colour herof is like the colour of the other. The generall description of this Serpent is thus expressed by Mender;

Bifronti Smilem reperia Scytalam, Amphibena Pinquior eft tamen, & cauda, que nulla fere exit, Craffior ut quantum folita est comprendere lignum, Aquin an yaningi poine et comprentere uguar Curla manu firidum quoties tenet ipfa ligonem, Tam protica, vagans plunio quam restile caele, Buod facunda genis fue gignic vi foere telus. Neo postquam fuitinio vententi tempore versi, Magna Deum quando grafers ferpentia mater,

Liquerit observam consusta cubila peram. Et nitidos tepido fub fole extriverit arte, Pundentin fo faniculi teneram exedit berban, Sad per opaca morane imi declivia mentie Se tenet, & multo graviter latet obruta simm, Eque alta fua conquinit fibi pabula terra! Nec liget id megno qupiat, findeatque labere Arefcente, filim posis eft depellere faus.

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Which may be Englished thus The Scylall like the Double-bead then Shalt in feature Studes
Tet is it salter, and tay! that beild no end much thicker is.
"As big as crooked hand is wonted for to winde As big as crooked hand is wonted for to winde
The haft and belve, of digging spake the earth that rifes.
As long is in an that thin crawling women which beavene rain.
Degets on fusifully carth, when howels wasness maybened eras.
And when the Mather-goddelf great leads fatth her, creeping train,
Which is Teers-youth, fresh time of Spring, both calm and fate.
Then leaves it all his wonted bed in rack observed and share and
And in what lin he stretches out, his limbs and share and
Eating the new spring blades of Remailshard, so putting teeth in ure,
In holes, of the declining bills in keeps, both great and smalls.
Where the indeposit sleep of buried nature it doth passes. Today on get out More the indeers for some passes of the pass

The biting of this Serpent is like the biting of the Double-head, and therefore the curting the same manner, wherefore I shall not need to repeat the signs thereof, or the cure in this place. And so I will conclude the story of this Serpent.

of the SEA-SERPENTS.

Mong the manifold kinds of Sea-serpents, as well known as unknown, (whereof some are like Athe Lamprey, some like the Myrm, and many other like the Serpents of the earth, except in their head, as Ariffoile writeth, for that is more like the head of a Conger then a Serpent) it pemiarly hath one kinde, in colour and form not unlike an Bel, in length about three cubits, in the gills and finnes refembling a Conger, but it hath a longer fnout or beak, which is also fortified the grin and with very many small sharp teeth, the eyes not so great, a smooth or pield skin, and hanging over at the back, having no scales, so as it may easily be fleyed. The belly of it is betwixt red and white, and all the body over is fet with spires, so as being alive it is not handled without danger. And this is by Pliny called the Dragon of the Sea, which cometh out of the Sea into the finds, and therein with an admirable celerity and dexterity maketh his lodging place. For the front thereof is sharper then the Serpents of the earth, therefore therewith it diggeth and hideth ifelf in the hole or hollow place which it hath made. This is also called by Pliny Ophidion, but I think it better to follow Aristotle, who doth call it Ophia thalattios, a Sea-serpent, the colour whereof ichlacker or dimmer then the Conger.

There be also Vipers of the Sea, which are in shew little fishes, about a cubit long, having a litthe horn in their forehead, the hiting or fting whereof is very deadly, and therefore when the Ether-men have taken any one of these, they instantly cut off the head and bury it in the fand. but the body they eat for good meat : yet these Serpents are thought to be none other then the Fiftes called Aganci, or Spider-fifthes, faving that they are faid to have a sharp sting in their head. & this a horn, for all Water or Sea-serpents have harder and less heads then the Serpents of the land.

In the Germane. Ocean there is found a Serpent about the bignesse of a mans leg, which in the ravicarryetha sting as hard as any horn, this haunteth only the deepest part of the Sea, yet is it sometime taken by the Fisher-men, and then they cut off the tail, and eat the residue of the body. Yet I will not exprelly define whether this may be called a Sea-Serpent, or a Serpentine-fifth; it may be it is the same that is a Fork-fish, or Ray, which by reason of the tayl thereof, it might give occasion to Albertus to call it a Serpent of the Sea.

There be also Snakes or Hyders in the Sea, for although all Water-ferpents, as well of the fresh, falt and fweet waters may be called Hiders, or Snakes, yet there be some peculiar Snakes, such Ællanus, are those in the Indian Sea, where they have broad tayls, and they harm more by biting with the fharpneffe of their teeth, then by any venom that is contained in them; and therefore in this they somewhat resemble the Snakes of the earth. And Pliny writeth, that once before Persis, upon the coalts of certain Illands, there were feen of thefe Sea-hyders very many, of the length of twenty Solinus. cubits, wherewithall a whole Navy or fleet of thips were mightily affrighted. And the like is reported of three other Islands, lying betwixt the promontory of Carmania and Arabia; and fuch were those also in the African Sea, who are said by Aristotle not to be asraid of a Gally, but will set upon the men therein, and over-turn it. And he himself saw many bones of great wilde Oxen.who had been destroyed by these kinde of Sea-snakes or Hyders.

The greatest River that falleth into the red Sea, is called Sintbm, the fall whereof afar off, feemeth to the beholders to be like winding Snakes, as though they were coming against the passengers, to flay them from entrance into that Land; and there is not only a fight or resemblance of Serpents there, but also the very truth of them, for all the Sea-men know when they are upon these coasts, by the multitude of Serpents that meet them. And so do the Serpents called Grae about Pufis. And the Coast of Barace hath the same noysome premonstration, by occurrence of many odious, black, and very great Sea-serpents. But about Barygaza they are lesse, and of yellow earthy colour; their eyes bloody, or fiery red. and their heads like Dragons. Keranides writeth of a Sea-Dragon, in this manner, faying? The Dragon of the Sea is a fish without scales, and when this is grown to a great and large proportion, whereby it doth great harm to other creatures, the winds or clouds take him up suddenly into the air, and there by violent agitation, shake his body to piecess the parcels whereof fo mangled & torn afunder have been often found in the tops of the Mountains. And if this be true (as it may well be) I cannot tell whether there be in the world a more noble part of Divine providence, and fign of the love of God to his creatures, who armeth the clouds of heavento take vengeance of their destroyers. The tongue of this Sea, Dragon (faith he) is like a Horses tayl, two foot in length, the which tongue preserved in Oyl, and carried about by a man, faleguardeth him from languishing in firmities, and the fat thereof, with the herb Dragon annoynted on the head or fick parts, cureth the head-ache, and driveth away the Leprofie, and all kinde of scabsin the skin.

Here is also the picture of another Sea-serpent, very like to the Serpent of the earth, being three or four cubits long, having a rounder belly then an Bel, but a head like a Conger, and the upper chap is longer, and standeth out further then the nether chap; the teeth grow therein as they do in Lam- Rondoletim. preys, but they are not fo thick, and it hath two small finnes neer the gills like an Eel. The colour of it is yellow, but the beak and belly is of Ash-colour, the eyes yellow, and in all the inward parts it doth not differ from a Lamprey, and there is no man of any understanding, (as writeth Rondehim) but at the very first fight, will judge the same to be a Serpent although the fiesh thereof

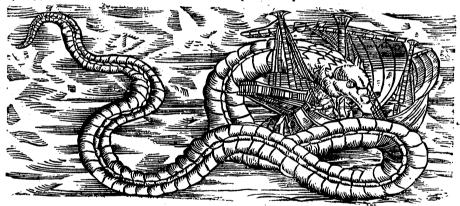
be no more harmfull then the Conger or Lamprey; yet for similitude with other Serpents, I could not chuse but expresse the same in this place;



There be also in the Swevian Ocean or Baltbick sea, Serpents of thirty or forty foot in length, whose picture is thus described, as it was taken by Olaw Magnus, and he further writeth, that these do never harm any man untill they be provoked.



The same Author also expresses likewise the figure of another Serpent, of a hundred and twenty footlong, appearing now and then upon the coasts of Norway, very dangerous and hurtfull to the Sea-men in calms and still weather, for they lift up themselves above the hatches, and suddenly catch a man in their mouths, and so draw him into the Sea out of the Ship: and many times they overthrow in the waters a laden Vessel of great quality, with all the wares therein contained. And sometimes also they set up such a spire above the water, that a Boat or little Bark without says may passe through the same. And thus much for the Sea-serpents.



of the SEPS or SEPEDON.

A Lthough I am not ignorant that there be some which make two kindes of these Serpents, because of the two names rehearsed in the title, yet when they have laboured to describe them severally, they can bring nothing or very little wherein their story doth not agree, so as to make twain of them, or to handle them as under, were but to take occasion to tautologize, or to speak one thing twice. Wherefore Gesser wisely pondering both parts, and after him Garronus, deliver their opinions, that both these names do shew but one Serpent, yet according to their manner, they expressed the truth out of their labours, wherefore I will follow their opinion, and not their example. Sepedon and Seps cometh of Sepsin, because it rotteth the body that it biteth: in colour it netily resembleth the Hæmorrhe, yet it usually goeth by spires and hals-hoops, sor which cause as it goeth, the quantity cannot be well discerned, the pace of it being much swifter then the Hæmorrhe. The wound that it giveth is smarting, entring deep and bringing putresaction, for by an inexplicable celerity, the poyson passeth over all the body, the hair rotteth and falleth from all parts, darknesse and dimnesse is in the eyes, and spots upon the body, like as if a man had been burned in the Sun. And this Serpent is thus described unto us by Nicander;



Ut the Sea Secrepts,



Tam que Sepedonis species sit, qualeque corpus Accipe : diversa tradum ratione figurat. Quin etiam mutila nulla infunt cornua fronti, Et color, birfati qualem eft fectare tapetie, Grande caput, brevior dum currit, cauda videtur: Quam tamen obliquo majorem tramite ducit. Quam tagtet could be magnos nocuosque dolores

Quod fit ab hoc vuln be, magnos nocuosque dolores

Which may be Englished thus;

Excitat, interimens quia, fundit & ipfe venenan Quo fata marcentes tabes depascieur artu. Indeque ficcata refolutus pelle capillus Spargitur, & volitans candentis pappus achante. Praterea fadum turpi vitiligine corpus. Et veluti, urenti maculas à fole videre eff.

Sepedons shape now take, and what bis form of body is, It doth not go as Hamorrhe doth, but traileth diverfly. His powled head of Hamorrhs borns full happily doth mife, And colours are as manifold as works of Tapestry : Great is his head, but running feems the tail but small Which winding, it in greater path draws after to and fro, But where it wounds, by pains and torments great it doth appall, Killing the wounded, infusing poyson so. Whereby confumed are the lean and flender finews, And dryed skin lets bair fall off apace, Like as the windes drive whiles from top of thifile Cardus, Besides the body filth, as with Sun parched, loofeth grace.

Thus doth Nicander describe the Sepedon: now also we will likewise relate that which another Poet faith of the Seps, that both compared together, may appear but one, therefore thus writeth Lucan, upon occasion of one Sabellin wounded by this Serpent.

-Miserique in crure Sabelli Seps stetit exiguus, quem flexo dente tenacem Auulfitque manu, piloque affixit arenis. Parva modò Serpens, sed qua non ulla cruenva Tantum mortis babet : nam plaga proxima circum Fugit rapta cutis, pallentiaque offa retexit. Famque finu laxo nudum est fine corpore vulnus : Membra natant fanie, Jura fluxere, fine ullo Tegmine poples erat : femorum quoq ; musculus omnis Liquitur : & nigra distillant inguina tabe. Diffiluit fringens uterum membrana, fluuntaue Viscera, nec quantum toto de corpore dibet, Effluit in terras favum, fed membra venenum Decoquit : in minimum mors contrabit omnia virus.

Vincula nervorum. & laterum textura, cavumque Pelius & abstrusum fibrie vitalibus omne, Quicquid bumo est aperit pestin : natura profana Morte patet : manant humeri, fortefq; lacerti: Colla caput q: fluunt , callido non osyus Austro Nix resoluta cadit, nec folem cera sequetur. Parva loquor, corpus fanie stillaffe peruftum: Hoc & flamma potest, sed quis rogus abfiulit ofa, Hec quoque discedunt, putresq: secuta medulin Nulla manere sinunt rapidi vestigia fati. Cyniphias inter peftes tibi palma nocendi eft: Eripiunt omnes animam, tu fola cadaver. Mole brevis seps, peste ingens, nec viscera solum, Sed simul offa vorans tabificus Seps.

Which is to be Englished thus; On wretched Sabels leg a little Seps bung fast, Which with his hand from hold of teeth heplucks away From wounded place, and on a pile the Serpent all agast He flaked in fands, to him O woful wretched day, To kill this Serpent is but small, yet none more power balb, For after wound falls off the skin, and bones appear full bare, As in an open bosome, the heart whole body gnaweth, Then all his members (fram in filth : corruption did prepare To make his shanks fall off, uncovered were knee-bones, And every muscle of his thigh resolved, no more did hold, His secrets black to look upon, distilled all Consumptions, The rim of belly brake out sierce, which bewels did insold, Out fell his guts on earth, and all that corps contain, The raging venom still beating members all, So death contracted all by little poyfons main, Unloofing nerves, and making fides on ground to fall: This plague the hollow breast and every vital part Abstrused, where the fibres keep the life in ure, Did open unto death: The life, the lungs, the heart. O death profane, and enemy unto nature. Out flow the shoulders great, and arm-blades strong, Both neck and head gush out in matter, all doth run. No fnow doth melt fo foon the Southern blast among, Nor wax fo fast diffolve by beat of shining Sun. Thefe things which now I freak I de account but small, That corps should run with filthy core, may caused be by flame sh

Tet bones are spared in fire, bere all away they falls Of them and marrow sweet, fate, lets me figuremain.

Among the Cycliph plagues, this fill shall hear the hell,

The south they take, this soul and eacheste hold,

The Seps, though sport the, in special a hell, Devouring bones, the body all undoth.

Thus you hear that more largely expressed by Lucan of the Seps, which was more briefly touched by Nicander of the Sepedon, and all cometh to one end, that both kill by putrefaction. The length of this Serpent is about two cubits, being thick toward the head, but thin and flender toward the tail. The head thereof is broad, and the mouth tharp, it is of many colours, so as some have thought that it could change colour like a Chamæleon. The four under teeth are hollow, and in them lveth the poylon, which are covered over with a little skin.

Paulanias affirmeth that he himself saw one of them, and that Egyptus the son of Elatus, a King of Artadia was slain by one of these. They live in Rocks, in hollow places of the Valleys, and under

fiones, and they fear no Winter, acording to this verse of Pictorius.

Hic byemis calidus frigora nulla timet. Which may be Englished thus; Of Winters cold it bath no fear. For warm it is throughout the year.

First of all after the wound appeareth fome bloud, but that symptom lasteth not long, for by and by followeth matter smelling very strong, swelling tumor, and languishing pain, and all the parts of the body affected herewith become white, and when the hair falleth off, the patient feldom liveth above three or four days after. The cure hereof is by the same means that the poylon of the Viper. the Ammodyte and Horned-serpent is cured withal. And particularly Active prescribeth a spunge Active wet inwarm Vinegar to be applyed to the wound, or elfe to lay the affice of chaffe with the earth upon which they are burned, to the place, and to anoint it with Butter and Honey, or elfe lay unto it Millet and Honey, likewise Bay-sprigs, Oxymel, Purslain, and in their dyet falt fish.

Ariffule writeth of a little Serpent, which by fome are called a facred and holy Serpent, and he faith that all other Serpents do avoid it, and flie from it, because what soever is hitten by it, presently routeth. It is in length (as he faith) a cubit, and it is rough all over, and therefore I take this Serpent to be a kinde of Sepedon. Also Arifforenus faith, that he knew a man by touching this Serpent to die, and afterward that the garment which he wore at the time of the touching of the Serpent, did likewife rot away. And thus much for the Seps and Sepedon.

of the SLOW-WORM.



His Serpent was called in ancient time among the Greciens Tythlops and Typhlynes, and Cophia, because of the dimnesse of the fight thereof, and the deafnesse of the ears and hearing, and vulgarly at this day it is called in Greece . Tepbloti . Tefliti . and Tepblini, and from hence the Latines have taken their word, Cecilia que: cecus Serpens, a blinde Serpent, and it is also called Cerula, Cecula, and Ceriella, as witnesseth Albertus, because the eyes thereof are

noneat all, or very small. The Italians call it Bifa orbala; and the Florentines, Lucignola; the Germans, Scaliger. Bhndenselycher; the Helvetians, En vieux, al' annoilx, and the people of Narbon, Nadels.

It being most evident that it receiveth name from the blindenesse and deafnesse thereof, for I have often proved, that it neither heareth nor feeth here in England, or at the most it feeth no better then a Mole. The teeth are fastned in the mouth, like the teeth of a Chamæleon, the skin is very thick, and therefore when the skin is broken by a hard blow, the whole body doth also break and park alunder. The colour is a pale blew, or sky-colour, with some blackish spots, intermixed at the sides. There is some question whether it hath one or two rims on the belly, for seeing they conceive their young ones in their womb, they have such a belly by nature, as may be distended and stretched out accordingly as the young ones grow in their womb. It hath a smooth skin without all scales. The neither eye-lid covereth all the eye it hath, which is very small: about the head they are more 3th coloured, then about the other parts of the body: The tongue is cloven, and the top thereof tery black. They are in length about a span, and as thick as a mans finger, except toward the tail

Osmaldus.

Of the Snake.

which is more slender, and the female is more black then the male. The passage or place of excrewhich is more nemare, and the temate is most skilled with the young in their belly, the little ones will ments or conception is transverse. If they be killed with the young in their belly, the little ones will ments or conception is trainverse. At they bearing what the young interest metter ones will instantly creep out at their dams mouth, and sometimes (as witnesset Bellonius) in this little Serpent are found forty little young ones. They are in Greece and England, and come not abroad till pent are found forty little young ones. pent are sound sorty sittle young ones. They are in orsee and any art in the abroad till July, and they go into the earth in August, and so abide abroad all harvest, and they love to hide themselves in Corn-fields under the ripe corn when it is cut down. It is harmlesse except being provoked, yet many times when an Ox or a Cow lyeth down in the pasture, if it chance to lie upon voked, yet many times when an oab to a Beaft, and if remedy be not had, there followeth mortality one of these Slow-worms, it biteth the Beaft, and if remedy be not had, there followeth mortality or death, for the poyson thereof is very strong. If it well, it is good to prick the place with a or death, for the poylon thereof is very attende. It is a Triacle made of the brazen bodkin, and then apply unto it Fullers-earth and Vinegar. There is a Triacle made of the brazen bookin, and then apply shade with this fome men are cured of the Plague. And thus Slow-worm, which smelleth like Aqua-vita; with this some men are cured of the Plague. And thus much of this little Serpent.

of the SNAKE.

Here is no reasonable learned man that maketh question, that Anguis in Latine is a general word for all kinde of Snakes and Serpents, and therefore when Virgil writeth of the fury Alette, how the cast a Snake into the bosome of Austa, he first of all calleth it Anguir, a Snake, and presently after Coluber & Vipera, a Serpent, as appeareth by these verses following. Eneid. 7.

Huic dea cœruleis unum de crinibus anguem Conjicit, ing; sinum pracordia ad intima subdit : Vipeream inspirans animam, fit tortile collo Aurum ingens Coluber . -

Which may be Englished thus: To her the Goddesse a Snake made of the Gorgons hair, Which to the bottom of ber breaft and entrails made to flide. Inspiring to her a Vipers soul though she were fair, For chain of gold an Adder bout ber neck did glide.

And this is the leffe to be admired or doubted, feeing the very word Anguis feemeth to be derived of Angulosus, winding or turning, for every kinde of Serpent may be folded or winded up together almost in every fashion. Yet sometimes, as the Grecians use Ophis for one kinde, as Hemiste or Her for Asp, so also is the word Anguis used for one kinde, which we call a Snake, that is, a little Serpent living both in the water and on the earth. Howbeit, as we shall shew afterward, when it is in the water it is cailed Hydrus and Na:rix, and when it is on the land, it is called Cherfydrus.

Among the ancient Pagans, Snakes were accounted the gods of the Woods, and this caused furfins to write this verse following;

Pingite duos angues, pueri, facer est locus.

That is, O ye children, draw the figure of two Snakes, for this place, (meaning the grove of Wood) is a holy place, and facred to the Gods. And in like fort, the Snake in ancient time was facred to Aesculapius, because it was thought to be without venom, and to contain in it many excellent medicines or remedies against other evills, and also a kinde of divine power or help to drive away calamities, whereof I remember that I have read this story in Valerius Maximus.

Rome (faith he) our City was for three years together continually vexed with Peffilence, fo as neither the mercy of God could be obtained for the release of this evil, nor all wit, power, or industry of man put an end unto it. At last by the care and travail of the Priests, it was found in the writing and Books of Sibyll, that unlesse they could obtain of the Epidaurians the holy Snake of Ela-

lapins, there should be no end of that pestilence.

For which cause there were Ambassadours sent to the City of Epidaurus, to entreat at the hands of the Citizens and Priests, that holy Beast or Snake (as was prophanely supposed) and they attained the end of their journey, for the Epidaurians did kindely entreat them, and fent the Snake of Æsculapius, and then (faith he) Tam promptam Epidauriorum indulgentiam numen infins Dei subsculum, verba mortalium cælesti obsequio comprobavit : That is, The very grace and power of God seconded that favourable indulgence of the Epidaurians, and with an heavenly obsequiousnesse allowed and performed the words and writings of mortal creatures, (meaning the Sibyls writings storelaid.) For that Snake (which the Epidaurians never fee but they worship, with as great reverences they would be a suppose that Snake (which the Epidaurians never fee but they worship, with as great reverences they would be a suppose the suppose Esculapius himself; for it never appeareth but for their exceeding great good and commodity) began to flide about the broadest streets and noblest part of the City, gently looking upon every body, and licking the earth, and so continued three days, to the religious admiration of all the beholder, bearing an undoubted aspect and alacrity, for the obtaining and aspiring a more beautiful habitation of the control of the con on: foat last it came to the Isle neer Rome, called Triremis, whereinto in the fight of all the Martin and the fight of all the Martin and the fight of all the Martin and the fight of all the f ners it did ascend and enter, and lodged it self round in that place, where standeth the house of the tus Ogulimus : which story is thus most excellently followed by Ovid in his Metamorphof.

The felk of Rome came hither all by beaps, both men and wives, And she the Nuns that keep the fite of V efta at their lives To meet the God, and welcome him with joyful noise: and as The galley rowed up the fiream, great store of incense was On alters barnt on both the banks, fo that on either fide, The faming of the Frankincenje, the very air did hide, And ulfo flain in Sacrifice full many cattel dyed. Anon's e come to Rome, the boad of all the world: and there The Serpent lifting up himself began his bead to bear Right up along the mast, when the top whereof on hie, He looked tound about a meet abiding place to fpie : The Tyber doth divide it felf intwain, and doth embrace A little Isle Tritemie, for so the people tearm the place, From either side whereof, the banks are distant equal space: Apollo's Snake descending from the mast, conveyed him thither, And taking off his beavenly (bate, as one repaiting hither, To bring our City bealthfulneffe, did end our forrows quite.

Thus faith Ovid: But the truth is, that the Poet did but faign this thing for the excitation and firring up of the mindes of men to Religion and religious worship of the Heathen Gods: and therefore this Snake of Epidaurus was but a fiction, and therefore in the beginning of the History he maketh it to be Efculapita in the likeheffe of a Snake, for in a vision he sheweth how that Efculapital appeared to the Roman Ambassador, and told him that he would appear in that form, saying ;

Pone metwe, veniam, simulachraq: nostra relinquam .

Hunc modo Serpentem, baculumq, neribm ambit, Perspice & usqs notas visum ut cognoscere possis : Vertar in hund, fed major eros tantufq; videbor . In quantum verti calestid corpora pollunt. Which may be Englished thus; Fedr not, for I will come and leave my forine. This Serpent which doth wreath with knots about this staffe of mine. Mark well and take good beed thereof, for into it tranformed will I be But big too I will be, for I will feent of fuch a fixe, As wherein may celestial bodies turn suffice.

But all Poets are fo addicted to faigning, that I my felf may also feem while I imitate them, to fet downfables for truth: and if ever there were fuch a Snake as this, it was Diabolical, and therefore in nature nothing to be concluded from it, and in that place of Rome called Biremis and Triremis, was Esculopius worthipped. And at this day in the Gardons called S. Batt bolomers-Gardens, there is a Marbleftip, on the fide whereof is the figure of a creeping Snake, for the memory of this fact, as

But in the Emblems and documents of the ancient Heathen, it is certain that Æfculapian, and the Snake and the Dragon, did fignific health, and from hence it came to have the name of the Holyfnake, and alfo to be accounted full of medicine. The true occasion in nature, was for that about Phylnut. the Countries of Bononia and Padua, they have a Snake which they call Biffe, and Biffe-angue fanca, and about Padua, Autea, which they fay is harmleffe. And as well children as men, do often take up the same into their hands, with no more sear and dread then they would do a Coney, or any other

tame and meek creature.

By the relation of Pellinus, it is in length five spans and five fingers, the head also compared with the body, is long, and in the neck thereof are two blanches, and betwire them a hollow place, the back part whereof is accenuaced into a thin and tharp cail, and upon either thap they have many teeth, which are sharp, and without poylon; for when they bite, they do no more harm then setch bloud only, and these men for oftentation sake wear about their necks; and women are much terrified by them in the hands of wanton young boys. The back of this Snake, (as writeth Ereftu) is blackish, and the other parts green, like unto Leeks, yet mixed with some whitenesse, for by reason it feedeth upon herb, it beareth that colour. They are also carryed in mens bosoms, and with them they will make knots. For the same Eraftin affirmeth, that he saw a Fryer knit one of them up together like a garter, but when he pulled it harder then the Snake could bear, it turned the head about and bit him by the hand, fo as the bloud followed, yet there came no more harm, for it was cured without any medicine, and therefore is not venomous.

In the Mountain of Maurinmia called Line, the Snakes are to familiar with men, that they wait up- Lea Afric. on them at dinner time like Care and little Dogs, and they never offer any harm to any living thing, except they be first of all provoked. Among the Bygerms inhabiting the Pyrenes, there be Snakes four foot long, and as thick as a mains arm, which likewise live continually in the houses, and not only come peaceably to their table, but also sleep in their beds without any harm, in the night-

Olam.

time they hiffe, but feldom in the day time, and pick up the crums which fall from their tables. Among the Northern people they have household Snakes, as it were houshold Gods, and they Among the Northern people they such their Infants, lodging them in the Cradles with them, as fuffer them both to eat and to play with their Infants, lodging them in the Cradles with them, as fuffer them note to cat and to play what them, and if they harm any body at any time, they account it they were faithful Keepers about them, and if they harm any body at any time, they account it it they were rathful Acepts and happy mischance. But after they had received the Christian faith, Plum piaculum, a very divine and nappy and did no more foster the Serpents brood, in detestation of they put away all these superfictions, and did no more foster the Serpents brood, in detestation of they put away an there imperiations, and and the fimilitude of a Serpent. Yet if it happen at any the Devil, who beguiled our first Parents in the similitude of a Serpent. Yet if it happen at any the Devil, who beguned out attached the Snakes hide themselves in their holes in the earth, and therein time that a house be burned, all the Snakes hide themselves in their holes in the earth, and therein time that a nouse pe purned, and therein thort space they so normally displant short space they so encrease, that when the people come to re-edifie, they can very hardly displant thort space they so encrease, that which their number. Plants in his Amphitryo, maketh mention of two named Snakes, which descended from their number. the clowds in a mower, but this opening and a combe, and therefore I will not expresse the Snakes to we a mane. There is no cause why we should think all Snakes to be without poyson, for the Poet hath not

warned us in vain, where he faith;

Frigidus, ô pueri sugite bino, latet Anguis sub herba: Which may be Englished thus : Fly bence you boys as far as feet can bear, Under this berb a Snake full cold doth lear.

For this cause we will leave the discourse of the harmlesse Snake, and come to those which are no way inferior to any other Serpent, their quantity and fpirit being confidered, wherefore we are to confider, that of Snakes which are venomous and hurtful, there are two kindes, one called the Water-snake, the other the Land-snake. The Water-snake is called in Greek, Hydra, Hydra, Hydrales, Karouros, and Enbydris, in Latine, Natrie, and Lutrie. Munffer calleth it in Hebren, Zeba, and Avicen relateth certain barbarous names of it, as Handrim, Andrim, and Abides , and Kedesudens, Echydrus, and Aftifichon. The Germans call it Nater, Waser nater, and Waser schlange: and they deicribe it in the manner as it is found in their Countrey, which doth not very far differ from them of our Countrey here in England. It is (as they fay) in thicknesses like the arm of a man or childe, the belly thereof yellow, and of a golden colour, and the back blackish-green, and the very breath of it is fo venomous, that if a man hold to it a rod newly cut off from the tree, it will fo infect it, that upon it shall appear certain little bags of gall or poyson. And the like effect it worketh upon a bright naked fword, if it do but touch it with the tongue; for the poyfon runneth from one end to the other, as if it were quick, and leaveth behinde a line or scorched path, as if it had been

And if this Serpent fortune to bite a man in the foot, then is the poyfon presently dispersed all over the body, for it hath a fiery quality, and therefore it continually ascendeth, but when once it cometh to the heart, the man falleth down & dyeth. And therefore the meetest cure is to hang the party fo wounded up by the heels, or elfe speedily to cut off the member that is bitten. And that which is here faid of the Water-fnake, doth alfo as properly belong the Land-fnake, feeing there is no difference betwirt thefe, but that at certain times of the year they forfake the water when it drawth

or falleth low, and fo betake themselves to the land.

They live in the water and in the earth, but they lay their egges on the land in hedges or in dunghils) and especially in those waters which are most corrupt, as in pools where there is flore of Frogs, Leaches, and Newts, and but few fifthes, as in the Lakes about Puteoli, and Noples, and in Emland all over the Fens, as Ramsey, Holland, Ely, and other such like places, and when they swim they best there breast above the water. They abound also in Coreyra, and about Taracina in Italy, and in the Lake No. clek, and especially in Galabria, as the Poet writeth:

Eft etjam illemalus Calabris in faltibus Anguis, Sananmea convolvens sublato pectore terga, Atque notis longam maculofus grandibus alvum, Dui dum amnes ulli rumpuntur fontibus, & dum Vert madent udo terre ac pluvialibus austris,

Stagna colit, ripi(que habitant hie pifeibu airan Improbus ingluviem, ranifque loquacibut explet. Postquam exchausta palus terraque arine debiscus, Exilit in ficcum & flammantia lumina tuquini. Savit agris, afperque fitt, atque exterritat ofth

Which may be thus Englished; Which may be thus Englished;
That evil Snake in the Calabrian coasts abides, Rowling bis fealy back by bolding up the breaft, And with great spots upon large belly glides, When as the Rivers fireams in Fountains all are ceaft. For whiles the moistened Spring with rain from South wind falls, It baunts the Pools, and in the water all black it feeds, In ravening wife both Fish and Frogs do fill his gall, For mby, when Summers drought enforce, then muft it needs Fly to dry land, rowling bis flaming eyes Rage in the fields to quench bis thirft full dry.

There be some Writers that affirm, that there is a certain Rone in a Water Smakes head, which it afteth or vomiteth up when the skin thereof is fleyed from the body, and after it is fo cast up, it and to received into a piece of filk, the vertue whereof it to be proved after this manner; Fill a braffe Caldron or Kettle full of water, and about the same vessel so filled, binde this stone falt, as it were to the handle or bayl thereof, and you shall finde that every day this frone so remaineth bound to the Kettle, that the water will decrease eighteen ounces. And this Krunides affirmeth that he bound to a woman that had the Dropfie, and the was thereby delivered from her difease; for every day he found that her belly did fall the quantity of four fingers, until it came to the natural bigneffe. and then he took it off, for he faith, that if he had not then taken it off, it would also have dreed no the native humiditv.

In like fort, the vertue of this stone is applyed against the theume in the legs, or any flux of the eres, ears or head, but the use of it must not exceed the quantity of three hours at a time. It also driveth out of the body all venomous Worms, and is a special remedy against their biting and stinging. This stone is also called Serpentinus and Dreconites, but it is questionable whether it be generated ing. Instruction and server and Determine, but he is questionable whether it be generated in the head of the Snake, or by their vaporous breath, concurring together in the Spring or Winterfealon. Some of these stones are said to be of a blewish green colour, and the form thereof pyramidal: Albertue saith, he hath seen one of these that was black, and not lightsome, only about the edges of it there was some palenesse apparent, and in the superficies or upper part thereof, there was (as he writeth) a beautiful picture of a Snakes proportion, and the vertue thereof did put to flight venom-

ous Beafts, and also cure their harmful poylons.

Such like things we have already shewed to be in the stone which the Toad is faid to have, but this stone is more likely to be the Ophites, for in the Castle of Tangra, once the seat or habitation of Charles the fourth, there is a Chappel wherein are many precious stones, wrought in the walls and doors, and among divers other these Ophies. But whereas there is a pyramidal form attributed to these stones, I take it therefore that it is the same which Pliny calleth Gloffapetra, for in shew it refered bleth the tongue of a Snake, and the tongue of a Snake being great or broad at the root, and finaller toward the end or tip thereof, is rightly faid to be of a pyramidal form: and among the Germans it is called by a peculiar word, Naterzamen, that is, Snakes-tongue.

And such a kinde of flome as this Snakes-tongue. (as Agricola and forme other Authors write) is

found in a certain earth neer Limburgh in Sawoty. And Comradus Gefter affil meth, that there is a ceruin Town in Germany called Actipos, where there is one of thefe fromes half a cubit long, and thereforeit feemeth that they are not all generated in Serpents or Snakes heads, 'Among the French men this flone is called Sugno, because there be Sergents feen in it twyfing their tails together, or folding

them one within another.

There was wont to be a superfittions way to extract or expresse this stone from out of the Snake, which was done in this manner; First, when they had taken the Snake alive, they did prefently hang brup by the tail, then just under neath her they did make a furfumigation of Laurel, and lo did conjure the Snake, faying; Per Dominum qui te creavit, lapidem tuum quem in capite tenes te inflanter rikne jubeo: This kinde of enchanting charm, I hold not worthy to be translated, and yet let me not be blamed for the relation of it, feeing it is pertinent to this ftory to know all the good and evill about these Serpents. And therefore, not to expresso the same at ath, might argue in me, either ignorance, or filly precisenesse: and again on the other side, to make it vulgar, might bring me into suspicion of some approbation: therefore let the Reader know it from me, but understand it from fome other.

And for mine own opinion, I account no better of these Snake-stones then I do of the Toadflores, concerning which I have already given my opinion in another place. And therefore what here is related of this flore, let it be examined, and then be either received or refused.

Many, and almost infinite are the Epithets which are given to Snaker, whereby their nature is expressed, as Aliger anguir, the winged Snake, black, fierce, blew, greedy, wilde, cold. Gorgonbart, wretten, fliding, deadly, lightfome, spotted, marcial, threatning, purple, wholesome, scaly, terrible, winding, grim, swelling, fearful, venomous, green, infolded or implicit, horrible, history, Martian, Maurian, petilent, retorted, and such other like, as it hash pleased the several Authors writing heres of to see the several Authors writing heres of to aftribe and attribute unto it. Which we will not profecute with any explication, but only leave

them to the Readers pleasure, being only content to mominate them.

There is great account or recknning made of their egges, which they ley in the Samuler times. for first of all they are so glewed and conjoying together, partly with the species and modifields which proceedeth from their mouths, and partly with the spume and fronth of their own body; that aman feeing their heaps, would judge them to be coupled sogreher by force arrificial device. These egge thus knotted together in bour hes, the Letines call Anythum. The Devider or arrient Wifards of England and Scotland. have delivered, that is she Snake hide, these will of their own accord by up into the air and skind. into the air, and then if fome wife man take them by prevention, before they touch the greated again, the Snakes will follow him as fast as any Horse, until he come to some River, into the which they dare not enter.

And the folly of these also proceeded foliates that they were not affiamed to report, that if one of these Anguines or bunches of egges, were exception pieces gold, it would swim in a River sgainst the stream. These they commended unto Princes and Green montes carry about with them in the simulation of the stream. is the time of wars and other contentions, and that therefore when a Reman Knight of Volentiis,

There

was found by Claudim to carry one of these about him, he was by the Emperors commardment

was found by Claudim to carry one of these soons and an analysis and policy of the course of the cou manner; I ney are round and total in evident without, they are covered with a skin or crue, great bunches for tyeor fifty, or a hundred in a clufter without, they are covered with a skin or crue. great punches and whiter then the substance contained within it, which is like matter; or the rotten much harder and whiter then the substance contained within it, which is like matter; or the rotten much parcer and whiter then the authority as big as Bullies, Plums, and feldom bigger , being moft com-Egges of a Hen or Duck, in quantity as pig as numes, rimins, and assisted bigger, being most commonly very round and orbicular. Yet Gener reporteth, that he had one fent him of the proportion of a Lientil, and as great as the fift of a Man, and within every egge appear centain small things, like the tails of Serpents, or Leaches, being in number ten, five greater and five smaller, one folded or the tans of Serpents, of Leaches, the large also little pufules upon the skin or crufts, whereof one doth

or touch the other.

Out of the Egges come the young ones, but I cannot affirm what great affection the old ones Out or these egges come the young ones, but trained to get the every one in that multime bear unto them, or that when many Snakes lay their egges together every one in that multime hath skill to differn her own Egges from the other. For I have been with other my Colleagues or nath sain to uncertainer own begas it the destruction of many thousands of them, and never perceived that the old Snake did with any extraordinary affection fight for their egges, but rather forceived that the old onake and with any satisfaction, what we pleased; which sometimes we brake fometimes feattered abroad upon the dunghill out of which we digged them, and fometimes we cast them into the next River we came at, but never faw any of them recollected again to their former place by the Snakes, although the place were very full of them, and therefore I conclude for mine own experience, that Snakes cannot be perceived to bear any exceeding love in nature to their egges or young ones.

Their ordinary food for the most part, is earth, Frogs, Worms, Toads, and especially Paddocks or crook-backed Frogs, Newts, and small fishes. The Foxes and Snakes which are about the River Nilm are at continual variance, and besides, the Harts are by nature commonenes to all

They are not in venom inferiour to other Serpents, for they infect the waters neer to houfer; and are many times the causes of diseases and death, whereof the Physicians cannot discern. When they bite or fling, there followeth extream pain, inflamation, greenneffe or black neffe of the wound, dizzinessein the head, and death within three days. Whereof dyed Phylottetes, General of the Fleet of

Greece, in Lemnos, Dadalus and Menalippus.

The cure of this evil must be by Origan stamped and laid to the fore with Lie and Oyl, or asses of the root of an Oak with Pitch, or Barley-meal mixed with Honey and Water, and sod at the fire. And in drink take wilde Nofewort, Daffadil flowers, and Fennel-feed in Wine. And it is also flid, that a man carrying about him the Liver of a Snake, shall never be bitten by any of that kinde. And this Liver is also prescribed against the Stone in the Bladder, being drunk instrong drink. And Of Spiders and their several forts.

And first of shose that are commonly called P HA LA NG IES. thus much for this Serpent.

Doctor Bonhams discourse of Spiders.

77.15 1 1950

Tiblis kinde of venomous creature, of the Latines is called Aranem, or Aranea, and of Glore in his Books De nature Deorum, Arancola, and Arancolus. Of the Greetans, Arachine or Arachine, fichius termeth it Stibe; the Hibrers name it Acobiths, Acabith, and Semantille, the Arabites, Sibhs, and Philible; in the German tongue Spin, and Briker; in English, Attercop, Spider, and Spingrish and Philible. of the Brahanders, Spinne; in France, Araigne; in Italy, Ragno, and Ragna; in Spains, Araigne; of the Brahanders, Spinne; in France, Araigne; in Italy, Ragno, and Ragna; in Spains, Araigne; of the Pointains, Pajak, and Pajeczino; of the Hongalan, Pary; of the Barbarians, Roston, and Referent. Isodofe in his twelfth Book faith, that the Spide is termed Araness; because the is both bred and fed in the air; but herein he hath falled into ble error. For if they lived only in the air, and by the air, as he would feem to enforce I married by the standard and supposed they have the standard and supposed the standard and supposed they have the standard and supposed the standard a what end and purpole they should so buffly make and pitch their nets for the ensisting of flies And if they receive their first being and breeding in the air, I cannot see to what purpose lift do sithet

lay egges, or exclude small little Worms after their coupling together.

But we will easily pardon this presumptuous Etymologist, and diver deep into literpressions, with others also of the same humor, whose ordinary custom thus to to dally and play with words. It will be to the same humor, whose ordinary custom thus to to dally and play with words. with them esteemed as good as Statute-law, for the most part. There are many force of Spiders and sall of them have three joynts a piece in their legs.

Efiq; caput minimum toto quoq; corpore parvum eft;
In latere exclet digiti pro crutibut barent In latere extlet digiti pro cruibus barent,
Latera venter babet; de quo tamen illa remittet

Stamina. Of the Spider.

Which may be Englished thus: Little is their head, likewife the body fmall, All over is, and fingers thin upon the fides, In stead of legs, out of the belies flanck do fall : Tet out of which she makes ber web to glide.

All Spiders are venomous, but yet some more, and some lesse. Of Spiders that neither do nor cando much harm, fome of them are tame, familiar, and domestical, and these be commonly the greatest among the whole pack of them. Others again be meer wilde, living without the house abroad in the open air, which by reason of their ravenous gut, and greedy devouring maw, have purchased to themselves the names of Wolss, and hunting Spiders. The least fort of these weave no webs at all, but the greater beginneth to make a small and harsh web about hedges nigh unto the earth, spreading and setting the same abroad in the very entry, and in void places neer their the catting holes, their deceitful nets, observing very diligently the stirring of their deceitful webs, and perceiving them moving, though never so lightly, she maketh no stay, but with all speed possible hastneth her self to the place, and whatsoever she there findeth, she seizeth upon as her lawiul prize.

The most dangerous and hurtful Spiders are called *Phalangia*, if they bite any one, (for they never frike) their poylon is by experience found to be fo perillous, as that there will a notable great fwelling immediately follow thereupon. These kindes of venomous Spiders, are of two fundry fores. for some of them are leffer, and some greater. The leffer fort are very unlike one to another, and of changeable colours, violent, libidinous, hot, stirring, sharp-topped, holding on their pace and way, as it were in jumping manner or leaping-wife: and these I finde to be called by Aristotle in his 11. Book De Animal, Pfullas, or Pulices, and Pitheci or Simii. Of fome they are called Oribates, because they are usually found among Trees that grow upon Mountains. They are also called Hypodromi. because they live under the leaves.

The Phalangium or Phalanse Spider, is unknown in Italy (as Pliny faith) and there are found many forts of them. One fort of them is very like unto a great Pilmire, but much bigger, having also a red head, but all other parts are black, speckled, and garnished with many white spots running all alongst their bodies. This formicarian or Pismire-like Phalana, of Actius is described to have a body much refembling foot in colour, his neck ash-coloured, and his back glistering, as it were with many flurs on it. Nigander calleth it Agroftes, and Actius, Lucos. The Latines tearm it Venator , that is, the Hunter. This stingeth but weakly, without any pain at all, but yet it is somewhat venomous, though not very much. This kinde of Phalane is often found among Spiders webs, where (after the fashion of some Hunters) they beguile and intrap Flies, Gnats, and Bees, Gad-flies and Wasps. And (if Lonicerus write no more then may be warranted for truth,) those great Horse-flies or Ox-flies and Brimsees, that in Summer season vex Cattle, and whatsoever they lay their clowtches on, that they hold fast and destroy; and thus live they by taking of booties and

There is no man (I think) fo ill advised, that will confesse this to be the same creature which Arifollecalleth Pulex, for the body of that by his description is broad, rowling, round, and the parts about the neck have certain lines or cuts: and besides, about the mouth there appear and seem to bud forth three eminencies or standings out.

There is another fort of Phalangium, called by Nicander, Rox, of Actim, Ragion, of Elianm, Rhax, (becauseit is so like the kernel or stone that is found in Grapes,) and this kinde of Spider is of a round figure, black in colour, the body gliftering, and round as a ball, with very short stumped feet, yet neverthelesse of a very swift pace. They have teeth and their mouth is nigh their belly, and when they stir, they gather up their feet very round. In the description of this Spider, Aesius, Elianus and Pliny do wholly consent and agree in opinion, and yet Ælianus was a little besides the way, when he set down Polas macrous, for microus, long feet for short feet; and that this kinde of Spider was only found in Lybia, and not elsewhere.

That kinde of Spider termed of Pliny, Afterion, seemeth to be all one with the former, saving that this is more known by his little white spots made star-wife, and the glistering stripes or rays wherewith his body feemeth to be over-fprinckled. Pliny only mentioneth this, as if Arifotle, Actius, Galen and Avicen, had never heard of it.

The most venomous and hurtful of all these, is that which Nicander calleth Pederos, of colour azure, or bright blew, which hath long, high, and lofty feet on both fides of the body. The Scholiast addeth Dafu and Meteoren, that is, lanuginofum and fublime, fost like cotten or Wooll, and lofty or high, and not sublime lanuginosum, as Lonicerus translateth it. Pliny faith, that this Spider hath a black moffineffe or foft down, although it will fearfe fink into my head, that any Spider that is of an azure or blew colour, hath any foft hairs, or woolly substance of a black colour.

There is another kinde of Phalangium Spider called of Nicander, Dysderi, which name is neither to be found in Ariffotle, Pliny, nor Actius, nor yet in any other ancient Author that ever I could read, which some others call, and that very properly. Sphekion, quast vestarium, because it is so like a red Wasp, saving that it lacketh wings, and this Wasp-like Spider is of a passing deep red colour, and counted far worfer then the blew Spider, although the azure or blew Spider only by



touching doth infect with poyfon, and will break any Crystal glasse, if it run over it though never so speedily, or do but touch it in glancing wise, as Scaliger beareth witnesse.

There are two forts of Phalangie Spiders called Tetragnatha, and the worfer is that which hath half of his head divided with one white line, and another white line running crosse-wise. There is another of these not so hurtful as the former, and this is of an ash-colour, and very white in the hinder-ther of these not so hurtful as the former, and this is of an ash-colour, and very white in the hinder-there is also a Spider coloured as this is, that maketh her web by walls sides for the taking parts. There is also a Spider coloured as this is, that maketh her web by walls sides for the taking of Flies, which as some affirm, hath little or no venom in it at all. Actius saith, that the Tetragnathus of Flies, which as some affirm, hath little or no venom in it at all. Actius saith, two swelling or little is a kinde of balangium, having a broad and whitish body, rough sooted, with two swelling or little bunches standing out in the head, the one somewhat broad, the other standing right forth, so that at the first, one would imagine that it had two mouths, and sour jaws.

the first, one would magnitude the state of the state of

There is to be found in Harvest-time amongst Pease, Beaus, and other sorts of pulse, (when they are There is to be found in Harvest-time amongst Pease, Beaus, and other sorts of pulse, (when they are gathered and reaped by the hand) certain small Spiders called Kantbaridess Eikela, in shew like unto gathered and reaped by the hand) certain small Spiders called Kantbaridess Eikela, in shew like unto Tares, Cantharides or Spanish-sies, of a very red and stery colour, such as we Englishmen call Twinges, Cantharides or Spanish-sies, of a very red and other Beasts do many times die. There is another by eating or licking up of which, both Oxen and other Beasts do many times die. There is another by eating or licking up of which, both Oxen and other Beasts do many times die. There is another kephalokyousers, and Diosovides nameth it Kephalokyousers, because it is so presumptuous bold as to strike at the hands of travellers by the it Kephalokyousers, because it is so presumptuous bold as to strike at the hands of travellers by the it Kephalokyousers, when as either it passes the own in gliding manner by her sine thread, or that she tum-High-ways, when as either it passes do on the support. It is a small creature to see to, keeping on the pace very fearfully, nodding with the head, reeling, and as it were staggering, being great and heavy in the belly, somewhat long of body, and of a greenish colour. It carryeth a sling in the top of her neck, and striking at any, she commonly aimeth at those parts which are about the head. And of her neck, and striking at any, she commonly aimeth at those parts which are about the head. And of her neck, and striking at any, she commonly aimeth at those parts which are about the head. And of her neck, and striking at any, she commonly aimeth at those parts which are about the head. And of her neck, and striking at any, she commonly aimeth at those parts which are about the head. And of her neck, and striking at any, she commonly aimeth at those parts which are about the head. And of her

Whereupon the Scholiast feemeth to infinuate to us, that this kinde of Spider is winged, which no man (as I judge) hath hitherto observed. Ponzettus and Ardoynus do take the Cranocalaptes to be a Tarantule, but herein they are both mistaken, as was Rabbi Mojes before them. The Spider called Sciencephalus, in form differeth but little from the former. It hath a head as hard as a stone, and the lineaments and proportion of the body do much resemble those small creatures which are seen about

Lamps lights, or candles in the night time.

There cometh in the last place to be described, the Phalangie Spider of Apulia, commonly known by the name of Tarantula, taking his denomination from the Countrey of Tarantum, where there are found great store and plenty of them. Ferdinandum Ponzettum imagineth, that it hath but only six sees, and Ardonnus is of the same judgement, and surther saigneth, that it hath a stretched out tail. Rasis calleth a Tarantula, by the name of Spta, Albucasis, Alfari, Rasbis Moses, Aggonsapa, Avicen, Sebigi, Doctor Gilbert, Taranta, therein sollowing Ardonnus, which maketh two sorts of Tarantulas, the one of a brown, the other of a yellow colour and cleer shining, such as are to be sound in Egypt. Pliny (as you read a little before) said that the Phalangium was not known in Italy, but in these days they are sound throughout all the Southern parts of that Countrey, especially night the Sea-shore, as both Harvest-men and Hunters can well testifie by their own would experience.

Possettus was much deceived, when in his third Book and xv. chapter entreating of the Scorpion, he expressly affirmeth the Phalanx to be such a venomous stye. It is a vengible and cruel creature (as Alexander ab Alexandro saith) and to be touched, horrible, venomous and pestilent: and most especially their biting is exceeding venomous in the parching heat of the Summer, but at other seasons of the year not so great. There be many forts of Spiders sound in very cold Countries, but no Phalangies at all; or if there be any, yet have they very little poyson in them, and nothing comparable to them of hotter Climates.

All the forts of Phalangies do lay their Egges in a net or web, (which for the purpose they make very strong and thick.) and sit upon them in very great number, and when their brood is increased to some growth, they kill their dam by their hard embracements, and sing her clean away; and surther, casting off all satherly affection, they many times serve the male with the same suce, if they can come handsomely by him, for he is a helper to the semale in sitting over their egges. They hatch at one time three hundred, as hath been seen by the testimony of Bellonius, in his Book Singul, observed. chap. 68. The Tatanulaes lie commonly lurking in holes, chinks, and chaps of the earth, and with their teeth they bite and wound at unawares, incircumspect. Mowers, and harvest-folks, and rash Huntsmen, who think of no such matter: and therefore they that are acquainted with their sleights, do wear Boots and Gloves on their hands and legs, for their surther defence, so often stehy go forth either to hawking, hunting, or to reaping and mowing, or any such like labour in the common fields.

All these Spiders are venomous even naturally, for that is so setted and deeply sastened in them, as it can by no means be eradicated or taken away. Neither suck they this venom and poysonous quality from plants or herbs, as many men think, which in very truth they never so much as tast of, neither show when one do they purchase this venomous complexion and nature from any naughty, hurtful, and malignant is bitten of quality that is in their meat, by reason their chief food and sustenance is Flyes, Gnats, and Bees; and any Palaangle without question they can suck and draw no such cacochymical juyce from their bodies. If the Formicarian (which I call the Pismire-like) Phalangle do bite any man, there will presently sollow most fear-susceding great tumor upon the wounded place, the knees are loose and seeble, trembling of the heart, and decay of strength do succeed, and sometimes it induceth death it self.

Nicander faith, that they who are bitten of this kinde of Spider, do fall into fuch a profound sleep, as that they will never be awaked, for they have and suffer that which Histories report of Cleopatra Queen of Egypt, who to escape the fingers of Angustum, because she would not be brought to Rome in triumph, caused two Serpents called Asps, to be fet to her breaths, which did sting her to death, whose nature is to give a heavinesse and sleep, without any shrinking or mark in the skin, only putting forth a genile sweat out of the face, as if one were in a trance and hard to be awaked.

The Spider called Agrofi's, maketh but a small wound with her biting, and in a manner without any pain at all, and no ways deadly, unlesse it be but slightly regarded, or that no care be had for the cure in the beginning. The Phalangie that is called Dusderus, which is sashioned like a Wasp, if he hurt any one by his biting, it causeth the same accidents that the azure or blewish-coloured Spider doth, but yet not altogether so terrible and vehement. And besides, the Dusder spider with her poyson, bringeth a wasting and pining away of the whole body by degrees, without any great sense.

If a man be poysoned with that kinde of Spider which is found among pulse, and is (as I said before) like unto Spanish Flies, there will presently arise certain pusules, risings or swellings, much like unto blisters, as if one were scalded with hot water, in which swellings there will commonly be much yellowish matter; besides, the patient is much disquieted, vexed, and too much out of order; the eyes seem to be writhed, deformed, looking asquint on the one side, the tongue saltereth and stammereth, not being able to found their words, or to pronounce directly: their talk is idle, they wander and rove up and down in great perplexity; their heart being tormented, tossed and turmoiled with an extraordinary kind of surious passion.

The Spider that is found in the pulse, called Ervum, which is very like to Tares or Vetches, produceth by his venom the same evil effects that the former doth; and if Horses or other beasts do by chance devour any of them, their bodies are so instanced by means of their unquenchable thirstiness the poyson causeth, that many times they burst asunder in the midst. If the Cranocalaptes wound any man (as Pliny assureth us) it is not long before death it self do succeed. And yet Nivander and Asius hold the contrary, and would make us believe that his hurt is soon remedyed, without any great ado: yet herein they do consent, that if any be hurt with any Spider of this kinde, there will follow a great pain of the head, coldnesse, swimming and giddinesse of the brain, much disquientsses the whole body, and pricking pains of the stomach. But notwithstanding all this (saith Niesmales), the patient is soon remedied, and all these above rehearsed passions quickly appeased and brought to an end.

The Sciencephalm, as it much refembleth the Cranocalaptes Spider in form and proportion, so in his force, effect and violence they are much alike, causing the same symptomes, accidents and passions as the former. The wound that the Spider called Ragion insticteth, is very small, so that a man can hardly discern it with his eyes; but yet if one be hurt therewith, the lower part of the eyes, and the eye-lids wax very red. Besides, the patient seeleth a shivering cold or chilnesse in his loins, with weaknesse and feeblenesse in the knees, yea the whole body is taken with a great quaking cold, and the sinews by means of the violence and rancknesse of the poyson, suffer a Convultion. The parts serving to generation, are made so impotent and weak, as that they are not able to retain the seed, nor yet to contain their urine, which they void forth much like in colour to a Spiders-web, and they seel the like pain as they do which are stung with Scorpions.

Of the the wounding of the Star-spider feeblenesse and weaknesse followeth, so that one cannot stand upright, the knees buckle, sleep and shaking drousinesse feizeth upon the hurt parts: and yet the worst of all is the blewish Spider, for this bringeth dimnesse of the eye-sight, and vomiting, much like unto Spiders and cobwebs in colour, fainting and swounding, weaknesse of the knees, heavy sleeps, and death it self.

If a man be wounded of the Tetragnathian Spider, the place waxeth whitish, with an intolerable, vehement, and continual pain in it, and the member it self witheresth and pineth away even to the very joints. Finally, the whole body by receiving any wholesome sustenance, is nothing at all relieved thereby, yea and after a man hath recovered his health, yet is he neverthelesse disquieted by much watching for a long time after, (as Aetiss writteth.) Nicander in expresse words consessed in the selfeth, that the Ash-coloured Tetragnath, doth not by his biting insuse any venom or like hurt. If the speckled Phalangie of Apulia, which is usually known by the name of Tarantula, do bite any one, there will follow divers and contrary accidents and symptomes, according to the various constitution, different complexion, and disposition of the party wounded. For after they are burt

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graph :

by the Taranula, you shall see some of them laugh; others contrariwise to weep, some will clatter by the Taraninia, you man see some or them to hold their tongues, and otherform again you out of measure, so that you shall never get them to hold their tongues, and otherform again you out of measure, to that you main here; this man fleepeth continually, and another cannot be brought to any rest at all, but runneth up and down, raging and raving like a mad man.

nany reit at an, but runnerin up and aways, to be fome great Lords or Kings, and that their authority.

There be fome that imagine themselves to be fome great Lords or Kings, and that their authority. There be tome that imagine the interest of and wide; and for that cause they will seem to charge Empire and signory, extendeth it self far and wide; and so that cause they will seem to charge Empire and lignory, extended it less that all without as they cender their favours, and will others by vertue of their absolute and Kingly authority, and as they cender their favours, and will avoid their displeasure, to see this or that businesseed it and with others again the contrary avoid their dipleature, to lee this of firong imagination they cannot be otherwise disswaded but that concert to much prevailers, that they lie in fome deep dungeon or prison, with bolts and shakels they are taken prisoners, that they lie in some deep dungeon or prison, with bolts and shakels they are taken primoners, that legs can bear, or that their neck and feet lie continually in the about their reet, 10 many of them to be cheerful, quick of spirit, and lively, with dancing, swinging and shaking themselves. With others again you shall have nothing but sadnesse, and heaving and shaking themselves.

ing and making themselves, unaptrieffe to do any thing, as if one were aftonyed, fo that nothing neffe of minde, brown-fludies, unaptrieffe to do any thing, as if one were aftonyed, fo that nothing nette of minde, province and feeling, feemeth to pinch them, being to fee to very but numneffe, and dulneffe of moving and feeling, feemeth to pinch them, being to fee to very

senselesse.

nicience. In conclusion, as drunkennesse to fundry persons is not all one, but much different, according to the diversity of complexions, and natural constitution of the brain: fo neither is the madnesse or frenzy fits of these persons all one that be insected with a Tarantulaes poyson: but some of them are fearful, filent, ever trembling and quaking: and others again are more fool-hardy, rash, preare rearrus, mene, ever, full of noise, doing nothing else but call and cry out; and some few feem to be very grave, constant and stedfast, that will not alter their purposes for a world of wealth. But let them be affected either with this or that passion, yet this is common to them all, as well to one as to another, that they are generally delighted with musical Instruments, and at their found or noise will fo trip it on the toes dancer-like, applying both their mindes and bodies to dancing and frisking up and down, that during the time of any mufical harmony, they will never leave moving their members and limbs, like a Jackanapes that cannot fland fill. And which is more frange, they will use these motions and gestures when they are ready to depart this life, through the lingering stay and vehement cruelty of the poyfons operation: and yet for all this, though they be fo neer unto death. vet if they hear any mulick, they come again to themselves, newly gathering their spirits and strength, and with a greater alacrity, promptnesse of minde and cheer, they foot it as frolickly as ever they did or could have done.

And thus doing and dancing both day and night, without any notorious intermission, and by their continued sweating, the poyson being dispersed into the pores of the skin, and evaporated by infenfible transpiration or breathing out, are at length by this means recovered to their former health and state of body. And if the Pipers and Fidlers cease playing with their musick, though never so little a while before the matter of the poyfon be in some part exhausted, then will they make a recidivation and returning to their former passions and griefs, wirh which they were at first tormented and disquieted. But yet this is the most strange, deserving the greatest admiration of all, that all those persons which are bitten or wounded by any Tarantule, they will dance so well, with such good grace and measure, and sing so sweetly, and withall descant it so finely and tunably, as though they had

spent all their life time in some dancing and singing-school.

Nevertheleffe, Cardan, contrary to all authority and experience, calleth in doubt and question this point, and at last concludeth that they cannot be restored to health again by musick. Wherein he doth marveloufly repugn and contrary, both Falin, Platerus, Theodorus, Zuingerus, Andres, Matibiolus, Bellunenfis, Ponzettus, Paracelfus, and many other famous learned men. Truly, a bare contradiction against fo great authorities, is far unworthy and unbefeeming a man any thing (though never so little) seen or exercised in Philosophy : much more so great a Philosopher and Physitian as Cardan was. Yet sure I am of the opinion, that Cardan did not erte in Philofophy through ignorance, but having a defire to appear more learned, he did ever bend himfelf to impugn that, which he knew the foundest and best part of men did hold and maintain. But this little which I have here spoken, shall serve sufficiently for the discussing of Cardani

opinion. And furely, if the harmonical found and melody of warlike drums and trumpets, hath cured furious, mad, and enraged Horses, and mitigated the pain of their legs and hips, as Asclepiades hath written, I fee nothing to the contrary, but that it may help those persons that are woulded of any Tarantula. The Pope with his Poll-shorn generation, have mustered divers of the Saints together, and have affigned and appointed to each his fundry charge and several office apart, for the one of fundry difeates. As for example, S. Anthony can heal the burning ; S. Roch the Peftilence, notwithfranding that S. Seb offian hath some skill in it also. Saint Cofmus and Damian are good for all biles and swelling difeafes. S. Job for the pocks. S. Appolin for the tooth-ach. S. Petronella can drive away all manner of Agues. And S. Vitus or Vitulus (we may well call him S. Calf) that in times past excelled in the mulical Art, doth direct all Dancers, or fuch as will leap or vault : So that if this Saint be invocated and pacitied with mufical harmony and melodious found of inftruments, he will be an excellent Aportheaty and Doctor for the curation of any that are wounded with a Tarantula. Superfitious people fondly imputing that to the Patron and Proctor formetimes of Musick , which ought rather to be attributed to Musick it felf, and motion of the body. Diescorides

Dioscorides concerning the common bitings of hurtful Spiders or Phalangies, writeth thus: The accidents (faith he) that do accompany the bitings of Spiders, are these that follow: The wounded place waxeth red, yet doth it not swell nor grow very hot, but it is somewhat moist. If the body become cold, there will follow trembling and shaking, the groin and hams do much strout out. and are exceeding diftended; there is great provocation to make water, and ftriving to exonerate nature, they sweat with much difficulty, labour and pain. Besides, the hurt persons are all of a cold sweat, and tears distil from their eyes that they grow dim-fighted therewith. Actius further addeth, that they can take no rest or sleep, sometimes they have crection of the yard. and the head itcheth, other whiles the eyes and calfs of the legs grow hollow and lank, the belly is stretched by out means of winde, the whole body is puffed up, but in especial the face, they make a maffeling with their mouth, and stammer, so that they cannot distinctly be understood.

Sometimes they can hardly void urine, they have great pain in the lower parts, the urine that they make is waterish, and as it were full of Spiders webs, the part affected hath a great pricking and which Dioscorides (as you read a little before) will by no means yeeld to, and it is a little red. Thus far Actius from whom Paulus Aegineta, Aduarius, Ardonnus and some others differ but a little. In Zacombus an Isle in the Ionian-Sea, on the West of Peloponesus, if any there be hurt of a Phalanoium, they are otherwise and more grievously tormented then in any other place, for there the body groweth stiffe and benummed; besides, it is very weak, trembling and exceeding cold. They suffer also vomitting with a spasm or cramp, and inflamation of the virge, besides an intolerable pain in the ears and foals of their feet. The people there do cure themselves by bathes, into which if any found man after that do enter to wash himself, or be drawn into the same by any guile or deceitful means, he will forth-with fall into the same griefs and passions, that the other tick patient endured before he received remedy. And the like to this writeth Diofcorides, in his Chapter of Trifolium afphaltites, in these words following.

The decoction (faith he) of the whole plant being used by way of somentation, bathing or soking the body, ceaseth all those pains which are caused by the biting or stinging of any venomous Serpent: and with the same bathing or somenting whatsoever ulcerous persons shall use or wash himfelf withall, he will be affected and have the fame accidents, as he that hath been bitten of a Ser-

Galen in his Book De Theriaca ad Pisonem, ascribeth this to miracle, accounting it a thing exceeding common reason and nature : but I stand in doubt that that Book was never Galens, but rather fathered upon him by some other man. And yet Ælianus writeth more miraculously, when he affirmeth that this hapneth to some healthy persons, and such as be in good plight and state of body, never fo much as making any mention of ulcer or fore. Thus much of the symptomes, accidents, passions or effects which stick and wait upon those that are hurt by Spiders. And now I come

The general cure, according to the opinion of Dioscorides, is, that first there must, be scarification made upon the wounded place, and that often, and cupping glasses must be applyed and fastened with much flame to the part affected. Absyring counsel is to make a fumigation with Eggeshels first steeped in water, and then being cast on the coals with Harts-horn or Galbanum, to perfume the venomed part therewith. After that to use Scarifications, to let bloud, or to suck the place; or to draw out the venom with Cupping-glasses: or (which is the safest course of them all) to apply an actual Cautery, except the place affected be full of finews. Lastly, to provoke sweat well, either in bed, covering the patient well with cloathes, or it is better by long and easie walking to procure fweating. In some to attain to the perfect curation, you must work both with inward and outward means, fuch as here shall be prescribed and set before your eyes: whereof the most choise and approved I have set down for the benefit of the Reader: and first I will begin with Dioscorides.

Inward Medicines out of Dioscorides.

Take of the feeds of Southern-wood, Anife, Dill, the wilde Cicer, of the fruit of the Cedar tree. Plantain and Trifoly, of each a like quantity; beat them to powder by themselves, before you do mix them: The dose is two drams to be taken in Wine. Likewise one dram of the seeds of Tamarisk drunk in Wine, is very effectual. Some use decoction of Chamapitys, and the green Nuts of the Cypresstree in Wine. There be some which praise the tree of Cray-fishes, to be taken with ashes, milk, and Smallage feed; and this medicine experience hath approved and confirmed, for the ceasing of all pains. Lye made of Fig-leaves is drunk with good successe against all bitings of Spiders.

It is good also to take the fruit of the Turpentine tree, Bay-berries, leaves of the balm, and the seeds of all forts of Carrots: or to drink the juyce of Mirtle-berries, of the Berries of Ivy, or Mulberries, the juyce of Colewort leaves, and of Clives or Goofe-greafe with Wine or Vinegar. A dram of the leaves of Been-trifoly drunk in Wine, the decoction of a Sparagus, juyce of Sen-green, or any opening juyce is good for the same. Some use with very good successe, the leaves of the herb called Balm with Nitre, and Mallows, boyled both leaf and root, and so taken often in a potion. The leaves of the herb called Phalangium, with his flowers and feeds. The feeds of Nigella also ferve to the fame

fingu-

Medicines out of Galen.

Take of Aristolochia, of Opium, of either alike much, four drams, of the roots of Pellitory of Take of Attitionia, of Opinim, of either annual of a Bean. The dole is two Trochifees, to the quantity of a Bean. The dole is two Trochifees, to the quantity of a Bean. The dole is two Trochifees, Spain three drams. Make thereof Processes, of a Rams hoof tempered with Honey, and drunk with with three ounces of pure Wine. The after of a Rams hoof tempered with Honey, and drunk with with three ounces or pure vvine. The aims of all and of Afrologe or Hartwort Wine. Remedies of Diophantes against the bitings of Phalangies. Take of Astrologe or Hartwort Wine. Remedies of Diopponies against the bittigs of along Opium one dram, make thereof Tro-four drams, of Pellitory of Spain as much, Pepper two drams, Opium one dram, make thereof Trotour drams, or reintory of Spanias much, report them in a good draught of pure Wine. Another chifces to the quantity of a Bean, and take two of them in a good draught of pure Wine. Another chilees to the quantity of a Dean, and take two Rue, Rocket-feed, Styrax, Sulphur vivum, of either alike more excellent: Take of the feeds of wilde Rue, Rocket-feed, Styrax, Sulphur vivum, of either alike more excellent: 1 are of the leeds of white tasks them to make Trochifees, as before, with the much fix drams, of Callorsum two drams, commix them to make Trochifees, as before, with the much fix drams, of Castoreum two utants, command that it wine. Another: Take of Myrrhe, Caft. bloud of a Crevish. The Dose is one scruple and a half in Wine. Another: Take of Myrrhe, Caft. bloud of a Crevin. The Dole is one femple and drams, of Galbanum three drams, Smallage-feeds and reum and Styrax, of either one dram, Opium two drams, of Galbanum three drams, Smallage-feeds and reum and Styrax, or either one drain, Opinion to Anife-feeds, of either alike two ounces and a half, Pepper thirty grains; make them up with Wine fo Anile-leeds, or eitner anke two ounces and a nonly epper energy of Spikenard fix drams, of the flower much as is sufficient. Another: Take of Myrrhe five ounces, of Spikenard fix drams, of the flower much as is jumcient. Another: Take of Mayfia four drams, Cinamon three drams, white Pepper of Juness rotundus two drams and a half, Caffia four drams, Confine one drams, white Pepper of Junew rotunum two drams and a nan, Capital and half a feruple, Coffin one dram, make them up one dram and a half, Frankincense one dram and half a feruple, Coffin one dram, make them up one gram and a nant, Frankhiteine one gram and half a long, to be taken either in Mulfe or with Attick Honey: The dose is the quantity of a Hasel nut, to be taken either in Mulfe or water.

Remedies out of Apollodorus.

Take of wilde Cummin two ounces and a half, the bloud of a Sea Tortoise four drams, the rennet of a Fawn or Hare three drams, the bloud of a Kid four drams; make them up with the best Wine, and reserve it to your use: The dose is the quantity of an Olive, in a draught of the best and purest Wine. Another: Take of the seeds of Trifolium Bituminosum, of round Astrologe, the and purest Wine. Another: Take of the seeds of Trifolium Bituminosum, of round Astrologe, the seeds of wilde Rew, the seeds of Ervum dryed in the Sun, of each alike six drams; work them with seeds of wilde Rew, the seeds of Ervum dryed in the Sun, of each alike six drams; work them with seeds of make Trochisces thereof, every one of them weighing four drams: The dose is one Trochisce. Read more in Galen, in his second Book De Antid. where any man may find many for the same purpose, which he had gathered and selected from divers Authors.

Out of Actius, and Paulus Ægineta.

Take of Sulphur Vivum, and of Galbanum, of either four drams, of bitter Almonds excorticated one dram, of the Gum called Benzoin four drams, temper them in Wine, and after their maceration, work them up with fome Honey to be taken nwardly. Being thus prepared, it may likewife be applyed outwardly. Another: Take of Ameor two drams, roots of Flowre-de-luce one dram, or elfe of Saint Johns wort, or Trifolium Biluminofum, drink them out of Wine. Or take of Anife-leeds, wilde Carrets, Cummin, Nigella Romana, Pepper and Agarick, of either one dram, and drink them. Or take the leaves of the Cyprefs tree, or the Nuts beaten in Wine, and three quarters of a pinte of the best Oyl, and give it to drink.

And to this end they do prescribe Bay-berries, Scorpion-grasse, wilde Thyme, Galamint, Chame-pitys, either to be taken by themselves alone, or with Rew and Pepper. Assembly used these that follow: Take of the seeds of Angelica and Calamint, of either alike much, and powned together, to be taken in six ounces of Wine oftentimes in a day. Another: Take of Benzoin, the seeds of the wilde Carret, of dry Mints and Spikenard a little quantity, temper them up with Vinegar: The dos is one dram, with pure water and Vinegar mixed together about five or six ounces. Another more excellent: Take Garlick and eat it, and a bath made of the same with Wine, and likewise all those medicines which do heal the bitings of Vipers, are notable in these cases. Paulus Aegineta commendeth all these very highly, and so doth he the seeds of Agnus Casius, or the leaves of the white Popler.

Out of Nicander.

Take of the purest Turpentine that distilleth out of the Pine-tree, and eat or drink it: for this is a very effectual medicine, which, as Bellonius reporteth, he hath found to be true by experience.

Out of Avicenna.

The fruit of the Myrtle tree, Doronicum, Mastick, Assa Fetida, Dedder, With-winde and his root, the Nut of India, and white Bdellium drunk with Wine. Take of the roots of Aristolochy, roots of Floure-de-luce, of Spike, Pellitory of Spain, the seeds of wilde Carrot, black Hellebore, Cumin, the roots of the true Dassadil, of the fruit of the Carob-tree, the leaves of Dates, top of Pomgranates, Cinamon, of the juyce of Rue, Cray-fishes, Styrax, Opium, and Carpballemum, of either alike, one ounce, all these being powdered, make thereof Trochisces the weight of one dram or four scruples, which is their dose: Take also in Wine the decocion of the

Of the Spider.

the feeds of Trifolium Bituminosum, Cypresse-nuts, and the seeds of Smallage. Besides let him drink the grains or fruit of the Pine-tree, Cumin of Athiopia, the leaves and rinde of the Palne-tree, the seeds of Siler Montanum, black and wilde Cicers, the seeds of Nigella, Southern-wood and Dill, Airologe or Hartwort, the fruit of the Tamarisk-tree: for all these are very effectuall to cure the hurts that come by biting of any venomous Spider.

The juice also of wilde Lettice and House-leek is excellent. The decoction of Cypresse-nuts being boyled, especially with Cynamon, the broth of Crai-fishes, and of Goose-fiesh, and likewise the decoction of the roots of Asparagus in wine and water. Another. Take of Astrologe and Cumin of each three drams to be drunk in warm water: an excellent and approved Antidote. Take of the seeds of Git or Nigella ten drams, Cumin-seed, Daucus-seed (or wilde Carret) of either five drams, Spikenard, Bay-berries, round Aristolochie, Carpobalsamum, Cinamon, roots of Gentian, seeds of the Mountain, Siler, and Smallage, of every one alike two drams, make a Consection with Honey. The dose is the quantity of a Nut with old Wine. A consection of Assa. Take of Assa. Take of Assa. The common dose is one dram, or two at the most in Wine.

Certain other selected Medicines out of Absyrtus, Albucasis, Lulius, Rhazes and Ponzettus.

Take of white Pepper thirty grains, drink it often in a draught of old Wine. Givealso the herb Thyme in Wine. Absyrtus. Let him drink after it a spoonfull of Wine distilled with Balm. Lullus. Take of drie Rue, of Costus, Horsemint, Pellitory of Spain, Gardamornum, of each alike, of Assating feelida a sourth part, Honey so much as is sufficient, commixe them. The dose is the quantity of a Hasel-nut in drink. Albucasis. The brain of a Hen drunk with a little Pepper out of sweet Wine or Vinegar and water mixed together.

A notable Treacle or Antidote against the bitings of Phalangies or venemous Spiders. Take of Tattarum six drams, of yellow Sulphur eight drams, Rue-seeds three drams, Castoreum and Rocket-seed, of either two drams, with the bloud of a Sea tortoise, make an Opiate. The dose is two drams to be taken in Wine. Another. Take of Pellitory of Spain, and the root of the round Ari-stolochie of each one part, of white Pepper half a part, Horehound sour parts, temper them up with Honey, the dose that is to be given is one dram. Another. Take of the roots of Capers, the roots of long Aristolochie or Hartwort, Bay-berries, roots of Gentian, of each a like quantity to be taken in Wine, or let him drink Diassa with sweet strong Wine, Cumin, and the seeds of Agnu Cassu. Another. Take of the seeds of Nigella ten drams, of Dancus and Cumin-seeds, of each alike sive drams, seeds of wilde Rue, and Cypresse-nuts, of either three drams, Spikenard, Bay-berries, round Astrologe, Carpobalsamum, Cynamon, the root of Gentian, seeds of Trisolium Bituminosum, and of Smallage-seed, of either two drams, make a Confection with Honey so much as is sufficient. Give the quantity of a Nut with old Wine. Rbazer.

Out of Plny, Celfus, and Scaliger.

It is good to give five Pifmires to them that are bitten of any Phalangium, or the feeds of Nicella Romana one dram, or Mulberries with Hypociftis and Honey. There is a fecret vertue and hidden quality in the root of Parsley, and of wilde Rue, peculiarly against those hurts that Spiders insect by their venome. The bloud of a Land-tortoyle, the juice of Originum, the root of Behen Album, Vervain, Cinquefoil, all the forts of Sengreen, Cypresse-roots, the Ivy, of Ivy-roots being taken with some sweet Wine, or water and Vinegar mixed and boyled together, are very Speciall in this grief. Likewise two drams of Castoreum to provoke vomiting being relented in some mulse. Apollodorm one of the Disciples of Democritus, saith, there is an herb called Crocides, which if any Phalingium or other poyfonous Spider do but touch, presently they fall down dead, and their poyson is fo dulled and weakned as it can do no hurt. The leaves of the Bul-rush or Mat-rush which are next to the root being eaten, are found to give much help. Pliny. Take of Myrrhe, of Una Taminea, which is the berry of the herb called Ampelos Agria, being a kinde of Bryony, which windeth it felf about trees and hedges like a vine, of some called our Ladies seal, of either alike, and drink them in three quarters of a pinte of sod Wine. Item, the roots of Radish or of Darnell taken in Wine is very effectuall, Celfus. But the excellentest Antidote of all other is that which Scaliger debribeth, whom for his fingular learning and deep conceit, I may tearm Noftri orbis et seculi ornamentum: The form whereof in this place I will prescribe you. Take of the true and round Aristolochia, and of the best Mithridate, for either one ounce, Terra Sigillata half an ounce, of those Flies which are found to live in the flower of the herb called Napellus, in number eighteen, juice of Citrons fo much as is sufficient, mixe them all together. For against this mischief of Spiders, or against any other shrewd turns, grievances, or bitings of any Serpents whatsoever Art, as yet never found out so effectuall a remedy, or so notable an Alexipharmacall. Thus far Scaliger. The juice of Apples being drunk, and Endive, are the proper Bezoar against the venom of a Pholangie. Petrus de Albano. Thus much of inward: Now will I proceed to generall outward medicaments and applications. Five Spiders putrefied in common Oyl, and applyed outwardly to the affected place, are very good. Ashes made of the dung of draught beasts tempered with Vinegar, and used as an oyntment, or in flead of Vinegar, water and Vinegar boyled together, and applyed as before, are proved to be

fingular. Take of Vinegar three pintes and a half, Sulphur vivum two ounces, mixe them, and foment, bath, or foke the wounded part with a Spunge dipped in the liquor, or if the pain be a little affwaged with the fomentation, then wash the place with a good quantity of Sea-water.

Some hold opinion that Achates (which is a precious stone, wherein are represented divers form) whereof some have the nine masts, some of Venu, &c. will heal all bitings of Phalangies, and for this whereor tome have the mine mans, to held at a very deer rate in this Countrey. Pliny. Ashes made cause being brought out of India it is held at a very deer rate in this Countrey. Pliny. Ashes made of fig-tree-leaves, adding to them some salt and wine. The roots of the wilde Panax being beaten or ng-tree-leaves, adding to Barley-meal kneaded together and wrought up with Vinegar. Water to powder, Aristolochie, and Barley-meal kneaded together and wrought up with Vinegar. Water with Honey and falt applyed outwardly for a fomentation. The decoction of the hearb Balm, or with Honey and 1811 applyed to the form of a Pulteffe, and applyed; but we must not forget to the leaves of it being brought to the form of a Pulteffe, and applyed; but we must not forget to the leaves or it being stoughtes to the place agrieved. Pliny. Cut the veins that appear under the use warm bathes, and sometimes to the place agrieved. Pliny. Cut the veins that appear under the use warm pacies, and confine the swelled places with falt and good store of Vinegar: then cause tongue, rubbing and chasing the swelled places with falt and good store of Vinegar: then cause tongue, rupping and change and warily for fear of cold. Vigetim. Theophraftwaith, that practite patient to sweat carefully and warily for fear of cold. Vigetim. Theophraftwaith, that practithe patient to invest carefully and the root of Panax Chironia. Moylen the wound with Oyl, Garlick tioners do highly commend the root of Panax Chironia. Moylen the wound with Oyl, Garlick bruifed, Knot-graffe or Barley-meal, and Bay-leaves with Wine, or with the dregs or Lees of wine, or wilde Rue applyed in manner of a Cataplasm to the wounded place. None. Take of Sulphur Vior wilde Rue applyed in manner of drams and a half, of Euforbium half a dram, Hasel-nuts excorticated two drams, diffolve them, and with wine make towards the curation. Flies beaten to pow. der and applyed upon the place affected. The fish called a Barble cureth the bitings of any veneder and applyed upon the pinte all the first afunder in the middest, and so applyed (as Galen faith) Anoynt mous Spider, if being raw it be slit asunder in the middest, and so applyed (as Galen faith) Anoynt mous spiner, it being taw it Carote, and foment the place affected with Oyl wherein Triflum Bituminosum hath been infused, or bathe it often with Sponges soked in warm Vinegar : then prepare and make ready Cataplasmes of these Ingredients following; that is, of Knot-grasse, scale pare anumant really sales, Cheefill or Bran decocted in Vinegar, Barley meal and Bay-berries, and the leaves boyled in Wine and Honey. Some do also make Cataplasmes of Rue or herb. grace, and Goats-dung tempered with Wine, Cypresse, Marjoram and wilde Rue with Vinegar. An emplaster of Ajciepiades. Take of the seeds of wilde Rue, and Rocket-seeds, Stavesakre, Rosemary feeds, Agnus Caftus, Apples and Nuts, or in Read of these two, of the leaves of the Cypresse. tree, of each alike, beat and temper them all together with Vinegar and Honey. deim. Apply the decoction of Lupines upon the affected place, the eschar being first removed, then anaynt it in the warm Sun-shine, or against the fire with the fat of a Goose tempered with wilde Rue and Oyl, or else of the pap of Barley, and the broth of Lupines make a Cataplasm. Oribasim. The Filberd-nut that groweth in India, healeth the biting of these Phalangies. Avicenna. Goats dung disolved with other convenient Cataplasmes, and Oyl of Worm-wood, and the juice of Figs helpeth much. Kiranides. Apply oftentimes a cold piece of iron to the place. Petrus de Albano. Foment the place very often with the juice of the herb Plantane. Hildegardis.

The artificial Oyl of Balm is singular. Euonymus. A fomentation made of the leaves and salks of Imperatoria called Masterwort, and continued a good space: or else Vervain bruised and samped, the juice being taken in wine, and further, the herb outwardly applyed, is much commended of Turneiser. Beat and stamp herb grace with Garlick and some Oyl, and apply it outwardly. Cellus. There be but a sew particular cures for the bitings of Spiders that Physitians mention; yet some they doe, although the generall be most effectuall. Pliny against the biting of the Fornicaria or Picture-lik Phalangie, that hath a red head, commendeth much another Phalangie of the same surpose, only to be shewed to the wounded patient to look upon, and to be kept for the same purpose, though the Spider be found dead. Also a young Weasel dryed, and the belly thereof stuffed with Coriander-seed, and so kept till it be very old and stale, and drunk in Wine, being first beaten to powder, is likewise good for the same intention.

There is a certain little beaft called Ichneumon, of some it is called Mus Pharaonis, Pharot Moule, and for the enmity unto Serpents, it is called Ophiomachus, (as Bellonius reporteth) being bruideand applyed to the biting of any Wasp-like Phalangie, doth utterly take away the venome of them. It often entreth and searcheth out the seats and holes of venemous Spiders and Phalangiet, and if it finde any of them, she haleth and tuggeth them clean away as a Pismire doth a small grain of Constant if the Phalangie offer any resistance, the Ichneumon sparing no labour, pulleth her the contrary

and if the Phalangie offer any refistance, the Ichneumon sparing no labour, pulleth her the contrary way: and by this strugling and striving, sometimes it so salleth out that the Ichneumon is wearied, and then she breatheth a little, and gathering new strength and courage, setteth again upon the Phalangie with a fresh assault, and woundeth her many times, so that at length she carrieth her to her own lodging there to be devoured.

If the Tarantula have hurt any one, the best remedy is to stirre and exercise the body continually without any intermission, whereas in all hurts that are caused by any other Spiders, rest and quiet-nesse are the best means (as Celsus affirmeth.) But their Antidote is musick and singing.

Christophorus de bonestis counselleth to take forthwith Theriaca Andromachi without any delay.

Christophorus de bonestis counselleth to take forthwith Theriaca Andromachi without any delay.

He also adviseth to take Butter tempered with Honey, and the root of Sastron in Wine. His proper Bezoar (saith he) or the green berries or seeds of the Lentisk-tree. Ponzettus in his book Dev. nie, adviseth to take ten grains of the Lentisk-tree in Milk, or an ounce and a half of the juice of Mullberry leaves.

Muliberry-leaves.
In the increase of the grief, he cureth them with Agarick, or the white Vine: and after much such the increase of the grief, he cureth them with Agarick, or the white Vine: and after much such the increase of the grief, he cureth them with Agarick, or the white Vine: and after much such that it is a such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick, or the white Vine: and after much such that the cureth them with Agarick them with the cureth the cureth the cureth them with the cureth the cureth the cureth them with the cureth the c

Of the Spider.

water of Popy, and the like (Merala faith) they are to be remedied with the Rone of Musicall Infruments, dancing, singing and colours: collecting the three springs I will not contend, but how they should receive any part of help or health from viewing of any colours I do not well understand; considering that the eye-sight of all those that are bitten of a Taramala, is quite taken away, or they see but obscurely, as being mightly deceived in their obserts.

Andress Matthiolus in his Commentaries, upon the fixth book of Dioscorides, Chap. 40. reporteth a very strange story of a certain Hermit, his old friend and acquaintance dwelling steer unto Rome. who cured all chose who were bitten or hurt of any venemous Worms or Serpents, which in this laft place I will infert (although some may say that it is needlesse, and belongesh not at all to this discourse in hand, or else will not beleeve it.) For when as any of the inhabitants in those parts were wounded of any poylonous Serpent, by a Meffenger forthwith fignified the same to the old Hermit; who by and by demanded of the Mellenger, whether he could be content to take or dink any Medicine in flead of the fick patient; which if the other affented to, promifing to take it the Hermit commanded him without any further delay, to pull off his right foot shooe, and to fer his foot on the earth, drawing a line round about the foot with his knife: then he willed him to take away his foot, and within the space of the line so marked, he writ or engraved these worlds following Care Caruze, Sanum reduce, reputata Sanum, Emanuel paratletus. Then immediately he pated away the earth with the fame whittle, so that all the Characters were quite defaced, putting the ame earth into a little earthen veffell full of water, letting it there to long remain, until the earth fink to the bottom: Laftly, he strained the water with a piece of the Messengers shirt, or some other linnen that he wore next to his skin, and being figned with the fign of the Croffe, gave it him to drink . But furely (faith Matthiolw) it was marvellous frange, and a wonderfull thing to confider, how that the wounded patient was perfectly healed, even at that very hour and moment of time, that the Messenger took the aforesaid potion of the Hermit, as it is plainly known unto my felf and to all the people that dwell round about in that Territory or Shire. And thus much of this Heremitical curation by the way.

Now will I come into my path again. A man may finde a great fort both of these, and the like remedies both in Plin, Dioscorides, and other, concerning the hurts of Spiders, but I think I have been a little too tedious; and you may imagine that I do nothing but Ta arachina hyphainein, Aranea rum telus texere: That is, in a frivolous matter and of small moment spend infinite and curious labour; so that I had more need to trave pardon for my long discourse about this subject, wherein though many things may want to the satisfaction of an afflicted and searching head, yet I amburchere is enough to warrant the discharge of my good will, and to repell the censure of the strupulous;

— Nunc inus ad illam Artificem, mens nostra cui est conformis, Arachnem, Quamedio tenera residens in stamme tela Qua ferit carus atrox, trepidet vollitudibus auris Tangitur, urque jono vagus illi bysus als æsits.

Unto Arachne skilfull Mistresse let, us come, To whom conformed seems the minde of man, She sits in middest of web, her tender feet upon:

In English thus;

ne,

whiles she is tost with East-winde now and than,

She trembleth at the noyse of railing winds,

stupon:

As when the humming file hard wagging finds.

Of the Tame or Honfe SPIDER.

A Rishole, that diligent searcher and seeker out of Nature and natural sauses, termeth this kinder of Spider a very gallant and excellent wife creature. King Salomos himself, at whose high wisdome all succeeding ages have and will admire, amongst those four small Creatures, which it wisdom do out first the greatest Philosophers, reckoneth the Spider for one, dwelling (as he saith) it kings courts, and there devising and weaving his inimitable web. The Poets saign that the Spider called Arabhe, was in times past a Mayden of Lydia, who being instructed of Minerva in the canningskill of Embroydery and spinning, grew therein so excellent, and took such a pride in the same, (for you must remember she was a woman) that she shifly denyed, sacing it out in braving wise, that Minerva was never her Instructer, and so arrogant presumptious she was, as that she said not to challenge her Mistresse Goddesse to work with her, if she durst for her ears enter the lift, in all manner of Embroydery, Tapestry-works, and the like.

At which, Mistresse Minerva being netled, and taking the matter in dudgeon, thus to be provoked, and withall reprehending the mayd very that ply for her sawcinesse, in a pelting chase the braketo pieces the wenches imagery work, that was so curiously woven, and so full of variety, with her shitele. The Mayd hereat being fore grieved, half in despair, not knowing what to dee, yielding to passion, would needs hang her self. But Minerus taking compassion upon her, would not have her die forth with, but transformed her into a Spider, hatteing by a fine that there or line.

Atque tea ofice quedem, penile rumen, imprebu, diniby Lexque eadem pana; no fis fecuru futuri, Ditid two generi, ferifado napolibus efto.

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In English thus; So live indeed, yet bang, thou woman vile, She said, and let the self same law of punishment Be unto thee and all thy ofspring, while All kindred lafts : fhall not futures thee content.

If any bedefirous to know more of this fable, let him read the famous Poet Ovid, who hathex. It any be desirous to know more of this Metamorphofis, although fomewhat differing from cellently written thereof in the fixth book of his Metamorphofis, although fomewhat differing from cellently written thereof in the lists do write, as Callus Rodoginus, in his 7. book Lellionum Aniiq. this of reiny. The Green besides we was in the Countrey of Actica a certain man called Pholony, Chap. 16. affirmeth, how that there was in the Countrey of Actica a certain man called Pholony, Chap. 10. amrmeti, now that there was the Phalanx, had perfectly learned of Minera the Mili. who had also a Sister named Arachne, and when Phalanx had perfectly learned of Minera the Mili. wno nau and a Shitt manner warlike exercises and offices that belong to a Souldier, and that the had tary Science, and all other warlike exercises and offices that tary science, and an other wat me had likewife infructed his Sifter Asachne in weaving, spinning, and needle-work, they concluded a likewife instructed his Sifter Asachne in weaving, spinning, and needle-work, they concluded a nikewije instructeu ins Silver and Silver and the Goddesse being much displeased with such a shamefull and inmaten between themselves, their fashion, she disfigured them both into the number of creeping cestuous marriage, marring their fashion, she disfigured them both into the number of creeping Creatures, laying this as a just punishment upon them, to be destroyed of their own young ones. reatures, laying time as a june pullifation thefe to be either fables and Canterbury tales, or true. But it is at every mans choice to interpret thefe to be either fables and Canterbury tales, or true

But it is at every mans choice to interpret minde, that Arachne first invented spinning of linnen, historicall narrations: yet most are of this minde, that Arachne first invented spinning of linnen. mitorical narracions: yet more at the medie, which this mayd of Lydia first learned from the Spiders, taking weaving and working with the needle, which this mayd of Lydia first learned from the Spiders, taking weaving and working with the form them for imitation; which no man ought to think to be her first Samplers and patterns from them for imitation; frange, fith the craft of playstering or working things in earth, and the Art. of curing the eyes, was first taken from the Swallowes. The Eagles have raught us Architecture, and men first received the light of Phlebotomie or letting of bloud from the Hippopotamu, which is a beast living in the River of Nilm, having feet like an Oxe, and his back and mane like a Horse, with a winding tayl, and tusked like a Boar. The bird of Egypt called Ibis, first gave knowledge to Physicians how to and cushed that a Boar. The bird of Egyp. Cancer 1997 and Weafels, have taught men many use the Glyster; yea, Dogs, Goats, Harts, Storks, Swallowes and Weafels, have taught men many

medicines for many diseases.

To begin therefore to make an enumeration of their prayles, I will declare unto you, the rich vertues and externall goods of the body, fortune and minde. And first to begin with the good gifts of their bodies. If you will weigh and confider the matter and fubitance of a Spiders body, you shall finde it to be light, partaking much of fire and ayr, (being two of the most nobleand effectuall elements in operation) and having but little earthy dragginesse and drossy refuse. If you behold their figure, they have either a Sphæricall and heavenly, or at least wife an Ovall form, which is next to the Sphæricall, as being the perfecteft of all other. Besides, their substance is thin, fine, gliftering, and fubtile, yea, although they feem now and then to be fatted up with plenty of meat, that they grow as big in bulk as a Walnut, and if the learned Cardan may be credited, they grow otherwhiles as great as a Sparrow: yet for all that, if you cast your eye on then against the light, hanging in their web, she glittereth and shineth on all parts like unto the Chrysolite, which is a kinde of precious stone, shining with a golden colour quite thorow, causing a pleasant reflexion to the eyes, and piercing them with fingular delight.

The colour of a Spider is somewhat pale, such as Ovid a scribeth to Lovers, and when she hangeth aloft in her web, with her legs wide and large spread abroad, she perfectly and lively expresses the shape and proportion of a painted Starre: as if nature had intended to give and beflow on her, not onely the resemblance and counterfeit similitude of heaven, but also the very lustre of the Starres themselves. The skin of a Spider is so soft, smooth, exquisite, pure, clean, and neat, that it farre surpasseth by many degrees, the polished skins of those maids that have the Greensickensse, or those young whores that are so carefull in sparing no cost to preserve their beauties: and it is of such cleernesse and perspicuity, that it will easily represent the visage and physiognomy of any beholder of it, much like unto a fine glaffe. Further, it hath fingers, for all the world fuch as fair Virgins defire to have, that is to fay, long, round, and slender, being also endued with the most exquisite sense of touching that possibly can be imagined, insomuch that it sarre surmounteth any mortall man living, and all other creatures in the world besides, according to that

old and common Verse;

Nos aper auditupracellit, Aranea tallu, Vultur odoratu, Lynx vifu, Simia guftu. Which may be Englished thus; To bear, the Boar, to touch, the Spider me excells, The Lynx to fee, the Ape to talle, the Vulture for the fmells.

It hath also feet, but yet not such a multitude as Scolopendraes have, nor yet none at all, as the meanest rank and fort of Creatures, nor yet fix only, as the common fort of Infects: but it bath eight, a number which the meanest Sophister in Gambridge can resolve, is next to the perfected all numbers, and these feet of the common fort of the perfected of the common fort of the perfect of the common fort of the common all numbers, and these sect confisting of a sesquitertial proportion, which of all Mathematicians is esteemed to be wonderfull and admirable, so that although the hinder be shorter then the fore-less, yet notwithstanding they retain a mutuall harmony, equality, and semblable concordance. Many Philosophers have not deserted as a form that the second as a second as a form that the second as a form that the second as a second as a form that the second as a form that the second as a s Philosophers have not dared to affirm that they are blinde, but they themselves in this popular most blinde. For if they be deprived of their eyes and eye-fight, I would fain be resolved how they could make choice of such apt and convenient places for their hunting trade, and with what guide. Cantain or Directer, they do knit, fasten and tye one thred to another, in such admirable order rank and range, as the excellentest work-men in the world stand amazed at. Or else how they can come to the knowledge when their webs are broken by chance, or have the skill to amend them being either shaken or burst in sunder. Besides, we may all observe by our own experience, that one take a flie, and hold her at the fide of the web, the familiar, tame, or domesticall Spider cloving her, will make all the hafte the can through thick and thin, yea though the be farre off, and will boldly affayl and devour her, and will (as a man may fay) take her out of your hands into her own, which thing I have often feen done. Surely therefore those persons are half blinde, who neither can conceive nor fee, that Spiders can fee.

Now in that a Spider seemeth to some to be an ugly and loathsome Creature, and even at the fift fight to be detefted, in regard it is so mishapen, I will not impute this to any defect or defull that is in their form or proportion, but I rather afcribe it to their exceeding great Melantholy (for this humour is most predominant in them) and to their strange lusting or longing, by reason of naughty humours gathered about the mouth of the stomack, yea, and to their lack of stay and moderation in their lusts and affections. For they are no lesse beholding to Nature for their elegancy, handsome and proper feature, then the Butter-fly, or any other Cut-waste whatsoever, To conclude this poynt, GOD hath given and bestowed upon this strange and admirable body. as strange and admirable a disposition, nature, and constitution of the skin. For a Spider changeth her skin, not once only in a years space, (as Vipers do) but once in the space of a moneth the renewethit, (if the be well fed, and not hunger-starved) and putteth on a new hue and skin, and the

same in all poynts more fresh, exquisite and neat, then the old skin which she cast off.

Amongh the bleffings of Fortune, or rather Fate, I efteem this to be the excellenteft that is conferred upon them, in that they bear about with them an inexhausted matter or substance in their bellves, to make infinite webs, yea, such a matter as can never be consumed, wasted or spent, of which they have such foy son, as they are able to draw out in length and breadth, and to spin and devise innumerable threds and stuffe to make and finish their Cob-webs of, so that it a hundred flies light in them, they are of force sufficient so to entangle and enfnare them all, as they shall never get out again. Furthermore, although they have neither food nor sustenance laid up in Barns or Store-houses, as Pismires have, nor yet any meat set or sowed for them as Bees have, but get their commons only by taking of booties calually, by hunting at all adventures, and by chanceable preys, yet do they fatisfie nature, and expell hunger, by means of that hazardous and fuddain spoyl; and sometimes you shall see them grown very thick, far, and unwieldy, by reason of these good dishes, and fat melles of meat which they can purchase by their own good wary husbandry, or by any means can lay hold on, and catch into their clawes.

Besides, I must tell you that Spiders have not the least benefit of Fortunes favour bestowed upon them, when as being inglutted with Courtly Viands, they have been glad to exchange lodgings with an old Courtier called Podagra, or the Gowt, for it skilleth not whether of these two names you will chuse. For you have heard before, the wife King Solomos to have given them the most prime and chiefest places in Princes Courts, that the might be an absolute pattern and president of wit, wisdome, moderate frugality and vertue, and in divers poynts of regiment they might beour directors for imitation. Further, beginning their Cob webs, they have wholly bent and applyed themselves to their most ingenious weaving trade, they have given themselves to curious and superstitious hunting, to captious taking at advantage, watching and espying their prey, nothing at all fearing any ambuthes, treacheries, traps or treafons, and no whit dreading any affaults, much lesse triumphs: and to speak briefly, the wisest creature of the wisest King, beareth a great froke, domineereth, and hath (I may fay) the fole foveraignty in the most noble, greatest, and stateliest Courts of Princes.

And yet for all these vertues, (fince Solomons time) there have risen up and followed some Princes and Governours, unadvised, desperately naught, and unthrifty, and such as were not well in their wits, and of those it cannot easily be spoken how churlishly they entertained her, how they fent out their proclamations and warrants, to expell the Spider, to cast her down to the earth, tread under foot, undoe and kill, as a night-thief, with beefoms, brooms, brushes and long poles, so that by and by in a trice there flocked certain Furies of hell, (for so I think I may justly term them) rubbing, brushing, spanging, making clean fluts-corners, beating and sweeping together, and whatfoever they found curioully wrought, all that either they swept clean away, or tore all to pieces, so that hardly they could escape the busie beesomes of these quick-sighted and lewd

Surely, miserable was her condition and estate, which in all that abundance of wealth, she only being indigent and bare, detesting idlenesse withall, might not yet be admitted tenant for some short term of time, in some small odde corner, in such large and spacious buildings, nor yet sinde one hole to live at peace in. Again, the great men, the pich majors and penny-fathers, following the example of their Princes and Governours, they in like fort fent packing out of their doors, the Schoolmistresse of all labour, diligence and vertue, and will not permit a web, the very pattern, index, and anathema of supernaturall wildemeto remain untouched.

This same Spider which now we treat of, in times past, (it was when Dogs and Cats could speak, This tame Spider which now we treat on, in the world, they turn all to plain barking took a for now because there are so many languages in the world, they turn all to plain barking took a for now because there are so many sanguages of the following some and so good hap fell into company with my Lady Podagra, long journey into a firange Countrey, and by good hap fell into company with my Lady Podagra, long journey into a strange Country, and by good hardly keep way with the Spider, but lagged although (being none of the best footers) the day in travell, the night approaching although (being none or the ben looters) included ay in travell, the night approach, out lagged still behinde, and having now fpent one whole day in travell, the night approaching that they fill behinde, and naving now ipent one whole them two to betake themfelves to find take up their Inne to lodge in, they refolved betwixt them two to betake themfelves to fundamental them two to betake themfelves to fundamental them. should take up their inne to louge in, they televise to fund y houses; so the Spider entring the Town, took up her lodging in the house of a certain weak dry houses; so the Spider entring the Good that here Tunnes in Townshill Asset here. dry houses; to the spider entring the fign of the three Tunnes in Tower-bill-fireet) where when active (I suppose it was neer the sign of the headen to buckle her file. thy Citizen, (1 suppose it was need the light of the began to buckle her felf to her wonted cording to her usuall manner, hating lewd idlenesse, the began to buckle her felf to her wonted cording to ner muan manner, making leave the wrought work, being suddenly espyed of a comtask, in weaving ner time Tapenty, and company of corner-creepers, spider-catchers, that any of the any reason for her just defence, they to exposulate the matter with her, and not staying to hear any reason for her just defence, they made no more adoe but gave her Jack-drummes entertainment, thrusting her out of doors by the made no more adoe but gave het jackness the could finde it; fo that the lay abroad without head and shoulders, to feek her lodging where she could finde it; fo that the lay abroad without nead and inconvers, to leek the roughly and cold: and all this happened about Saint Nicholas time, doors a whole Winters-night in the rain and cold:

when dayes are at the shortest. nen dayes are at the thortest. Now in the mean space Podagra having none of the best seet, but indeed being somewhat lame. when the could travail no further, the by chance light into a poor Cottage or cabbin of turfs. when the could travail no the Towns end, and yet in this poor fhed fhe could hardly be received, builded with Elder-poles at the Towns end, and yet in this poor fhed fhe could hardly be received, but yet at length, through her incessant solicitation being admitted, the fate down to resher wea. ry bones, so at length, supper being prepared, the tender hearted Lady found course fare, and commons farre shorter and more homely, then ever Lipsius found in Westphalia: the indured all the miseries in the World, that pity it was to see. There was no inselicity, no diffresse, missortune and advertity to be compared unto hers, for there was nothing but a little brown Barley-bread for on the board to sup withall, which this nice piece so much milliked and abhorred, as that at the very fight thereof the was ready to difforge her queafie ftomack, then was there brought fome Cock-crown keal, having no good relish, for they were not seasoned with salt, so that they were in tafte very untoothfome, and when they should drink, they fetcht a little cold water out of a pit or pond, neer adjoyning to the house, in a wooden dish, whereof if Mistresse Podagra had setched but one found carouse, it would have made her run through an Alphabet of faces: but there was no remedy, hunger breaketh stone-walls, and hard need makes the old wife trot, she must either

quench her thirft with that or faft.

Having thus thinly supped, she called for her Chamber, where they shewed her to climbeup a Ladder, (you would have taken it to have been the fleas Ladder) and behinde a corner there was provided a bed stuffed with good Wheat-chaffe in stead of Down, to harden her hide, and under her head a hard Oken-logge, with the Winnow-cloth, and the one end of an old Hop-bag, caltover in flead of a Coverlet, (for the poor man and his wife, thought that none but the Lord of the Town, and women in childe-bed used Pillowes.) But Podagra not knowing how to mend the matter groaned and made a lamentable noyfe, and fetching a thousand fighes the couched her felf down But alas what ill rest she poor heart took that night, and how ill her fost and tender limbs agreed with fuch cold cheer and entertainment, I referre my felf to your secret thought. So soon thereforess the day began to break, the started up, and the Spider and the met together again at the appointed time and place: and first of all the Spider began much to complain of the incivility of the rich Chuffe his hoft the Citizen. Podagra contrary-wife found as much or more fault with the flort and tharp commons, this diet, miferable poverty, and indigency of his poor, bare and lean holl, shewing her black and blew marks and prints, into whose tender skin the boards and planks had made a deep impression. For which cause, being both much discontented, after the matter wis throughly debated betwixt them two, they determined and refolved within themselves, that the night following they would change Hostes and Innes, that is, that the Spider should enter into some poor Cottages, or houses of poor men, and Podagra should bend her course unto Noble and great mens houses, to Kings Courts, and Princely Palaces, to see what good was to be done there. So Podagra not being unmindfull of her word, went with a fine and Snail-like pace to the house of a certain fat, rich, and well monied man, and quietly laid herself down at the set of this corfie Sire: which as foon as the gentle Host cast an eye upon, it is strange to tell with what mildeness, with what allurement and gentle intreaty, with what promptitude and slacrity the was welcomed; they prepared foft pallats of Down for her to lye upon, the Bedleds and the Settles whereon the thould rest, were covered with Pillowes, foft Cushions, and Carpets of Persia, the Kitchen smokes, and all things are in a readinesse to give her a most friendly wellcome. According to the words of the Poet, where he faith;

> Tam dapibus menfas oneraut et pocula ponunt. In English thus; Spread are the tables, and laded with ftore Of delicates, the Cups filled, could receive no more.

Briefly, he was in all points for person and provision such a one as Chaueer in his works describeth his Fraklin to be:

White was bis beard as the Duifie. And of complexion be was fanguine. Well level be by the morrow a fop in wine : To liven in delight was ever bie won, For be was Epicures own fon. 10.32 That beld opinion that plain delight. 2.0.3 Wa very felicity parfire.
An boulholder and that a great was be Saint Julian be was in bie Countree: His brend, bis ale, was always after one, Abetter viended man wie nover none. Without bake-meat was mever bis boufe.

Of fift and fleft, and that so pleateouse, It inewed in his boufe of meet and drink, Of all dainties that men could think. After the fundry feafons of the yeer. So changed be bis meat and bis suppere. Full many a fat Patrich bad he in mue. And many a Bream, and many a Luce in fine. We was his Cooke, but bis fance ever were Poynant and (barp, and ready all bis gere. His table dermannt in bis Hall alway, Stood ready covered all the lone day,

Nav, hither they brought fat and crammed Capons, Pheafants, Quails, Turtle-doves, Larks, and Nightingals. I passe over Turbot or Byrt, Gilt-heads, Sturgion, Salmonds, Soals, and the like. for they were not unfurnished of all these, and of other store of shell-fish, as Lobsters, Crevishes. Oufters, and what foever the Sea yeelded that might by love or money be purchased: for I will not foesk of a great number of River-fifth and Fouls that are to be had about Peterborow, Wittlefey-mare. and those Fennish Countreys, for thither he sent his people to purvay for him all that was rare and dainty. Here was Red-wine, White, Claret, Muscadell, Rhenish, sweet-wines, harsh-wines, wine of Falernum, of the Mands of Creta, Chio, Madera, and those that are called Baleares, lying heer unto the Coast of Spein.

To speak nothing of their rear-suppers, their fine Marchpanes, and curious Consections, made with fundry devices, and exquisite skill of the A pothecary. And to conclude, there was no wanton fare unfought for, no delicate Juncate, no curious trimming and pickedneffe that might gratifie, no fair words, and pleasant enticements fit to draw and allure, nor no delectation whatfoever omitted, that might feem to please this great Lady Podagra, (for you must understand the was none of the courfelt fort of Ladies, whereof there be many now adaies, for all men know the was a Gen-(lewoman born, both by the fathers and mothers fide, as being the daughter of Bacchus and Venus) and all this, I fay, was done to please both her, and her two sweet Silters, Chiragra and Congra, pox take them all three, and fo I will let them go, and come to the Spider, who likewife being directed by some favourable Planet, boldly and luckily trudged to the poor mans house. राष्ट्रिक करा । Harab

Atque ibi miro Dogmate, quidve marem deceat, deceatque maritam Addocet, atque suo sese sudore saginat. Which may be Englished thus;

And there by strange instructions and documents, She teacheth male and female bow to live, That is, both man and wife bow to increase their rents, Whilst she, on her own sweat and fat deth thrive.

But some man may here object and say, I see here no such great blessings of Lady Fortune, more then belides a bare commendation, and good hap in this their exchange of lodging and lodgers. Yes furely, very much, not only because the spendeth her dayes more freely and safely from danger, but also because as out of a high watch-tower, she no longer beholdeth in the houses of poor persons, lavish and needlesse prodigality, banquettings, quastings, rioting, playes, dancing, dicing, and whoring, and a thousand vanities and villanies besides, whereof she knew her self conkious, and a privy wirnesse unto, whilst she lived in the Halls and Bowers of the rich and wealthier fort; who when they had thrust clean from house and home, and for ever banished the Spider, (the true School-mistresse of industry and frugality) straightwayes the lazie Gowt called Podagra, arrefled them. Had it not been better for them (think you) to have granted a dwelling place to a saving, wife, prudent, and harmlesse little creature, then to have given entertainment to such a lafe, blockish companion and guest as the Gowt is? Let not therefore, rich, covetous men wonder, if many times they be cormented with this fore grief, fith they will neither admit true Physitian nor physick, I mean, travail, diligence, industry, moderation, and pains-taking, with the like.

Now to touch the rich and rare gifts and graces of the minde, and other noble qualities and dipolitions of Spiders, I know not whether I should first begin with the commendation of their prudence, justice, fortitude, temperance, their Philambropia, Philoponia, Autarkeia, their humanity and love towards men, their studious industry and love of labour, their contentation as having sufficient, and coveting no more then is allotted unto them. Their wittinesse, policy, quickness and harpnesse of sense, their cleanly peatnesse, with many other vertues, or else her admirable cunning and skilfulnesse in their weaving trade. Their prudence, sagacity, and wittinesse to conjecture things future, appeareth in this one thing, that when great abundance of rain, flouds, swelling and overflowings of Rivers, are like shortly to come to passe, and thereby to threaten houses, they then begin to build their Webs higher by a great deal, then their usuall custome heretofore hath ben. And this is another proof of the same, in that they weave not at all in a clear Sun-shine-

territoria. Territoria

15 17 1

day, or when it is fair and calm weather, when Flies are most busing in flying about to and fro, that they may be the hetter, at leasure to give themselves to hunting and watching after them, to take they may be the hetter, at leasure to light into their riets, forthwith to some upon them for their repast, advantage, and it any chance to light into their repast, and it any chance to light into a down they with their Cobwebs first of all fall and any control of the source of

Again, when houses are ready to drop down, they with their Cobwebs first of all fall, and get them away packing, after their climate to some other surer place and dwelling to red. in. If any thing touch her body that is hard on painfull, she immediately draweth up her legs round on a heap, for this end as Lthink, to feel the lesse pain, and the better to provide foothe health and heap, for this end as Lthink, to feel the lesse pain, and the body a for if any other part be hurr, the facty of her head, the directer and governer of the whole body a for if any other part be hurr, the can easily cure it. Who hath manifested and made known this unto them? Hath any obliden Starcan easily cure it. Who hath manifested and made known this unto them? No cergazer, or sigure, slinger, by the sight and position of the starces shewed its unro shep? No cergazer, or sigure, slinger, by the sight and position of the starces shewed its unro shep? No cergazer, or sigure, slinger, by the sight and softened in the spider, and as that samous Poetstrike hath chew that which is hurtfull, which is dissured into the Spider, and as that samous Poetstrike hath excellently described.

Spiritue intess alit, tetesque infusa per artus eded a la bodita.

Mens agitat molem.

In English thus;

Minde bred within, insused in all limbs, will to reduce the bodies lump, and skins.

Only 10 reduce the bodies lump, and skins.

Furthermore, to food as they elpy: their enemy, to be caught in their nets, they do not first of all bite and prick him to death in any hostile manner, but they seem with their seer gently and soft-ly to stroke him, yeareven to intreat and allure him, with tickling, and si it were expring and colling, until they have throughly infinated him within their clammy and viscous glis, and being ling, until they have throughly infinated him within their clammy and viscous glis, and being at length wearied, simmoiled, and sired with strugling and striving in vain, the filly flie made at length wearied, simmoiled, and sired with strugling and striving in vain, the filly flie made at length wearied, simmoiled, and sired with So having made sure work with one; the hyein her to unable either to get away, sir, or resist. So having made sure work with one; the hyein her to unable either to get away, sir, or resist. So having made sure work with one; the hyein her to be so the sure of her web, observing and prying whether any new preprint the sure of hard significant hours of the web the sure of t

They only fred on the juice of Flies, and the dry Carkafe without any movilure they call away ab unprofitable fluffe to be used about any butmeffe Moreovery because the Female Spide is fometimes greater then the Mule, therefore the chufeth her Randing in the lower part of the Web, that the poor Flies may feem careleffe of her, yet is the very observant, taking great heed to them: for they feeing her hanging below, thinking themselses do fly up into the upper part of the net, but by this means feeking to thun Charybdia, they fall into Scilla, out of the smoke into the fire : for though in regard of her bodies magnitude, the be unwieldy, and very unfit to bestir her self in this hunting office: yet the crafty Male Spider playing Bo-peep, and pretending fome other businesse, though minding another, playing the diffembling Mypocrite, hideh himself in the top of the Web, noting well all occurrents, and being feen of no Body, there he lurkethill fome fish (as we fay) come to his net, and having espyed his prey, being more light, quick, and lively, it is a wonder to fee how diligent, vigilant, and earnestly bent he is to bend his course with all expedition toward this new offered booty; for there he will not fuffer it very long to remain, but descending in a trice, Euro velocite, as quick as a Bee from the upper to the lower part (as I have faid) of the Cobweb, he maketh a very quick dispatch, and having royally featled himself, he referveth and layeth up all his other enemies in one place, hanging them all by one ofhisown threds till fome convenient time to feast himself again withall. Then again when as by reston of long continuence and length of time, the Webs have lost their binding viscosity, and tenacious substance, either the Spider unweaveth them again, or else confirmeth and new strengtheth them afresh as it were, with another new glutinosity, or fast-binding clamminesse. This their work being finished, they either contain themselves in the center of it, or keeping sentinell and warding in the upper part, they hold as it were in their hands a thred drawn from the middelt or center, by which they have easie accesse and recesse to and fro to their beguiling nets; and withall this thred ferveth to another profitable use, for if any prey be intangled, by the light moving and firring of it, they presently feel and perceive it. But yet to make fure work, left she should winde down in vain, or take bootleffe labour about nothing, the draweth back the thred alittle now and then, and by the motion and poize of it, the putteth all out of doubt, being fully skertained of the truth.

Then first, with all celerity possible she hies her to the Center, which thing the silly slies being fast, and having some sense and seeling (as it should seem) that they are taken tardy, and for deeming some hurt, are as quiet as a Mouse in a trap, making no noyse at all, lest either they might be wray or betray themselves, and so be suther enfolden in danger. But alasse in vain doth he avoyd ware, that cannot enjoy peace, and bootlesse doth he shun pain, that hath no means to see warre, this availeth but little, for they are not able with all these fetches to deceive their sharp inquistors, for both with eyes and seet, they finely and quickly run unto them, making a clean riddance and quickly single so them ever the

and quick dispatch of them every one.

But yet it is more to consider what great justice and equity is observed to be in Spiders: For there
is not one of them so ill bent, so make pertly sawcy, and impudently shamelesse, that can be seen to
jay

lay claim unto, or to take away anothers wife or mate: there is none that intermedleth with anothers substance, businesses, on weaving; every one liveth contented by the sweat of his own browes, by their own proper goods and industrious pains-taking procured by their own bodily labour: so that not one of them dare enter his Neighbours freehold, but it is accounted a hainous matter, and very unlawfull, not one dare be so knack-hardy as to break into their friends and sellowes fence and enclosure, but it is even detested as a wicked and cursed deed.

Non its mortales, quos (prob dolor) urget habendi
Tantus amor, domibus domus, arvis additur arvum,
Monitculus monti, maribus mare, sique potessint
Addiderini mundum mundo, suaque omnia dixint.
In English thus;
Then would not mortall men so farre ingaz'd in love to bave
(A death it is to think) house to bouse, and land to land to lay,
Hillock to bill, sea unto sea, to adde they crave,
And if they could, world unto world, and all their own would say.

Again, they spread not their gins and nets to entrap and deceive good Creatures, and such as serve for mans use and benefit, but for Wasps, Horse-slies, or Gad-bees, and Brimsees, or Oxe-slies, that in Summer-time vexe Cattle, for Drones Gnats, and other Flies, which to us are like to Theores, Parasites, Bawds, Panders, and such Merchants that bring whores and knaves together, being Tellwin invite pondus, an unprofitable burthen of the earth, serving to no good use. And besides, being a vermin of singular and incomparable courage, she dare adventure to give the onset upon those young Serpents that are called Lizards, who if they offer to contend and strive against her sury, she quickly enclasses them round about, and very nimbly and eagerly seizeth upon both their lips, biting and holding them together so saft, that she never giveth over till they be dead: and at length having vanquished her enemies, she like another Caese carrieth them in her Cave, or some secret corner.

Now if it happen in this hot bickering, that the nets be either broken, intangled, or platted together, by and by without further delay the falls to mending what was amiffe, to unwinde, foread open, and to fet them again in due order and frame very ingeniously. What say you to this ? That the Spider beareth a deadly feud and mortall hatred to Serpents: for if so be the Serpent at any time lie in the shadow under any tree to cool himself, where Spiders do resort, some one of them levelleth directly at him, descending down perpendicularly to the Serpents head, and with such a violence striketh and dasheth at his head with her beak or snout, that her enemy withall making a whizzing noyfe, and being driven into a giddineffe, turning round, hiffeth, being neither able to break afunder the thred that cometh from above, nor yet hath force enough to escape it. Neither is this spectacle or pageant ended, untill this our champion with her battering, hath sent her life to Pluto, the God of Hell for a prefent. Let men therefore be filent, and cease wondering at the amphitheatricall fights of the Romans, which were made with seats and scaffolds to behold Playes and fights, and where were presented to the Specators the bloudy fights of Elephants, Bears, and Lions, fithence a small Spider dare challenge to the field, and fight hand to hand with a black and blew Serpent, and not only to come down to him in daring wife, but also victoriously to triumph over him, entirely possessing all the spoyl. Who would not marvail that in so small, or in a manner no body at all, which hath neither bones, nor finnewes, nor flesh, nor scarce any skin, there could be fo great force, such incredible audacity and courage, such sharp and hard bitings, and invincible fury? Surely we must conclude necessarily, that this cannot proceed altogether from their valiant stomacks, but rather from GOD himself: In like fort, they dare buckle with Toads of all forts, both of the land and water, and in a fingular combate overthrow and destroy them, which thing not only Pliny and Albertus do recite and fet down for a certain truth, but Erafmuallo in his Dialogue entituled De Amichia, maketh mention of, reporting how a certain Monk lying fast asleep, on whose mouth a foul Toad sate, and yet by the Spiders means was freed from all hurt. Yea, they dare enter the combat with winged and stinged Hornets, having not soft but fiffe bodies, and almost as hard as horn, who although she many times breaketh through their Cobwebs with main strength (as rich men undoe and make a way through Lawes with Gold, and by that means many times scape scot-free) yet for all that, at length being over-mastered, hand to hand in fingle combat, and intangled and infnarled with the binding pattineffe, and tonacious flewish substance of the Web, she payeth a deer price for her breaking into anothers house and possession, yeelding at length to the Spiders mercy.

I will not omit their temperance, a vertue in former ages proper only to men, but now it should seem peculiar to Spiders. For who almost is there found (if age and strength permit) that contentes himself with the love of one as he ought, but rather applyeth his minde, body, and wandering affections to strange loves? But yet Spiders so soon as they grow to ripenesse of age, do choose them Mates, never parting till death it self make the separation. And as they cannot abide Cortivalls, if any Wedlock-breakers, and Cuckold-makers dare be so snappish to enter, or so insolently proud as to presse into anothers house or Cottage, they reward him justly

with condigne punishment for his temerarious enterprize, and flagitious sack: First by their cruell bitings, then with banishment or exile, and oftentimes with death it self. So that there is not any one of them, that dare offer villany or violence to anothers Mate, or seek by any means unlawfully to abuse her. There is such restraint, such strict orders, such faithfull dealing, uprightnesse of conscience, and Turtle love amongst them. Further, if you look into their house-keeping, you shall finde there is nothing more frugall then a Spider, more laborious, cleanly, and fine. For she cannot abide that even the least end or piece of her thred to be lost, or to be placed and set to no use or profit, and they ease and relieve themselves by substitutes, that supply their rooms and take pains for them: for whilest the Female weaveth, the Male applyeth himself to hunting, if take pains for them fall sick and be weak, then one of them doth the work of both, that their merits either of them fall sick and be weak, then one of them doth the Male is busic about Net-maland deserts may be alike. So sometimes the Female hunteth whilest the Male is busic about Net-maland, if the one stand in need of the others help and surtherance.

ng, it the one trains the Female-Spider being instructed of her Parents when she was young and do. But yet commonly the remark of plant in a woung (which custome was amongst us also in times past) begin. neth the Cobweb, and her belly is fufficient to minister matter enough for such a piece of work, whether it be that the nature or fubfiance of the belly groweth to corruption at fun-fet and appointed time (as Democritus thought) or whether there be within them a certain langerous fertipointed time (as Democrates and Arifotle is of opinion, that the matter is outward as it wereacertain Shell or pill, and that it is unwound, loofened, and drawn out by their fine weaving and spintain one or pin, and that is, certain it is, they will not by their good wills lose the least jot of a threds end, but very providently fee to all though never fo little. The love they bear to their young breed is fingular, both in the care they have for their fashioning and framing to good or ders, and for their education otherwise, for the avoidance of idlenesse. For the Male and Female do by turns fit upon their Egges, and so by this way interchangeably taking courses, they do stirre up, quicken, move and encrease naturall and lively heat in them, and although it hath been sun. dry times observed, that they have brought forth three hundred young ones at once, yet do they train them up all alike without exception, to labour, parfimony, and pains-taking, and inure them in good order, to fashion and frame all things fit for the weaving craft. I have often wondred at their cleanlinesse, when to keep all things from nastinesse or stinking, I have beheld with mineeyes those that were lean, ill-favoured, and fickly, to come glyding down from the upper to the lower part of their buildings, and there to exonerate nature at fome hole in the Web, lest either their shop, work-house, or frame might be distained or annoyed. And this is sufficient to have spoken of their politicall, civil, and domesticall vertues: Now will I proceed to discourse of their skillin weaving, wherewith Pallas was fo much offended : for the Scholar excelled her Miltres, and in fine, cunning, and curious workmanship, did farre surpasse hers. First then let us consider thematter of the Web, whose substance is tough, binding, and glutinous, pliant, and will stick to ones fingers, like Bird-lime, and of fuch a matter it is compounded, as it neither lofeth his clamminesse and fast-holding quality, either by ficcity or moysture.

The matter whereof it is made, is such as can never be consumed, wasted, or spent, whilest they live, and being so endlesse, we must needs here admire and honour the never ending and infinite power of the great God: for to seek out some naturals reason for it, or to ascribe it to natural causes, were in my minde meer madnesse and folly. The Autumnals Spiders, called Lupi or Hisi, Wolves or Hunters, are thought to be the most artificials and ingenious: For these drawout a thred finer and thinner then any Silk, and of such a subtilty, that their whole Web being solded together, will scarce be so heavy as one fine thred of Linnen being weighed together. Edwards Monimius hath very finely and eloquently described both the Males and Females, Heptam. Ib. 7. in

these words following;

Ille domum venatu pascit, at ista Maconio graciles orditur tegmine telas. Stanniparus venter, vomissius lanifer, issi Palladiam cumulatque colum, calatosque ministrat. Issim est squam pondus, quod sila trabendo Nellit & intorquet parlit sub tegmine dulla. Illa suam à mediu orditur Dadala telam, Et gracili tenues intendit siamine tralius. Tela iugo junita est, stamen secenit arundo.

Inseritur medium radiu subtegnen acuia, Atque oram à centro panum sibi saminat illum, Pervia tela patet gemina de parte, fetsi Ne concussa euro frangantur stamina, quoque Musca volax tenui stretur sinuamine cessit, Reticuli primam vix muscula contigit oram. Mors abit in tela centrum, ut discrimine paro Vinciat ipse suo peregrinam casse vulutem.

Which may be Englished thus;
The Spider-male by bunting game the houses charge doth feed,
The semale with Maconian art begins to spin sine thred,
Out of Web-breeding helly, breast woolly, upcasting twine,
Whereto the distasse she applies by art of Pallas sine:
To her belongs the pressed weight, which doth the teal out-draw,
Both matter, art, and substance, she doth shield by natures Law.
Like Dadala out of her middest, her web she dath begin,
And stretching out her tender worke, by pressing it full thin:

The which is joyned as in yoke, yet parted by a cane, And planted is the middle roof in a sharp beamy frame. And from the Center draweth a thred like wooll to tye upon. While double work on every part doth fortific her wone: Wherewith the blasts of Eastern winde unbroken web resists. And tender sty infrarled, is fallen into those lists. While scarce upon the edge or brim this little File doth fall, But by and by death selecth her within webs center thrall: And so the stranger winged File with little or no adoe, She overcometh speedily when it the nets comes to.

Of these Cobwebs there is great diversity, variety and difference: for some of them are loose, week, stack, and not well bound; other contrary-wise well compacted, and close couched together, some triangular, othersome quadrangular; and some are made with all sides equall, but yet not right angled or cornered like a quarry of Glasse; others are made of such a form as will best sit the place where they hunt, you shall perceive some of them to be orbicular, if they weave between two trees, and you shall sinde this fashion also among weeds, and oftentimes in Windowes hanging together with many lines and different crosse pieces: so that herein no man can deny but that they shew forth great reason, wisdome, admirable judgement, and much gallant beauty worthy togetto.

Surely Euclides that famous Geometrician, who was Scholar to Socrates, and lived in the time of Ptolemy the first, need not be ashamed to learn from Spiders the drawing of divers of his figures and Geometricall proportions. And Fisher-men also from them have been glad to learn the trade of Net-making. For from whom else could they borrow and fetch such lively representations, and such expresse patterns, then from such a skilfull and industrious School-master. But the strength of the web seemeth to be very strange; which although it seemeth to be the most weak of all other things, yet we see it is able to hold Hornets, and to endure the surious blass of raging windes, and if one throw or cast dust upon it, the same will rather be distended and stretched, then either undone, broken, or felled down.

And yet this is the frangest of all, which many a man would think impossible but that it cannot be called in question, in regard we may daily see and observe the proof thereof cometh to passe, that a Spider should begin to place the one end of her thred on the one side of a little River or Brook, and how she should fasten the other end on the other side of the water, considering that Nature never taught them the art either of slying or swimming. I would sain be resolved of this scruple, by what means they sayl and passe over. Or do you imagine that they jump over, or convey themselves over in a leap? Surely I dare not say so, I much doubt thereof, I will not stand to it.

The next that best deserveth to be marshalled in the second rank and place, for cunning work in weaving and spinning, be those kinde of Spiders who build and labour about the rasters of Houses, in Cellars, shoors, and about boards, planks, and such like, and of these some are wilder, which do sashion and dresse a broad, thick, and plain web in the grasse and fields all about, stretch-

ing out the same like a sayl, or some fine spread Sheet or Curtain.

If you would duely look into their work, and throughly confider the strange trydles of their Looms, the Shittles they use, their Combes to make all clean, the stay of their Looms wherewith they dresse their Webs, their Crosse-lines, the frame, Wouf, their fine spinning-stuffe, and so their whole Cobwebs, you shall therein very plainly behold the singer of God working in his poor and weak Creatures. And questionlesse in this excellent mystery they are able to put down. and farre furmount the Egyptians, the Lydians, Penelope, Tanaquil (who was Wife to Tarquinim Prifem) Amfiris that famous Queen of Persia, Claudiana, Sabina, and Julia, Noble Roman Ladies, and all the Queens of Macedonia, who were esteemed and renowned throughout the whole world, to be the most curious and exquisite in this kinde of faculty, and who in needle-work, Tapestry, and all Embroydery, were thought to be Peerlesse. For these Spiders (even contrary to all reason and Art, as we think) make a firm, strong, and well compacted Web with no lines or threds drawn troffe-wife or overthwart, but only made out and continued fill in length. When their work is perfected and brought to an end, they lay over it and cover it round about with a certain glutinous kinde of Jelly, or flimed juice, by touching of which their prey being entangled, pay full deerly for their ignorant raffinesse, unadvised heed-taking, and lack of fore-sight. Their Web is of the colour of the air, or rather none at all, which easily deceiveth the foolish unwary Flies, and fuch as be quick-fighted, circumfpect, and can efpy things very quickly. For if it did reprefent any notorious and manifest colour, they would provide in time against such dangerous deviics, and take heed of fuch traps aforehand.

The baser and vilder fort of Spiders, and such as be least reputed of, are those that live in boles, Caves, and corners of Houses, and these in respect of the former are slow, slothfull, and lazy, fat, grosse, and big-bellyed corner-creepers, and these spin a very homely, rough, and course three, which they spread abroad, and set before the hollow places and chinks of Walls. These kindes of Spiders have a more heavy and ponderous body, shorter seet, and more unhandsome

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to work or finish any Webbes in their Looms, and as for separating, dividing, picking, carding, or suring their stuffe, they are very Bunglers to the sing mentioned.

futing their itune, they are very bunglets actually, then take any great pairis to feekfare. They apprehead and take their preyes rather cafually, then take any great pairis to feekfare for it, because their hole being great outwardly, feenieth to be a good and convenient lurking-for it, because their hole being great outwardly, feenieth to be a good and convenient lurking-for it, because their for files, to hide themselves in: but being entenged and arrested in the very entry, they are friatched up suddenly by the waschfull Spider, and cerved away into the more very entry, they are friatched up suddenly by the waschfull Spider, and cerved away into the more very entry, they are friatched up suddenly by the waschfull Spider, and cerved away into the more wasch and ward aloft in high inward places of their dens, there so he slaughtered. For they wasch and take them at unaward places of their dens, there so he slaughtered. Birds as lye in wait to intrap and take them at unaward, as Sparrowes, Robin-red-breasts, Wrens, Mightingales, and teledge-Sparrowes, which wares, (as Sparrowes, Robin-red-breasts, Wrens, Mightingales, and teledge-Sparrowes, which wares, (as Sparrowes, Robin-red-breasts, Wrens, Mightingales, and teledge-Sparrowes, which wares, (as Sparrowes, Spiders: and besides, the more easily to beguite the filly slies suspecting

There be certain other forts of Spiders, which as yet I have not described: as for example; there is one (the greatest of all that ever I saw) which spreadeth her actificial nets in the Harvest time amongst the leaves and branches of Roses, and entangleth either any other little Spider that is running away, or else Gnat-flies, and such sike, being caught at unawares, and hanged by that is running away, or else Gnat-flies, and such sike, being caught at unawares, and hanged by that of thred, whom she first pursueth and sayeth hold on with a wonderfull dexterity and quicknesse: and being sast hanged, and so made sure, the there leavest them, for the satisfying of quicknesse: and being sast hanged, and so made sure, the there leavest them, for the satisfying of this Spider is in colour somewhat whinsh, her hungry appetite till another time. The body of this Spider is in colour somewhat whinsh, her hungry appetite till another time. The body of an Oval-figure, the head very little, placed under her belly, being withall crooked or bending like hooks, as is to be seen in the Crab-fish, and

her back garnished with many white spots. er pack garming with the state of Autumnall Lupi, or Wolf-Spider, which in a very thort space of time do grow from the bigneffe of a little Peafe, to a very great bulk and thickneffe. There are alfo found in all places of this Countrey, long-legged Spiders, who make a very homely and diforderly Web. This sinde of Spider liveth altogether in the fields, her body is almost of a round figure, and fomewhat brownish in colour, living in the grasse, and delighting in the company of Sheep and for this cause I take it, that we English men do call her a Shepheard, either for that she keepeth and loveth to be among their flocks, or because that Shepheards have thought shose grounds and feedings to be very wholesome wherein they are most found, and that no venemous or huntfull creature abideth in those fields where they be: And herein their judgement is to be liked, for they are indeed altogether unhurtfull, whether inwardly taken, or otherwise outwardly applied; and therefore because I am tyed within a Teather, and thereby reftrained from all affectionate discourling or dilating unlesse of poysonous and harmfull Creatures, I will come into my path again, and tell you of another certain black Spider, that hath very short feet, carrying about with her an Eggess white as Snow under her belly, and running very swiftly: the Egge being broken, many Spiders creep forth, which go forth with their dam to feek their living al together, and climbing upon her back when night approacheth, there they rest, and so they lodge.

In rotten and hollow trees there are also to be found exceeding black Spiders, having great bodies, short feet, and keeping together with Cheeselips or those greeping vermine with many see, called of some Sower. We have seen also (saith the learned Gesuer) Spiders that were white all over, of a round compact and well knit body, somewhat broad, living in the flowers of Mountain Parsey, amongst Roses, and in the green grasse: their Egges were little, slender, and very long, their mouth speckled, and both their sides were marked with a red line running all alongest. He took them to be very venemous, because he saw a Marmoset or Munkey to eat of them, and by eating thereof hardly to escape with life, yet at length it did well again, and was freed from surther danger, only by powring down a great deal of Oyl into his throat. I my self have also seen son spiders with very long bodies and sharp tayls, of a blackish or dark red colour, and I have noted other some again to be all over the body green-coloured. I will not deny but that there are many other forts of Spiders, and of many more different colours, but I never read, or yet ever sw them: Neque enim nostra fert omnia tellus, The ages ensuing peradventure will finde more.

I will only put you in remembrance of this one thing worthy to be observed, that all wearing and Net-making Spiders, according as they grow in years, so do they acquire more knowledge, and attain to greater cunning and experience in their spinning trade: but carrying a resolute and ready will to keep both time and measure with that Musick which best contents most ears, I will now past to speak of the propagation and use of Spiders, and so I will close up this discourse.

The propagation of Spiders for the most part is by coupling together, the desire and action whereof continueth almost the whole Spring-time, for at that time by a mutuall and often drawing, and easie pulling of their Web, they do as it were wooe one another, then approach they neering, and lastly are joyned with their hippes one against another backwards as Camels do, er together, and lastly are joyned with their hippes one against another backwards as Camels do, for that is the most fit for them, in regard of the round proportion and figure of their bodies. In like fort do the Phalangies joyn together, and are generated by those of the same kinde, (as Arisonle saith:) But the Phalangies couple not in the Spring-season, as the other Spiders doe, but together, at what time they are very swift, quick, nimble, and of most certain hurs, more wards Winter, at what time they are very swift, quick, nimble, and of most certain hurs, more dangerous, and more venemous in their bitings. Some of them after their coupling together, do lay one Egge only, carrying it under their belly, it is in colour as white as Snow, and both Make and Female sit upon it by turns.

Some Spiders do exclude many licele Bigges very like unto the feeds of Poppy, our of which it hath been observed, that sometimes there have been hatched three hundred Spiders at one time, which after their vain and idle plying and sporting together in their web, at length come forth with their Dam, and towards ovening they all trudge home, until each one hath learned, and perfectly attained to the skill to spin his own web, that therein he may spend the residue of his days in more pleasure, case and security. They make exclusion of their young breed in hopping or skipping wise, they fit on their Egges for three days space together, and in a moneths space their young ones come to perfection. The domestical or House-spider, layeth her egges in a thin web, and the wilde-spider in a thicker and stronger, because they are more exposed to the injuries of windes, and lie more open to the rage and sury of storms and showers.

The place and Countrey where they are, helpeth much, and is very available to their generation. There is no Countrey almost, but there are many Spiders in it. For in the Countrey about Arrha, which is in Arabia falix, there is an infinite number of them to be found, and all the Island of Candie swarmeth with Phalangles, Strabs saith, that in Ethiopia there be a great number of Phalangles found, of an exceeding bignesse: although as Pliny saith in his eight Book and 58 chapter, there are neither Wolfs, Foxes, Bears, nor no hurtful creature in it: and yet we all know that in the Isle of Wight (a member of England,) the contrary is to be found, for although there were never dwelling in it Foxes, Bears, nor Wolfs, yet there be Spiders enow.

The Kingdom of Ireland never faw Spiders, and in England no Phalangies will live long, nor yet in the life of Man, and neer unto the City of Grenoble, in that part of France which lyeth next Italy, Gundentius Merula faith, there is an old Tower or Caftle standing, wherein as yet never any Spider hat been seen, nor yet any other venomous creeping creature, but rather if any be brought shither from some other place, they forthwith die. Our Spiders in England, are not so venomous as in other parts of the world, and I have seen a mad man eat many of them, without either death or deaths harm, or any other manifest accident or alteration to ensue. And although I will not deny, but that many of our Spiders being swallowed down, may do much hure, yet notwithstanding we cannot chuse but consesse, that their biting is poysoalesse, as being without venom; procuring not the least touch of hurt at all to any one whatsoever; and on the contrary, the biting of a Phalange is deadly.

We see the harmlesse Spiders almost in every place; they climb up into the Courts of mighty Kings, to be as it were myrrors and glasses of vertue, and to teach them honest prowesse and valuation. They go into the lodgings, shops and Ware-houses of poor men; to commend unto them contenuent, patience, labour, tolerance, industry, poverty and frugality. They are also to be found in rich mens chambers; to admonish them of their duties. If you enter into your Orchard, they are buse in clothing every Tree; if into the Garden, you shall finde them amongst Roses; if you travail into the field, you shall have them at their work in hedges; both at home and abroad, whithersoever you bend your course, you cannot chuse but meet with them, lest perhaps you might imagine, or else complain and finde some saults, that the Schoolmistresse and persect president of all vertue and diligence were in any place absent.

Who would not therefore be touched, yea and possessed with an extream wonder at these vertues and faculties, which we daily see and behold with our eyes. Philes hath briefly and compendiously described their nature, properties, inclinations, wit and invention in his Greek verses, which being turned into Latine, found to this effect.

Araneis natura per quam industria est, Vincus puellarum manus argutids.

Um ventris bumores supervadaneos
Etimplicantes orbium volumina,
Adversa sublegunt iis subtegunta i
Sed liciis hino densiotibus plagas
In aere appendunt, siec unde conspicor
Sejunctia cum sis omnis u medio bastis
Que suctam trabilem operis subtiam.
Es stantinum fallit ligamen luminu

Industrious nature Spiders have.
Excelling Virgins bands of skill.
Superfluous humors of bellies faves
And into webs they weave them fill,
And that without all Weavers combes.
Their folding orbes involled are;
And underneath their woofs as tombes.
Are foread the worthy work to bear,
And hang their threads in air above.
By plagues unseen to the eye of mais,
Without foundation you may provide
All their buildings sirmly stand?

Subtilitatis sub dio disormine.
Firmatur autem densitas subtégninis,
Raras in ambientis oper apris.
Muscis, culicibus, & id genus volantibus
Intensa neciens fraudulenter rélia.
Quod incidis, sejuna pastis hoc famem,
Vitamy, degit hind quietis indigim.
Suspensa centro, cassionique právidens,
Ne sila rumpus, abitinique dissua.
Ne seus rétoros standanis ets irruens.

Which may be Englished thus;

Nor yet clear light to the eyes miss bright

Can see the coupling of their thread,

The thinnesse of the woof in fight,

On pins of air are fairest spread.

On Gants and filly winged Flier,

Which gailefully in nets they take,

They feed their sill when they esp,

And yet their sile mach rest doth white.

They labour too, and do provide

Gainst windes that things that break their swalls,

That bunds from tacklings that het flide,

When greater strength dash them assay.

The History of Serpents.

And although Minerva hath nick-named the Spider, calling her malepert, shamelesse, and sawcie; Martiall, wandring, straying and gadding; Claudianie, rathe, prefumptions, and adventurous; Political Martiall, wandring, straying and gadding; Claudianie, rotten; Virgil, light; and Plantie, unprofitable and nue, hanging and thick; Juvinal, dry; Properties, rotten; Virgil, light; and Planties, unprofitable and nue, hanging and thick; Juvenus, ury, and they were made to ferve and flead us to many excellent uses: good for nothing t yet it is clear, the total this is rather an amplification, then any to that you may plainly gather and perceive, that this is rather an amplification, then any to that you may plainly gattiet and perhaps the fond Bpithets, vile badges and liveries, which these positive or measured truth, concerning the fond Bpithets, vile badges and liveries, which these politive or measured truth, concerning towed on them, as by that which followeth may plainly rehearfed Authors have unworthily behowed on them, as by that which followeth may plainly

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feen.
The Spider put into a linnen clowt, and hung upon the left arm, is an excellent medicine to ex-The Spider put into a nimen crows and yet it will be more effectual if many Spiders be boyled pel a Quotidian Ague, as Trallianus faith: and yet it will be more effectual if many Spiders be boyled pel a Quotidian Ague, as transmission of a liniment, to anoynt the wrifts and the temples a little before with O, l of Bay to the confiftence of a liniment, to anoynt the wrifts and the temples a little before with O, 1 or Bay to the commence will be absolutely cured, or will seldom return again. Kiranides. A the fit, for by this means the Feaver will be absolutely cured, or will seldom return again. Kiranides. A the fit, for by this means the reaver will be the fit, for by this means the reaver will be spider tempered and wrought up with Milt-wast or Ceterach, and so spread upon a clothto be applied Spider tempered and wrought up with Milt-wast or Ceterach, and so spread upon a clothto be applied. The Spider the Spider that the spider the spider that the s Spider tempered and wrought up with wait Feaver. Dioscorides. The Spider that is called a Wolf, beto the temples, cureth the fits of a Tertian Feaver. Dioscorides. The Spider that is called a Wolf, beto the temples, cureth the fits of a Tertian Feaver. to the temples, curein the first about the neck performeth the same effect, as Pliny reporteth. The ing put into a quill, and so hanged about the neck performeth the same effect, as Pliny reporteth. The ing put into a quin, and to mange and weaveth a thin, a white, or a thick web, being inclosed in a domestical Spider, which spinneth and weaveth a thin, a white, or a thick web, being inclosed in a domeltical Spider, which infinitely and to hanged about the neck, or worn about the arm, driveth away piece of leather, or a Nut-shel, and to hanged about the neck, or worn about the arm, driveth away the fits of a Quartain Feaver, as both Disserties and Fernelss have thought. For the pain in the ears, the fits of a Quartain Feaver, as both Disserties then diffil or drop a little action. the fits of a martain reaver, as over the most of the fire, then diffil or drop a little of this Oyl into Take three live Spiders, boyl them with Oyl upon the fire, then diffil or drop a little of this Oyl into Take three live spiners, boyl them with Oyl into the pained ear, for it is very excellent, as witnesseth Marcellus Empiricus. Pliny steepeth them in Vinegar the pained ear, for it is very excellent, as witnesseth Marcellus Empiricus. the pained ear, for it is very executions, as a superher, and a little thereof to be dropped into the pained and Oyl of Rofes, and so to be stamped together, and a little thereof to be and Oyl of Roles, and to the Rampest Coubt, faith he, the pain will be mitigated, and the fame affirm. ear with a fittle Santon, and without the juyce of Spiders, mixing it with the juyce of Roses, and with eth Dioscorides. Or else strain out the juyce of Spiders, fome wooll dipped in the fame liquor, apply it to the ear.

Soraffus in his Book peri Dakeon writeth, how that the Spider which is called Cranscalaptes, being fifled or choked in Oyl, is a very present help against any posson taken inwardly into the body, as the Scholiast of Nicander reporteth. There be some that catch a Spider in the lest hand, and Beat and framp it with the Oyl of Roses, putting some of it into the ear, on the same side the tooth aketh, and as Pliny telleth us, it doth exceeding much good. Spiders applyed and laid upon their own bitings, or taken inwardly into the body, do heal and help those hurts themselves pro-

What should I talke of the white spots of the eyes, a most dangerous grief? and yet are they clean taken away with very small labour, if so be one take the legs, especially of those Spiders which are of the whitee fort, and stamping them together with Oyl, do make an Ointment for the eys. Pling. The moist juyce that is squeesed out of a house Spider, being tempered with Oyl of Roses, or one dram of Saffron, and a drop or two thereof dropped into the eyes, cureth the dropping or watering of them, by means of a rhume issuing out thereat, or else the moutture of a Spider or his wine being taken by themselves, laying a little wooll on the top of the part affected, worketh the same effect; whereby you may well understand, that there is nothing in a Spider so vile, homely, or for-

didous, that doth not fome good, and serveth to some end. Against the suffocation of the belly, Actius doth counsel to apply a Cerote to the navel made of Spiders, and faith that he hath found it to prevail much in this kinde of passion. Pliny saith, but he yeeldeth no reason for it, that Spiders help the pain and swelling of the Spleen. He writeth also further, that if a man catch a Spider, as the is gliding and descending downwards by her thread, and so being crushed in the hand, and then applyed to the navel, that the belly wil be provoked to the sool, but being taken as she is ascending, and applyed after the same former manner, that any loofenesse or flux is stayed, and restrained thereby. The same Pliny also writeth, that if a man take a Spider, and lay it upon a Fellon , (provided that the fick patient may not know fo much,) that within the space only of three days, that terrible and painful grief will be clean taken away. And besides heassimeth that if the head and feet of a Spider be cast away, and the rest of the body rubbed and bruised, that it

will throughly remedy the swelling in the fundament, proceeding of inflamation.

If any be vexed with store of Lice, and do use a suffumigation made only with Spiders, it will cause them all to fall and come away, neither will there afterwards any moe breed in that place. The fat of a Goose tempered and mixed with a Spider and Oyl of Roses together, being used as an Ointment upon the breasts, preserveth them safely, as that no milk will coagulate or curdle in them after any birth. Anonymus. Yea, that same knotty scourge of rich men, and the scorn of Physitians, I mean the Gowt, which as some learned men hold can by no means be remedied, yet seeleth mingation and diminution of pain, and curation also, only by the presence of a Spider, if it be taken alive, and her hinder-legs cut off, and afterward inclosed in a purse made of the hide of a Stag. Moreover, we fee, (which all other medicines can never do) that all they are freed for the most part, both from the Gowt in the legs and hands, where the Spiders are most found, and where they are most busie in working, and framing their ingenious devised webs. Doubtlesse, this is a rare miracle of nature, and a wonderful vertue, that is in this contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature, or rather esteemed to be so vile, about the contemptible little creature. jech, and of no estimation. Rich men were happy indeed, if they knew how to make use of their

Antonius Pius was wont to fay, that the sharp words, witty fayings, quirks and subtilties of Sophifters, were like unto Spiders webs, that contain in them much cunning Art, and artificial conceit, Of the Spider.

but had little other good besides. If any one be newly and dangerously wounded, and that the miseput usuality feareth a bleeding to death, what is a more noble medicine, or more ready at hand, then table party feareth a bleeding to death, what is a more noble medicine, or more ready at hand, then a thick Spiders web, to binde hard upon the wound, to flay the inordinate effusion of bloud? Que-Athick spiners we were as diligent and greedy to fearch out the true properties and vertues of our dionleffe, if we were as diligent and greedy to fearch out the true properties and vertues of our Monicue, it we would not enforce our felves of our own domestical remedies, which we would buy of others fo dearly, we would not enforce our felves own unmertain after those of forain Countries, as though things fetcht far off, were better with nucle cage, part hand; or as though nothing were good and wholesome, unlesse it came from then our own net take. Surely, unlesse there were some wilde worm in our brains, or that we were bewitched and possessed with some fury, we would not so far be in love with forein wares, or be so bewittened and political water, or belo much befotted, as to feek for greedy new physick and Physical means, confidering that one poor Spiders web will do more good, for the franching of bloud, the curation of ulcers, the hindering of fanies, slime, or slough to grow in any fore, to abate and quench any inflamations, to conglutinate and consolidate wounds, more then a Cart-load of Bole fetcht out of Armenia, Sarcocolla, Sandaratha or that earth which is fo much nobilitated by the impresse of a seal, and therefore called Torra Sigillad, the clay of Sumos, the dirt of Germany, or the loam of Lemnos. For a cobweb adfringeth, refrigerateth, foldereth, joyneth, and closeth up wounds, not suffering any rotten or filthy matter to remain long in them.

And in regard of these excellent vertues and qualities, it quickly cureth bleeding at the nose, the Hamorrhoids, and other Bloudy-fluxes, whether of the opening of the mouths of the veins, their opertions, breakings, or any other bloudy evacuation that too much aboundeth, being either given by it felf alone in some Wine, either inwardly or outwardly, or commixed with the Bloud-stone, Grocus

Martin, and other the like remedies fit for the fame intentions.

The cobweb is also an ingredient into an unguent which is made by Physitians, against the disease called Serpeço, and being bound to the swellings of the fundament, if there be inflamation joyned withall, it consumeth them without any pain, as Marcellus Empiricus testifieth. It likewise cureth the watering or dropping of the eyes, as Pliny reporteth, and being applyed with Oyl, it confolidateth the wounds of the joints : and some for the same intent, use the ashes of cobwebs, with fine meal

and white Wine mixed together.

Some Chirurgeons there be that cure Warts in this manner; They take a Spiders web, rolling the same up on a round heap like a ball, and laying it upon the Wart they then set fire on it, and so burn it to ashes, and by this way and order the Warts are eradicated, that they never after grow again. Mucellus Empiricus taketh Spiders webs that are found in the Cypresse tree, mixing them with other convenient remedies, fo giving them to a podagrical person for the asswaging of his pain. Against the pain of a hollow tooth, Galen in his first Book De Compos: medicam. secundum loca, much commendeth, (by testimony of Archigenes) the Egges of Spiders, being tempered and mixed with Oleum Nardinum, and so a little of it being put into the tooth. In like fort Kiramides giveth Spiders egges for the curation of a Tertian Ague. Whereupon we conclude with Galen, in his Book to Pifo, that Nature as yet never brought forth any thing so vile, mean, and contemptible in outward shew, but that it hath manifold and most excellent and necessary uses, if we would shew a greater diligence, and not be so squeamish as to refuse those wholesome medicines which are easie to be had, and without great charges and travail acquired.

I will add therefore this one note before I end this discourse, that Apes, Marmolets or Monkles, the Serpents called Lizards, the Stellion, which is likewife a venomous Beaft like unto a Lizard, having spots in his neck like unto stars. Wasps, and the little beaft called Ichneumon, Swallows, Sparrows, thelittle Titmouse, and Hedge-sparrows, do often feed full savourly upon Spiders. Besides, if the Nightingale, (the Prince of all finging Birds) do eat any Spiders, the is clean freed and healed of all

In the days of Alexander the Great, there dwelled in the City of Alexandria a certain young maid, which from her youth up, was fed and nourished only with eating of Spiders, and for the same cause the King was premonished not to come neer her, lest peradventure he might be infected by her poyfonous breath, or by the venom evaporated by her sweating. Attertue likewise hath recorded in his writings, that there was a certain noble young Virgin dwelling at Colen in Germany, who from her tender years was fed only with Spiders. And thus much we English men have known, that there was one Henry Lilgrave, living not many years fince, being Clerk of the Kitchen to the right Noble Ambrofe Dudley Earl of Warwick, who would fearch every corner for Spiders, and if a man had brought him thirty or forty at one time, he would have eaten them all up very greedily, such was his delirous longing after them.

of the STELLION.

They are much deceived they confound the green Lizard, or any other vulgar Lizard, for because the Stellion hath a rule e colour: and yet (as Manhiolus writeth) seeing Arifolle hath left recorded, that there are venomous Stellions in Italy, he thinketh that the little white Beast with stars on the back, sound about the City of Italy, he walls and ruines of old houses, and is there called Taraniula, is the Stellion of which he specified the heat there it liveth upon Spiders. Yet that there is another and more noble kinde of Stellion inciently so called of the searned, shall afterward appear in the searned. ciently to called of the learned, fhall afterward appear in ther and more noble kinde of Stellion, the fucceeding discourse.

This Beaft or Serpent is called by the Grecians, Colottes, Afcalobtes, and Galeotes, and fuch a one was This Bean or serpent is caned by the of the house eased her belly into the mouth of Socreter as that which Aristophanes faigneth from the fide of a house eased her belly into the mouth of Socreter as that which Aripophanes largheth from the observed the course of the stars, and motion of the Moon, he gaped, when in a Moon-shine night he observed the course of the stars, and motion of the Moon. he gaped, when in a moon-time ingut he down the Moon. The reason of this Greek name Ascalabotes, is taken from Asoalos, a circle, because it appeareth on the The reason of this Green name estimatories, it because the Howbeit, that seemeth to be a faigned Etymoback full of such circles like stars, as written Perettus. Howbeit, that seemeth to be a faigned Etymoback full of such circles like stars, as written and the burn of t back full of fucil circles like hats, as whether take it, that Alcola fignifieth impurity, and that by reason of the unlogie, and therefore I rather take it, that Alcola fignifieth impurity, and that by reason of the unlogie, and therefore I rather take it, that Alcola fignifieth impurity, and that by reason of the unlogic, and therefore I rather take it, that Alcola fignifieth impurity, and that by reason of the unlogic, and therefore I rather take it, that Alcola fignifieth impurity, and that by reason of the unlogic, and therefore I rather take it, that Alcola fignifieth impurity, and that by reason of the unlogic, and the second of the unlogic in the unl logie, and theretore I rather take it, that Ajouis inguine in the uncleannesse of this beast, it was called Afcalabates, or as Suidas deriveth it, of Colebates, because by the cleannence of this bean, it was cannot represent the walls even as Rats and Mice; or as Kiramider will help and dexterity of the fingers, it climbeth up the walls even as Rats and Mice; or as Kiramider will help and dexterity or the inigers, it commerces are the wall climbeth upon wood and trees. And for the have it, from Calor, fignifying a piece of wood, because it climbeth upon wood and trees. And for the have it, from Calos, lignifying a piece of woodsbecause it elimbeth, but at this day it is vulgarly called fame reason it is called Galeotes, because it climbeth like a Weafil, but at this day it is vulgarly called name reason it is called Galeries, because the state of opinion, that it is also known among them among the Greelans, Lidkoni; although some are also of opinion, that it is also known among them by the words Thamiamithos, and Pfammamythe.



Among the vulgar Hebrews, it is sometimes called Letaab, and sometimes Semmamit, as Munster writeth. The Arabians call it Sarnabraus, and Senabras, a Stellion of the Gardens. And peradventure Guarill, Guasemabras, Alurel, and Gnases. And Sylvatious also useth Epithets for a Stellion. And the general Arabian word for such creeping biting things, is Vasga, which is also rendered a Dragon of the house. In stead of Colotes, Alberius hath Arcolus. The Germans, English, and French, have no words for this Serpent, except the Latine word, and therefore I was justly constrained to call it a Stellion, inimitation of the Latine word.

As I have shewed some difference about the name , so it now ensueth that I should do the like about the nature and place of their abode. First of all therefore I must put a difference betwirt the Italian Stellion or Tarentula, and the Thracian or Grecian, for the stellion of the Ancients is proper to Greela. For they fay this Stellion is full of Lentile spots, or speckles, making a sharp or shrill shricking noise, and is good to be eaten, but the other in Italy are not so. Also they say in Stella, that their Stellions inflict a deadly biting, but those in Italy cause no great harm by their teeth. They are covered with a skin like a shell or thick bark, and about their backs there are many little shining spots like eyes, (from whence they have their names) streaming like stars, or drops of bright and clear water, according to this verse of Ovid;

> - Aptumque colori Nomen habet varis Stellatus corpora guttis. Which may be Englished thus; And like bis spotted biew, fo is his name, The body starred over like drops of rain.

It moveth but flowly, the back and tail being much broader then is the back and tail of a Lizard, but the Italian Tarentulaes are white, and in quantity like the smallest Lizards : and the other Grein Lizards, (called at this day among them Hacont) is of bright filver colour, and are very harmful and angry, whereas the other are not fo, but so meek and gentle, as a man may put his fingers into the mouth of it without danger. One reason of their white bright shining colour, is because they want bloud, and therefore it was an error in Sylvaticus to say that they had bloud.

The teeth of this Serpent are very small and crooked, and whensoever they bite, they flick fast in the wound, and are not pulled forth again except with violence. The tail is not very long, and yet when by any chance it is broken, bitten, or cut off, then it groweth again. They live in houses, and neer unto the dores and windows thereof make their lodgings, and fometims in dead-mens graves and Sepulchres, but most commonly they climbe and creep aloft, fo as they fall down again; Sometimes into the meat as it is in dreffing; and sometimes into other things, (as we have already faid) into Socrates mouth, and when they descend of their own accord, they creep side-long, They eat Honey, and for that cause creep into the Hives of Bees, except they be very carefully stopped, as Virgil writeth;

Nam sape favos, ignotus adedit Stellio.

Many times the Stellion at unawares meeteth with the Honey-combs. They also of haly many times eat Spiders. They all lie hid four months of the year, in which time they eat nothing and twice in the year, that is to fay, both in the Spring time and Autumn, they cast their skin, which they greedily ear to foon as they have stripped it off. Which Theophress and other Authors write, is an envious part in this Serpent or ergeping creature, because they understand that it is a noble remedy against the Falling-ficknesse: wherefore to keep men from the benefit and good which might come thereby, they speedily devouris.

And from this envious and fubtile part of the Stellion, cometh the crime in Wianus called Crimen Stellionatus, that is, when one man fraudulently preventeth another of his money, or wares, or hargain, even as the Stellion doth man kinde of the remedy which cometh unto them by and from

The crime is also called Extortion, and among the Romans, when the Tribunes did withdraw from the Souldiers their provision of victual and corn, it is faid. Tribunes qui per Stelluturas Militibus aliquid abfluiffent, capitali pana afficit. And therefore Rudem relateth a Hiltory of two Tribunes, who for this stellature were worthily stoned to death by the commandment of the Emperor. And all frauds whatfoever, are likewife taxed by this name, which were not punishable but by the doom of the Supream or highest Judge, and thereupon Alciane made this Emblem following.

Stellio, qui latebras & cava bufta, colit, Invidia pravique doli fert [ymbola, picius: Heu nimum nuribus cognita Zelotypis.

... Sit quibus immerfus Stellie, vina bibat. Hino vindicia frequens, degepte pellice vino, Quam forme amillo flore relinquit amans,

Which may be Englished thus; The little Lizard, on Stollion starred in body grain In Secret holes, and groves of dead which doth remain, When painted you it fee, of drawn before the eye, A symbole then you view of deep deceit and our fed enoy : Alas, this is a thing to jealous wives known too well, For wholeever of that Wine, doth drink his fill Wherein a Stellion bath been drencht to death, His face with filthy Lyntile foots all ugly it appeareth, Herewith a Lover oft requites the fraud of concubine, Depriving her of beauties biew by draught of this fame Wine.

The Poet Oxid hath a pretty fiction of the Original of this curfed envy in Stellions, for he writeth of one Abor the fon of Morantira, that received Geres kindely into her house, and gave her hospitality, whereat the faid Abas being displeased, derided the facrifice which his mother made to Ceres : the Goddeffe feeing the wretched nature of the young man, and his extream impiety against the facrifice of his Mother, took the Wine left in the goblet after the facrifice, and poured the fame upon his head, whereupon he was immediately turned into a Stellion, as it is thus related by Ovil.

> Combibit es maculas, & que mode brachia gessit Crura gerit, cauda est mutatis addita membris : Inque brevem formam, ne sit vis magna nocendi, Contrabitur, parvaque minor mensura lacerta est. In English thue: His moush sucks in those spots : and now where arms did stand. His legs appear, and to his changed parts was put a tail, And left it should have power to harm, finall was the bodies band, And of the Lizards poyfonous, this leaft in fhare did vail.

Their bodies are very brittle, fo as if at any time they chance to fall, they break their tails. They lay very small egges, out of which they are generated: and Pliny writeth, that the juyce or liquor of these egges laid upon a mans body, causeth the hair to fall off, and also never more permitteth it to grow agein. But whereas we have faid, it devoureth the skin, to the damage and hurt of men. you must remember, that in ancient time the people did not want their policies and devises to take away this skin from them before they could eat it. And therefore in the Summer time they watched the lodging place and hole of the Lizard, and then in the end of the Winter toward the Spring, they took Reeds and did cleave them in funder, thefe they composed into little Cabinets, and fee them upon the hole of the Serpent; Now when it awaked and would come forth, it being grieved with the thicknesse and fraightnesse of his skin, present out of his hole through those Reeds or , Cabinet, and finding the same somewhat fraight, is the more glad to take it for a remedy; so by little and little it flideth through, and being through, it leaveth the skin behinde in the Cabinet, into the which it cannot re-enter to devout it. Thus is this wily Serpent by the policy of man juftly beguiled, losing that which it fo greatly defireth to possesse, and changing nature, to line his gue with his coat, is prevented from that gluttony, it being sufficient to have had it for a cover

Actius.

Crescen.

Pliny.

Of the Tortoise.

in the Winter, and therefore unsufferable that it should make food thereof, and ear the same in the

Summer,

These Stellions (like as other Serpents) have also their enemies in nature, as first of all they are hated by the Asses, for they love to be about the Mangers and racks on which the Asses feedeth, and hated by the Asses, for they love to be about the Mangers and racks on which the Asses feedeth, and from thence many times they creep into the Asses open Nostrils, and by that means hinder his eating But above all other, there is greatest antipathy in nature betwixt this Serpent and the Scorpion, for it a Scorpion do but see one of these, it falleth into a deep sear, and a cold sweat, out of which it is delivered again very speedily: and for this cause a Stellion putrified in Oyl, is a notable remedy against the biting of a Scorpion; and the like war and differentian, is affirmed to be betwixt the Stellion and the Spider.

We have shewed already, the difference of Stellions of Italy from them of Greece, how these are of a deadly poylonous nature, and the other innocent and harmlesse, and therefore now it is also convenient, that we should show the nature and cure of this poylon, which is in this manner;

Whenfoever any man is bitten by a Stellion, he hath ach and pain thereof continually, and the Whenfoever any man is bitten by a Stellion, he hath ach and pain thereof continually, and the wound received looketh very pale in colour, the cure whereof, according to the faying of Aetiu, is to make a plaitler of Garlick and Leeks mixed together, or elfe to eat the faid Garlick and Leeks, to make a plaitler of Garlick and Leeks mixed together, or elfe to eat the faid Garlick and Leeks, to make a plaitler of Garlick and Leeks mixed together, or elfe apply Nigella Rodrinking after them a good draught of sweet Wine, unmixed and very pure, or elfe apply Nigella Rodrinking after them a good draught of sweet Wine, unmixed and to the wound. But sometimes it of a Faulcon, or a Scorpion to be bruised all to pieces, and laid to the wound. But sometimes it happeneth, that a mans meat or drink is corrupted with Stellions that fall into the same from some happeneth, that a mans meat or drink is corrupted with Stellions that fall into the same from some happeneth, that a mans meat or drink is course the dump and pain in the stomach. Then must the cure be made also by vomits to avoid the poyson, and by Glysters to open the lower passege, that the cure be made also by vomits to avoid the poyson, and by Glysters to open the lower passege, that the cure be made also by vomits to avoid the poyson, and by Glysters to open the lower passege, that the cure be made also by vomits to avoid the poyson, and by Glysters to open the lower passege, that the cure be made also by vomits to avoid the poyson, and by Glysters to open the lower passege, that the cure be made also by vomits to avoid the poyson, and by Glysters to open the lower passege, that the cure be made also by vomits to avoid the poyson, and by Glysters to open the lower passege, that the cure be made also by vomits to avoid the poyson, and the cure of the cure be made also by vomits to avoid the poyson and the cure by the cure of the cure by the cure of the cure by the cure of t

The remedies which are observed out of this Serpent are these: Being eaten by Hawks, they make them quickly to cast their old coats or feathers. Others give it in meat after it is bowelled, not them that have the Falling-sicknesse. Also when the head, feet, and bowels are taken away, it is to them that have the Falling-sicknesse. Also when the head, feet, and bowels are taken away, it is profitable for those persons which cannot hold in their urine; and being sodden, is given against the Bloudy-slux. Also sod in Wine with black Poppy-seed, cureth the pain of the loins, if the Wine be

drunk up by the fick patient.

The Oyl of Stellions being anointed upon the arm-holes or pits of children, or young persons, it restraines hall hair for ever growing in those places. Also the Oyl of Stellions, which are sold in Oylolive with Lizards, do cure all boils and wens, consuming them without lancing or breaking. And the assess of the Stellion are most principally commended against the Falling-sicknesse, like as also is the skin or trunck, as we have said before. The head burned and dryed, and afterward mixed with Honey-attick, is very good against the continual dropping or running of the eyes; and in the days of Pliny, he written that they mixed Stibium herewithal. The heart is of so great force, that it being eaten, bringeth a most deep and dangerous sleep, as may appear by these verses:

Mande cor, & tantus profternet corpora fomnus,
Ut foindt possible that absque dolore manus.
Which may be Englished thus;
Eat you the heart, and then such sleep the body will possess,
That hands may from the same be cut away painlesse.

To conclude, the Physicians have carefully observed fundry medicines out of the egges, gall, and dung of Stellions, but because I write for the benefit of the English Reader, I will spare their relation, seeing we shall not need to fear the bitings of Stellions in England, or expect any drugs among our Apothecaries out of them, and therefore I will here end the History of the Stellion.

of the TYRE.

Actorius.

Calius Rho.

Calles Itio

Amatu.

There be some which have consounded this Serpent with the Viper, and taken them both to be but one kinde, or at least the Tyre to be a kinde of Viper, because the Arabians call a Viper Thiron, of the Greek word Therion, which signifieth a wilde beast, and whatsoever the Greekans write of their Echidna, that is their Viper, the same things the Arabians write of the Tyre, and Lonion on compiled a whole Book in the defence of that matter: and from hence cometh that noble name or composition antidotary, called Theriaca, that is, Triacle. But Avicen in the mention of the Triacle of Andromachus, distinguisheth the Triacle of the Viper, from that of the Tyre, and calleth one of them Trobisco Tyri, and the other Trobiscos Vipera. So Gentilis and Florentinus do likewise put a mains of the difference betwixt the Tyre and the Viper, although in many they are alike, and agree to gether.

gether.
This Tyre is called in Latine Tyrus and Tyria, and also among the Arabians, as Sylvaticus writeth,
Eosmari, and Alpsahen. Rabbi Moses in his Aphorisms writeth, that when the Hunters go to seek

these Serpents, they carry with them bread, which they cast unto them, and while the Tyre doth eat it, he closeth his mouth so fast, that his teeth cannot suddenly open again to do his hunting adversary any harm, and this thing (as he writeth) is very admirable at the first, to them that are ignorant of the secret in nature. Galen also writeth so much to Piso of Vipers, and he saith that the Circulators, Juglers or Quacksalvers, did cast certain mazes or small cakes to them, which when they had rasted, they had no power to harm any body.

taited, they take it said to be a Serpent about the coafts of Jeriebo in the Wildernesse, where it hunteth Birds, and liveth by devouring of them and their egs. And a consection of the slesh of this
serpent, with the admixture of some sew other things, taketh away all intoxicate poyson, which
consection is called Triacle. It is also reported, that whereas the Dragons have no poyson of themselves, they take it away from this Serpent, and so poyson with a borrowed venom. For this poyson is very deadly: and there is a tale (which I will not tell for truth) that before the coming and
death of our Saviour Jesus Christ, the same was unremediable, and they dyed thereof, whosever
they were that had been poysoned by a Tyre; but on the day of Christ his passion, one of them
was found by chance in Jesusalem, which was taken asive, and brought to the side of our Saviour
hanging up on the Crosse, where it also sastened the teeth, and from that time ever since, all the kinde
have received a qualistic and remediable poyson, and also their slesh made apt to cure it self, or
other venous.

It is reported that when the Tyrus is old, he casteth, or rather wresteth off his coat in this manner following; First it getteth off the skin which groweth betwixt the eyes, by which it looketh as if it were blinde; and if it be strange to a man, (I mean the first time that ever he saw it) he will verily take it to be blinde: asterward, it also sleyeth off the skin from the head, and so at last by little and little, the whole body, at which sight it appeareth as though it were an Embryon, or skinlesse Scrpent. They keep their egs in their belly, and in them breed their young ones, as the Vipers do, for before they come out of the dams belly, they are in all parts (according to their kinde) perfect creatures, and so every one generateth his like, as do four-sooted Beasts.

I take it by the relation of Gesner, that the Dipsas in Italy is called Tyrm. Also Cardan writeth, that there is a supposed and salle conceit, that with the slesh of this Tyre, mixed with Hellebore and water, is made a confection to restore youth: but the truth is, it rather weakeneth and destroyeth bodies, then helpeth them, and maketh a counterseit or varnished salle youth, but no true youth at all. Thus sar Gardan, and thus much of this Serpent, the other things written of it, are the same that are written of the Viper.

Of the TORTOISE.

The last four-footed Egge-breeding Beast, cometh now to be handled in due order and place; namely, the Tortoise, which I have thought good to infert also in this place, although I cannot finde by reading or experience, that it is venomous, yet seeing other before me have ranged the same in the number and catalogue of these Serpents and creeping creatures, I will also follow them; and therefore I will first expresse that of the Tortoise, which is general and common to both kindes, and then that which is special, and proper to the Land and Sea Tortoises.

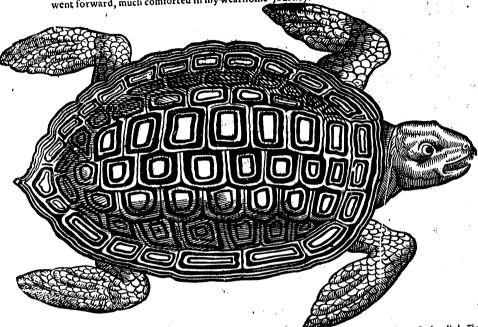
The name of this Beaft is not certain, among the Hebrews some call it Schabhul, some Kipod, and some Homes, whereas every one of these do also signific another thing, as Schabhul, a Snail; Kipod, a Hedge-hog; and Homes, a Lizard. The Chaldeans call this Beaft Thiblela; the Arabians term it Sisewas, also Kausen salabasse, and Halachalie; the Italians call this Testuma, sestion, we tessue; the Inhabitants of Taurinum, tupparia; the Portugals, Gagado; the Spaniards, Galapago, and Tartuga; the French, Tortue, and Tartue; and in Savoy, Boug coupe; the Germans, Schillegot, and Tartue; the Inhabitants of Taurinum, which answereth our English word Shell-crab; the Grecians call it Chelone; and the Latines, Tessue, which words in their several languages, have other significations, as are to be sound in every vocabular Dictionary, and thefore I omit them, as not pertinent to this businesse or History.

There be of Tortoises three kindes, one that liveth on the land, the second in the sweet waters, and the third in the Sea, or salt waters. There are found great store of these in India, especially of the Water-tortoises, and therefore the people of that part of the Countrey are called Chelonophagi; that is, Eaters of Tortoises, for they live upon them: and these people are said to be in the East-part of India. And in Carmania the people are likewise so called. And they do not only eat the slesh of them, but also cover their houses with their shells, and of their abundance, do make them all manner of vessels. Pling and Solinus write, that the Sea-tortoises of India are so big, that with one of them they cover a dwelling Cottage. And Strabo saith, they also row in them on the waters, as in a Boat.

The Island of Serapis in the Red-sea, and the farthest Ocean Islands, toward, the East of the Red-sea, hath also very great Tortoises in it: and every where in the Red-sea they so abound, that the people there do take them and carry them to their greatest Marts and Fairs to sell them, as to kaphiis, to Ptolemais, and the Island of Dioscorides, whereof some have white and small shells. In Lybia also they are found, and in the night time they come out of their lodgings to feed, but very softly, so as one can scarcely perceive their motion.

The History of Serpents.

And of one of these Scaliger telleth this story. One night (faith he) as I was travelling, being overtaken with darknesse and want of light, I cast about mine eyes to seek some place for my lodging, safe and secure from wilde Beasts; and as I looked about, I saw (as I thought) a little hill or heap of earth, but in truth it was a Tortoise, covered all over with mosse: upon that I ascended and sate down to rest, whereupon after a little watching I fell asleep, and so ended that nights rest upon the back of the Tortoise. In the morning, when light approached, I perceived that I was removed far from the place, whereon I sirst chose to lodge all night sland therefore rising up, I beheld with great admiration the face and countenance of this Beast, in the knowledge whereof, (as in a new nature) I went forward, much comforted in my wearisome journey.



The description of the Tortoise and several parts thereof now solloweth to be handled. Those creatures (saith Pliny) which bring forth or lay egs, either have seathers as Fowls, or have scales as Serpents, or thick hides as the Scorpion, or else a shell like the Tortoise. It is not without great caute that this shell is called Scutum, and the Beast Scutellaria, for there is no buckler and shield so hard and strong as this is. And Palladiu was not deceived when he wrote thereof, that upon the same night safely passe over a Cart-wheel, the Cart being loaded. And therefore in this the Tortoise's more happy then the Crocodile, or any other such Beast.

Albert's writeth that it hath two shels, one upon the back, the other on the belly, which are conjoyned together in four places, and by reason of this so firm a cover and shell, the sless that the strength of the strength

Beside, the common nature of other thick-hided creatures. It hath also reins, except that kinde of Tortoise called Lutaria, for that wanteth both reins and bladder; for by reason of the softnesse of the cover thereof the humor is over-fluent; but the Tortoise that bringeth forth egs hath of the cover thereof the humor is over-fluent; but the Tortoise that bringeth forth egs hath inward parts like a perfect creature: and the semales have a singular passage for their excreasing which is not in the males. The egs are in the body of the belly, which are of a party-colour like the egs of Sinds.

Their stones cleave to their loins, and the tail is short, but like the tail of a Serpent.

They have four legs, in proportion like the legs of Lizards, every foot having five fingers or divisions upon them, with nails upon every one. And thus much for the several parts.

They

They are not unjustly called Amphibia, because they live both in the water and on the land, and in this thing they are by Pliny resembled to Beavers: but this must be understood of the general, otherwise the Tortoises of the land do never dare come into the water: and those of the water can breath in the water, but want respiration, and likewise they lay their Egges and sleep upon the day land. They have a very slow and easie pace; and thereupon Pauvius calleth it Tardigrada, and also there is a Proverb, Testudinus incessus for a flow and soft pace, when such a mograda, and also there is a Proverb, Testudinus incessus for a flow and soft pace, when such a mograda, and also there is a Proverb, Testudinus incessus for a flow and soft pace, when such a mograda, and also there is a Proverb, Testudinus incessus for a flow and soft pace, when such a mogradus so the expression is to be expressed. The Tortoise never casteth his coat, no not in his old age. The voyce is an abrupt and broken hissing, not like to the Serpents, but much more loud and diffused. The male is very salacious and given to carnal copulation, but the semale is not so, for when she is attempted by the male, they sight it out by the teeth, and at last the male overcometh, whereat he rejoyceth as much as one that in a hard consist, fight, or battail, hath won a fair Woman; the reason of this unwillingnesses is, because it is exceeding painful to the semale. They engender by riding or covering one another. When they have laid their Egges, they do not fit upon them to hatch them, but lay them in the Earth, covered, and there by the heat of the Sun is the young one formed, and cometh forth at due time without any surther help from his Parents.

They are accounted crafty and subtle in their kinde, for subtlenesse is not only ascribed to things that have a thin bloud, but also to those that have thick skins, hides, and covers, such as the Tortoise and Crocodile have. The Tortoise is an enemy to the Partridge, as Philes and Ellanus write: Also the Ape is as fraid thereof, as it is of the Snail: and to conclude, what soever enemy it hath, it is safe enough as long as it is covered with his shell, and clingeth saft to the earth beneath; and therefore came the proverb, Oikes philos, oikes aristos. That house which is ones friend, is the best bones.

The Poets give a fabulous reason, why the Tortoise doth ever carry his house upon his back, which is this: They say, that on a time Jupiter bad all living creatures to a banquet or Marriage seast, and thicher they all came at the time appointed, except the Tortoise: and she at last also appeared at the end of the season the meat was all spent: whereat Jupiter wondered, and asked her why she came no soone? Then it answered him, Oikos philos, eikos aristos; at which answer Jupiter being angry, adjudged her perpetually to carry her house on her back, and for this cause they fable, that the Tortoise is never separated from her house.

Flaminim the Roman dissivating the Acheans from attempting the Island of Zacynthm, used this argument; and so afterward T. Livims. Caterum sicut Tessudinem, ubi collecta in sum tegumen est, tutam ad omnes islim vidi esse: whi exerit partes aliquises, quadeunque nudavit, obnoxium atque instrument babere: Haud dissimilier volu Achei, clausis undique maris, quod intra Peloponnesum est, termino, ea & jungere volu; & multiputation deste est si semel aviditate plura amplectendi binc excedatis, nuda volu omnia qua extra sint & exposita ad unues islus esse. Thus sar Pluy. That is to say, Even as when the Tortoise is gathered within the compasse of her shell, then is it safe and free from all stroaks, and seeleth no violence, but when so ever she putteth sorth a limb or part, then is it naked, instrm, and easie to be harmed: so is it with you Acheans, for by reason of the inclosed seat of Peloponnesum within the Straights of the Sea, you may well winde all that together, and being conjoyned, as well desend it: But if once your avidous and covetous mindes to get more, appear and stretch it self beyond those limits, you shall lay open your naked infirmity and weaknesse, to all force, blows, and violence what soever. Wherefore the Tortoise careth not for slies, and men with good armour care not much for light and easie adversaries.

Alcinium hath a witty Emblem of a Tortoife to expresse a good huswife, and that the same of her vertues, spreadeth much further then either beauty or riches.

Ama Venus, quenam heo facies ? quid denotat illa Testudo, molli quam pede diva premis ? Me sicessinxit Phidias, sexumque reserri

Loves holy God, what means that ugly face?
What doth that Tortoile fignifie indeed,
Which thou & God Idesse under soft foot dost pace?
Declare what means the sam: to me with speed:

quid denotat illa Fæmineum nostra justit ab estigie, quedq; manere domi,& tacitas debet esse puellas, referri Supposuit pedibus talta signa meis.
Which may be Englished thus;

Such is the shape that Phidias did me frame, And hade mego resemble Womankinde, Te teach them silence, and in house remain, Such pictures underneath my seet you sinde.

There is a manifold use of Tortoises, especially of their cover or shell, and likewise of their slesh, which cometh now to be handled. And first of all, the ancient ornaments of Beds, Chambers, Tables, and Banquetting houses, was a kinde of artificial work, called Carvillus, and this was framed in gold and silver, brasse and wood, Ivory and Tortoise-shels; but, Mode luxuria non fuerit contents a lignory emit estudinem facit: That is to say, Ryot not contented, sought precious frames of wood, and again, the use of wood caused Tortoise-shells to be deerly bought, and thereof also complained the Poet Juvenal, where he saith;

Nemo curabat Rivalis in Oceani fluëu tefindo nataret Clarum Trojugenio fatiura & nobile fulcrum. Yyy2 In English thus: Then none did care for Torsoile in the Ocean flood, To make the noble beds for Trojans blond.

We have shewed already that there are certain people of the East called Chelophage, which live bu eating of Tortoiles, and with their shells they cover their houses, make all their vessels, row in eating of lortones, and with their mens they and make them likewife ferve for many other them upon the water, as men use to row in boats, and make them likewife ferve for many other

But as concerning the eating of the flesh of Tortoises, the first that ever we read that used this But as concerning according as Caliw Bhod: and other Authors writeth. Besides, Aloysus ill diet, were the Amazons, according as Caliw Bhod: and other Authors writeth. Besides, Aloysus Cadamuftus affirmeth, that he himfelf did taft of the flesh of a Tortoile, and that it was white in colour. much like unto Veal, and not unpleasant. But Rassis of a clean contrary opinion, condemning it for very unfavory, and unwholefome, because the taste and temperament thereof is betwirt the Land and the Water, it being a Beast that liveth in both Elements. And in eating hereof the Greeans have a proverb, Chelones kreas he phagein, he me phagein: That is, either eat Tortoile flesh, or eat it not. Meaning that when we eat it, we must eat nothing else, and therefore must be filled suffici. ently only with that kinde of meat; For to eat little, breedeth fretting in the belly, and to eat much entry only with the first according to the observation of many actions, which being done frigit o ignaviter, Chatis, coldly and flothfully to halfs, do no good, but being done acriter & explicate, earnestly and throughly bring much content and happinesse.

But I marvail why they are used in this age, or defired by Meat-mongers, seeing Apiciu in all his Book of Variety of Meats, doth not mention them, and I therefore will conclude the eating of Tortoises to be dangerous, and hateful to Nature it self, for unlesse it be taken like a Medicine, it doth little good, and then also the Sawces and decoctions or compositions that are confected with it, are fuch as do not only qualific, but utterly alter all the nature of them, (as Stephanus Aquam hath well declared in his French discourse of Frogs and Tortoises.) And therefore to conclude this History of the Tortoile, I will but recite one riddle of the strangenesse of this Beast which Tertullian out of Pacuvius maketh mention of, and also in Greek by Mascopulus, which is thus translated.

Animal peregrina natura, fine fpiritu spiro, geminis oculis retro juxta cerebrum, quibus ducibus amressum progredior. Super ventre caruleo pergo, sub quo venter latet albus, apertus & clausus. Oculi non aperinatur, neq; progredior, donec venter intus albus vacuus est. Hoc faturato, oculi apparent insignes, & pergo aditer : Et quanquam mutum varias edo voces : That is to fay, I am a living oreature, of a strange nature, I breath without breath, with two eye behinde, neer my brains do I go forward, I go upon a blew belly, under which it also another white, open and shut, my eyes never open, I go forward until my belly be empty, when it is full, then they appear plain and I go on my journey, and although I ammute or dumb, yet do I make many voyces. The explication of this riddle, will thew the whole nature of the Beaft, and of the Harp called Chelys, For lome things are related herein of the living creature, and some things again of an Instrument of Musick made upon his shell and cover. And thus much for the Tortoise in general, the Medicines I will referve unto the end of this History.

of the TORTOISE of the Earth, whose shell is only figured.

Hese Tortoises which never 1 come in water, either sweet or Salt, clear or muddy, are called by Grecians, Chelone Cherfaie; by the Latines, Cherfina, and Testudines, Terre-Ares, Sylvefires, and Montane; and by Nicander, Orine ; and the French peculiarly Tortue des Boys, a Tortoise of the wood.

These are found in the Desarts of Africa, as in Lybia and Mauritania, in the open fields, and likewise in Lydia in the Corn-fields, for when the

land, their shares turn them out of the earth upon the surrows as big as great Glebes of land, And the Plough-men come to plough their thels of thefe the Husbandmen burn on the land, and dig them out with Spades and Mattocks, even

as they do Worms among places full of fuch vermine. The Hill Parthenius, and Soron in Arcadia, do yeeld many of thefe land Tortoifes. The fhell of this living Creature is very pleasantly distinguished with divers colours, as earthy, black, blewish, and almost like a Salamanders. The liver of it is small, yet apt to be blown or swell with winde, and in all other parts they differ not from the common and vulgar general prefixed description

These live in Corn-fields, upon such fruits as they can finde; and therefore also they may be kept in Chefts or Gardens, and fed with Apples, Meal, or Bread without Leaven. They eat all Cockles, and Worms of the earth, and Three-leaved-grasse. They will also eat Vipers, but presently



Strabo.

after they eat Origan, for that herb is an antidote against Viperine poylon for them, and unlesse they can instantly finde it, they die of the poyson. The like use it is said to have of Rue, but the Tortoiles of the fandy Sea in Africk live upon the fat, dew, and moiltnesse of those Sands. They are ingendered like other of their kinde, and the males are more venereous then the females because the female must needs be turned upon her back, and she cannot rise again without help: wherefore many times the male after his lust is satisfied, goeth away, and leaveth the poor female to be destroyed of Kites, or other adversaries: their natural wildom therefore hath taught them to prefer life and fafety before lust and pleasure. Yet Theorits writeth of a certain herb, that the male Tortoise cetteth into his mouth, and at the time of luft turneth the same to his semale, who presently upon the smell thereof, is more enraged for copulation then is the male, and so giveth up her self to his pleasure without all fear of evil, or providence against future danger: but this herb neither he nor any other can name. They lay Egges in the earth, and do not hatch them, except they breath on them with their mouth, out of which at due time come their young ones. All the Winter time they die themselves into the earth, and there live without eating any thing, insomuch as a man would think they could never live again, but in the Summer and warm weather they dig themselves out again without danger. The Tortoifes of India in their old and full age change their shells and covers, but all other in

the World never change or cast them. This Tortoise of the earth is an enemy to Vipers, and other Sernents, and the Eagles again are enemies to this, not so much for hatred as desirous thereof for Phylick, against their ficknesses and diseases of nature; and therefore they are called in Greek Chelough baget detoi, Tortoife-eating Eagles: for although they cannot come by them out of their deep and hard shells, yet they take them up into the air, and so let them fall down upon some hard stone or Rock, and thereupon it is broken all to peeces, and by this means dyed the famous Poet E/cbplu, which kinde of fate was foretold him, that fuch a day he should die: wherefore to avoid his end, in a fair Sun-shine clear day he fate in the fields, and suddenly an Eagle let a Tortoise fall down upon his head which brake his skull, and crushed out his brains, whereupon the Grecians

wrote:

Aeschulo graphonti, epipeptoke Chelone. Which may be Englished thus; Eschylus writing upon a rock, A Tortoile falling , bis brains out knock.

The use of this land Tortoise, are first for Gardens, because they clear the Gardens from Snails and Worms: out of the Arcadian Tortoiles they make Harps, for their shells are very great, and this kinde of Harp is called in Latine Teffudo, the inventer whereof is faid to be Mercury, for finding a Tortoile after the falling in of the River Nilm, whose flesh was dryed up, because it was lest upon the Rocks, he struck the sinews thereof, which by the force of his hand made a musical found, and thereupon he framed it into a Harp, which caused other to imitate his action, and continue that unto this day.

These Tortoises are better meat then the Sea or Water Tortoises: and therefore they are preferred for the belly; especially they are given to Horses, for by them they are raised in slesh, and made much fatter. And thus much shall suffice for the Tortoise of the earth.

of the TORTOISE of the Sweet-water.

Diny maketh four kindes of Tortoifes, one of the Earth, a fecond of the Sea, a third called Lu. I taria, and the fourth called Swyda, living in Sweet-waters, and this is called by the Portugals, Ca-Lado; and Gagado; the Spaniards, Galapag; and the Italians, Gaiandre de aqua. There are of this kinde found in Helvetia, neer to Zwick, at a Town called Andelfinge: but the greatest are found in the River Ganges in India, where their shells are as great as tuns, and Damascen writeth, that he saw certain Embassadours of India, present unto Augustus Casar at Antiochia, a Sweet-water Tortoise, which was three cubits broad. They breed their young ones in Nilm. They have but a small Milt, and it wanteth both a bladder and reins. They breed their young ones and lay their Egges on the dry land, for in the water they die without respiration: therefore they dig a hole in the earth wherein they lay their Egges, as it were in a great ditch, of the quantity of a Birrel, and having covered them with earth, depart away from them for thirty days; afterwards they come again and uncover their Egs, which they finde formed into young ones, those they take away with them into the water : and these Tortoifes at the inundation of Nilus follow the Crocodiles, and remove their nelts and egges from the violence of the flouds.

There was a magical and superstitious use of these Sweet water Tortoises against Hail, for if a man Ellanne. take one of these in his right hand, and carry it with the belly upward round about his Vineyard, and foreturning in the same manner with it, and afterward lay it upon the back, so as it cannot turn on the belly, but remain with the face upward, all manner of Clowds should passe over that place and never empty themselves upon that Vineyard. But such Diabolical and foolish observations were Palladim. not fo much as to be remembred in this place, were it not for their fillineffe, that by knowing

Yyy3

Ælianus•

them, men might learn the weaknesse of humane wisdom when it erreth, from the Fountain of all them, men migut learn the weakhelle of library) and the most approved operations of Nature : And science and true knowledge (which is Divinity) and the most approved operations of Nature : And fo I will say no more in this place of the Sweet-water Tortoife.

of the TORTOISE of the Sea.

TT were unproper and exorbitant to handle the Sea-tortoile in this place, were it not because it T were unproper and exorption to manufe and the land, wherefore feeing the Earth is the liveth in both elements, that is, both the water and the land, wherefore feeing the Earth is the I liveth in both elements, that is, both the water and nourishment, it shall not be amisse nor improplace of his generation, as the Sea is of his food and nourishment, it shall not be amisse nor improplace of his generation, as the Sea is of his food and nourishment, it shall not be amisse nor improplace of his generation, as the Sea is of his food and nourishment, it shall not be amisse nor impro-

place of his generation, as the Sea is or his 1000 and noutrements, a mind not be aimlie nor improper (I truft) to handle this also among the Serpents and creeping things of the earth.

Pliny callett this Sea-tortoife Mus Marinus, a Mouse of the Sea, and after him Albertus doth so

Pliny callett this Sea-tortoife Mus Marinus, and the Partuagle Tarinruga, and in Garman Marin Sea. Pliny cattern this sea-corcoite dean transformed, the Portugals, Tarturuga; and in Germany, Mee febilikon, likewife. The Arabians call it Asfulbafeb; and the Portugals, Tarturuga; and in Germany, Mee febilikon, which the common Fisher-men call the Souldier, because his back seemeth to be armed and covered which the common Fisher-men call the Souldier, because his back seemeth to be armed and covered which the common runer-men can the Socially on the fore-part: which shield is very thick, strong, and trianwith a thield and neimet, especially on the lost-party of his neck, shoulders, and hips, that tie on gular, there being great veins and finews which go out of his neck, shoulders, and hips, that tie on

d tanen the name to me body. His foresfeet being like hands, are forked and twisted very strong, and with which it fightethand and fasten the same to his body. His foresteet being like nands, are followed and the frequent frokes of Hammers. And taketh his prey, and nothing can preffe it to death except the frequent frokes of Hammers. And taketh his picy, and nothing can plantity, and their feet, they are much like the Tortoiles of the in an enter members eacept their quantant and are also black in colour. They pull in their heads as ocearth, for otherwise they are greater, and are also black in colour. earth, for otherwhethey are greater, and ale and black in collection is ministred to them, either to fight, feed, or be defended, and their whole shell or cover casion is ministred to them, either to fight, feed, or be defended, and their whole shell or cover casion is ministred to them, either to fight, feed, or be defended, and their whole shell or cover casion is ministred to them, either to fight, feed, or be defended, and their whole shell or cover casion is ministred to them, either to fight, feed, or be defended, and their whole shell or cover casion is ministred to them, either to fight, feed, or be defended, and their whole shell or cover casion is ministred to them, either to fight, feed, or be defended, and their whole shell or cover casion is ministred to them, either to fight, feed, or be defended, and their whole shell or cover shell be a supplied to the compounded of shell or cover shell be a supplied to the compounded of shell or cover shell be a supplied to the compounded of shell or cover shell be a supplied to the compounded of shell or cover shell be a supplied to the compounded of shell or cover shell be a supplied to the compounded of shell or cover shell be a supplied to the compounded of shell be a supplied to the compounde or fnouts are certain eminent divided things like teeth, very sharp, and shut upon the under lip like or moute at contract the confidence of the fharp prickles, and the firength of their hands as the cover of a Box, and in the confidence of the fharp prickles, and the firength of their hands

and backs, they are not afraid to fight with men. Their eyes are most clear and splendent, casting their beams far and near, and also they are of white colour, fo that for their brightnesse and rare whitenesse, the Apples are taken out and included in Rings, Chains, and Bracelets. They have reins which cleave to their backs, as the Reins of a Bugle or Ox. Their feet are not apt to be used in going, for they are like to the feet of Seals or Sea-calves, ferving in stead of Oars to swim withall. Their legs are very long, and fronger in their seet and nails,

They live in Rocks and the Sea-fands, and yet they cannot live altogether in the water, or on the then are the claws of the Lion. land, because they want breathing and steep, both which they perform out of the Water yet Pliny writeth, that many times they sleep on the top of the water, and his reason is, because they le fill unmoveable, (except with the Water) and snort like any other Creature that sleepeth, butthe contrary appeareth, seeing they are found to fleep on the land, and the snorting noise they make is but an endeavour to breath, which they cannot well do on the top of the water, and yet better there then in

They feed in the night-time, and the mouth is the strongest of all other Greatures, for with it

they they crush in pieces any thing, be it never so hard, as a stone or such things: they also come and eat graffe on the dry land. They eat certain little Fishes in the Winter time, at which season their mouth is hardest, and with these Fishes they are also baited by men, and so taken. Paulanius writeth, that in Africa that there are Maritine Rocks called Sceleste, and there dwelleth among a creature called Scynon, that is Zylyron, a Tortoife, and what soever he findeth on those Rocks which is ftranger in the Sea, the same he taketh and casteth down headlong. They engender on the Land, and the semale refisteth the copulation with the male, until he fet against her a stalk or stem of sometree or plant. They lay their Egs and cover them in the earth, planing it over with their breaks, and in the night-time they sit upon them to hatch them. Their Egs are great, of divers colourss, having a hard thell, so that the young one is not framed or brought forth within lesse compasse then a year, (as Ariftoile writeth) but Pliny faith thirty days.

And for as much as they cannot by Nature, nor dare for accident long tarry upon the land: they fet certain marks with their feet upon the place where they lay their Egs, whereby they know the place again, and are never deceived. Some again fay, that after they have hid their Egsin the earth forey days, the female cometh the just fortieth day, not failing of her reckoning, and uncovereth her Egs wherein the findeth her young ones formed, which the taketh out as joyfully as any man would do Gold our of the earth; and carryeth their away with her to the water. They lay sometimes an hundred Bgs, and fometimes they lay fewer, but ever the number is very great.

There is upon the left fide of Hispaniola, a little Island upon the Port Beata, which is called Allus Bellus, where Peter Martyr reporteth ftrange things of many creatures; especially of the Tottoiles, for he writeth, that when they rage in luft for copulation, they come on thore, and there they dig a ditch wherein they lay together three or four hundred Egs, being as great as Goofe Egs, and when they have made an and a king and a looking when they have made an and a king a looking when they have made an and a king a looking when they have made an and a king a looking a looking and a looking a looking a looking a looking and a looking a loo when they have made an end, they cover them with fand and go away to the Sea, not once looking after them: but at the appointed time of Nature, by the heat of the Sun, the young Tortoiles at hatched, engendered, and produced into light without any further help of their parents.

Great is the courage of one of thefe, for it is not afraid to fet upon three men together, but if it can be turned upward upon the back, it is made weak and unrefiftible. And it the head be cut off and severed from the body, it dieth not presently, nor closeth the eyes, for if a man shake his hand Elianus. on and revestion with it wink, but if he put it neer, it will also bite if it can reach it. If by the heat of the Sun their backs grow dry, they also grow weak and inflexible, and therefore they hasten to the water to remollifie them, or elfe they die within short time; and for this cause this is the best way to take them. In the hottest day they are drawn into the deep, where they swim willingly with their backs or shells above the water, where they take breath, and in continuance, the Sun fo hardeneth them, that they are not able to help themselves in the water, but they grow very faint and weak, and are taken at the pleasure of the Fisherman.

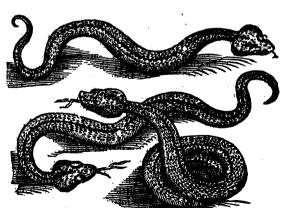
They are also taken on the tops of the water after they return weary from their feeding in the night-time, for then two men may easily turn them on their backs, and in the mean while another casteth a Snare upon them and draweth them safely to the land. In the Phanician Sea they are taken fafely without danger, and generally where they may be turned on their back, there they can make no refistance, but where they cannot, many times they wound and kill the Fisher-men, breaking the nets afunder, and let out all the other Fish included with them.

Bellonim writeth, that there be of these Sea-tortoises two kindes, one long, the other round, and both of them breath at their Nofes, because they want gills, and the long ones are most frequent about the Port Torra in the Red-fea; whole cover is variable, for the males shell is plain and smooth underneath, and the females is hollow. The Turk have a kinde of Tortoile, whose shell is bright like the Chrysolite, of which they make hafts for Knives of the greatest price, which they adorn with plates of gold. In fambolus, an Island of the South, there are also found certain Monsters or living crea- Boemus. tures, which are not very great, yet are they admirable in Nature, and in the vertue of their bloud.

Their bodies are round and like the Tortoife, having two croffe lines over their backs, in the ends of which is an eye and an ear at either fide, fo as they feem to have four ears, the belly is but one, into which the meat paffeth out of the mouth. They have feet round about, and with them they go both backward and forward. The vertue of their bloud is affirmed to be admirable : for whatfoever body is cut asunder and put together, if it be sprinckled with this bloud during the time that it breatheth, it couniteth as before.

The ancient Trogledytes had a kinde of Sea-tortoife, which they call Celtium, which had horns unto which they fastened the strings of their harps; these also they worshipped and accounted very holy. Yet some think that they might better be called Geletum then Celtium; but I think Hermolaus doth better call them Chelisium apotes Cheluos, which fignifieth both a Tortoife and their broad breafts; and with their horns they help themselves in swimming. Albertus also maketh mention of a Tortoile called Barchora, but it is thought to be a corrupt word from Oftra Godermus. These Sea-Tortoiles are found sometimes to be eight cubits broad, and in India with their shells they cover houses, and such use they also put them unto in Taprobana, for they have them fifteen cubits broad. And thus much for all kinde kinde of Tortoiles.

of the VIPER.



Otwithstanding the asse-veration of Suessanus, who will needs exclude the Viper from the Serpents, because a Serpent is called Ophis, and the Viper Echis, yet I trust there shall be no reasonable man that can make exception to the placing of this living creature among Serpents; for that great learned man was deceived in that argument, seeing by the fame reason he might as well exclude any other, as the Snake, Dragon, Scorpion, and such like, who have their peculiar names, besides the generall word Ophis, and yet might he alfo have been better advised, then to affirm a Viper not to be

called a Serpent: for even in Aristotle whom he expoundeth and approveth, he might have found in his fifth Book of Gen. animal. and the last Chapter, that the Viper is recorded, Inter genera opheon: that is, Amongst the general kindes of Serpents, although as we shall shew afterward, it differeth from most kindes of Serpents; because it breedeth the young one in his belly, and in the Winter time lyeth in the Rocks, and among stones, and not in the earth.

The Hibrews as it appeareth, Efa. 59. and Job 6. call it Appenath, and according to Munfier Aphgraim plurally for Vipers, because of the variety of colours, wherewithal they are set all over. The Arabians,

Brafavolus.

Ariftotle.

Oppianus. Plinius.

Plutarch.

Of the Viper

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Arabians from the Greek word Thereon, fignifying all kinde of wide Beafts, do also call it Thiron, and Arabians from the Greek word a percent, against the call a Alafafral, and Alphai: they also call it that kinde of Viper whereof is made the Triacle, they call a Alafafral, and Alphai: they also call it that kinde of Viper whereor is made the franches Alphe, which seemeth to be derived of the Hebrens, Eofman, (as Leonicenus writeth.) Beside it is called Alphe, which seemeth to be derived of the Hebrens, Eofman, (as Leonicente Willetin.) Delice de arise from the Greek word Opbis. The Greek call the and Afti, which may likewise be conjectured to arise from the Greek word Opbis. The Greek call the and Afti, which may likewise be conjectured to as Echidna, and it is a question whether the vulgar Male peculiarly and properly Echit, and the Female Echidna, and it is a question whether the vulgar Male peculiarly and properly Benn, and the tender of fignific this kinde of Serpent. Bellonius word among the Grecians at this day Ochendra, do not also fignific this kinde of Serpent. Bellonius word among the Circums at this way obtained, as the female Viper. The Germans have many words for a Vithinketh, that it is corrupted of Landing bir a viner, and Viper-nater. The French, une Vipere; the Spaper, as Brandt Schlangen, Ratet-otter, Heck nater, and Viper-nater. The French, une Vipere; the Spaper, as Brandt Schlangen, Ratet-otter, Plant Ratedle South and Comerimes Search per, as Branci Schlaugen, the Iralians, Vipera, Maraffe, Scurito, and fometimes Scorzonei, although niards, Bivora, and Bicha; the Iralians, Vipera, Maraffe, Scurito, and fometimes Scorzonei, although maras, Bruora, and Bicon; although in Italy for all creeping Serpents without feet, and that finke with their teeth.

to their teetil.

There is also about the word Mareso some question, although Leonicenus decideth the matter, and naketh it out of all Controversie, and Rhodiginus thinketh it a very significant word derived from maketh it out of an Controverse, and about Vipers. The Mountebanks do also call Suffit, from Si-the people Marsi, because they carryed about Vipers. the people marji, because they date, the Some will have Nepa to be also a Viper, yet we have shewed bila, the histing voyce which it maketh. Some will have Nepa to be also a Viper, yet we have shewed

that already to lignifie a Scorpion.

The Grecians say, that the Viper is called Echidna, para to echein in eaute ten gonen achrithanaton : beand therefore the Latines do also cause to net own death the because it dyeth by violence of her birth or young: and they attribute call it Vipera, quasi Vi pariat: because it dyeth by violence of her birth or young: and they attribute unto it venom and pestilence, and generally there are few Epithets which are ascribed to the Ser. pent, but they also belong unto this. There is a precious stone Echites, (greenish in colour) which pent, but they also belong and therefore taketh name from it. Also an herb Echite, like Seamnon, seemeth to be like a Viper, and therefore taketh name from it. Also an herb Echite, like Seamnon, and Eshidmon or Viperina. In Cyrene there are Mico, which from the similitude of Vipers are called Echenata. Echion was the name of a man, and Echionida and Echionii, of people; and Echidnon a City beside the Sea Ægeum: Also the Bagle which by the Poets is saigned to eat the heart of Prometheus, is likewise by them said to be begotten betwixt Typhon and Echidna, and the same Echidna to be also the Mother of Coimera: which from the Navel upward was like a Virgin, and downward like a Viper, of which alfo Diodorus Siculus, and Herodotus telleth this ftory :

When Hercules was driving away the Oxen of Geryon, he came into Scythia, and therefell asleep, leaving his Mares feeding on his right hand in his Chariot, and so it happened by divine accident, that whiles he slept they were removed out of his fight and strayed away from him. Afterward he awaked, and missing them, sought all over the Countrey for them; at last he came unto a certain place, where in a Cave he found a Virgin of a double natured proportion, in one part retembling a Maid, and in the other a Serpent, whereat he wondered much, but the told him, that if he would lie with her in carnal copulation, the would thew him where his Mares and Chariot were : whereunto he consented, and begat upon her three Sons, famous among Poetical Writers: Namely, Age. thyrsus, and Southus: but I will not prosecute either the names, or these sables any surther, and so I will proceed to the description of Vipers. The colour of Vipers is somewhat yellowish, having upon their skin many round spots, their length about a cubit, or at the most three palms. The tail curled, at the end very small and sharp, but not falling into that proportion equally by even attenuation, growing by little and little, but unevenly tharped on the sudden from thickneffe to thinneffe. It is also without flesh, consisting of skin and bone, and very sharp. The head is very broad, compared with the body, and the neck much narrower then the head; the eye very red and flaming, the belly winding, upon which it goeth all in length, even to the tail, and it goeth quickly and nimbly : fome affirm that it hath two canine teeth, and fome four. And there is some difference betwixt the male and female; the female hath a broader head; the neck is not fo eminenta shorter and thicker body, a more extended tail, and a softer pace, and sour canine teeth. Again, the male hath a narrower head, a neck fwelling or flanding up, a longer and thinner body, and a swifter pace or motion, fo that in the Pictures proposed in this discourse: the first of them are for the male, and the last for the female & this is the peculiar outward difference betwixt the male and the female Vipers. Avicen faith belides, that the tails of Vipers make a noise when they go or move. Those are taken to be the most generous and lively, that have the broadest and hollowest head like a Turbot, quick and lively eyes, two canine teeth, and a griffle or claw in the nofe or tail; a short body or tail, a pale colour, a switt motion, and bearing the head upward. For the further description of their several parts. Their teeth are very long upon the upper chap, and in number upon either fide four, and those which are upon the neather gum are so small, as they can scarce be discerned, until they be rubbed and pressed; but also it is to be noted, that while they live, or when they be dead, the length of their teeth cannot appear, except you take from them a little bladder, in which they lie concealed. In that bladder they carry poyfon, which they infuse into the wound they make with their teeth: they have no ears, yet all other living creatures that generate their like, and bring forth out of their bellies have ears, except this, the Sea-calf, and the Dolphin, yet in stead hereof, they have a certain griftly cave or hollownesse in the same place where ears should stand. The womb and place of conception (saith Pliny) is double, but the meaning is, that it is cloven as it is in all females, (especially Women and Cows.) They conceive Egges, and those Egges are contained neer their reins or loins. Their skin is fost, yeelding also to any stroke ; and when it is fleyed off from the body, it stretcheth twice so big as it appeared while it covered the living Serpent To conclude, Phyliologue writeth, that their face is somewhat like the face of a man, and from the Navel it refembleth a Crocodile, by reason of the small passage it hath for his egestion which exceedeth not the eye of a Needle. It conceiveth at the mouth. And thus much for the description in

There is some difference among this kind also, according to the distinction of place wherein they live, for the Vipers in Ethiopia are all over black like the men, and in othes Countrevs they differ in colour, as in England, France, Italy, Greece, Afia, and Egypt, as writeth Bellonius. There is fcarce any Nation in the World wherein there are not found some Vipers. The people of Amitte which Herodottes. were of the Grecian bloud, drove away all kind of Serpents from among them, yet they had Vipers which did bite mortally; and therefore could never becured, being shorter then all other kinds of

Vipers in the World.

Likewise in Arabia, in Syagrus, the sweet Promontory of Frankincense, the European Mountaines. Seron, Pannonia, Afelenus, Corax, and Ripham: the Mountaines of Afta, Egages, Bucarteron, and Cerembus, abound with Vipers. Likewise Egypt, and in all Africa they are found also, and the Africans affirm, (in deteftation hereof) that it is not fo much Animal, as Malum natura: that is, A living Creature, as evill of Nature: To conclude, they are found in all Europe. Some have taken exceptions to Crete, because Aristotle writeth, that they are not found there, but Bellonim affirmeth that in Crete also he saw Vipers which the Inhabitants call by the name of Cheudra, which seemeth to be derived from the Greek Echidna. At this day it is doubted whether they live in Italy, Germany, or England, for if they doe, they are not knowne by that name: yet I verily think that we have in England a kinde of yellow Adder which is the Viper that Bellonine faw here, for I my felfe have killed of them, not knowing at that time the difference or similitude of Serpents, but since I have perceived to my best remembrance that the proportion and voyce of it did shew that it was a Viper. The most different kinds of Vipers are found in Ægypt and Afia.

Concerning the quantity, that is the length and greatnesse of this Serpent, there is some difference, for some affirme it to be of a cubit in length, and some more, some lesse. The Vipers in Europe are very small, in comparison of them in Africa, for among the Troglodytes (as writeth Elianus) they are fifteen cubits long, and Nearobus affirmeth as much of the Indian Vipers; Ariftobulus also writeth of a Viper that he faw one, which was nine cubits long, and one hand breadth: & fome again (as Strabo) affirm, that they have seen Vipers of sixteen Cubits long, and Nicander writeth thus of the Vipers

of Afra;

Fert Asia ultra tres longis qui tracibus ulnas Setendant rigidum quales Bucarteron, atque Arduns Aegagus, & celsus Cercaphus intra Se multos refovet.

In English thus;

Such as Affa yeelds in length, as are three elles, In Bucarteron fleepy rough, thefe Vipers flourish, Hard Egagus and high Cercaphus cels, Within their compaffe many fuch de nourifh.

Others there be in Afia fixteen foot long, and some there beagain twenty, as in the Golden Cassiglia, where their heads are like the heads of Kids. There be some that make difference betwixt Echir and Echidna, because one of them when it biteth, causeth a convulsion, and so doth not the other, and one of them maketh the wound look white, the other pale, and when the Echis biteth Scaliger; you shall see but the impression of two teeth, and when the Echidna biteth you shall see Cardan. the impression of more teeth. But these differences are very idle, for the variety of the pain may arise from the constitution of the body, or the quantity of the poyson, and so likewise Elianm. of the colour of the wound, and it is already fet down, that the Echie or Male Viper hath but two Canine teeth, but the other, namely, the Echidna hath four : thus faith Nicander;

Masculus emittit notus color ipse caninos Binos perpetuo monstrat, sed fæmina plures. Which may be englished thus; The Male two canine teeth, whose colour well is known, But in the Female more continually are shown.

But yet the Male hath beside his Canine teeth, as many as hath the Female: and besides the Male is known from the Female, as the same Nicander writeth, because the Female when she goeth, draweth her tail as though she were lame, but the Male more manlike and nimble, holdeth up his head, ftretcheth out his tail, restraineth the breath of his belly, fetteth not up his Scales (as doeth the Female;) and besides, draweth out his body at length.

The Meate of these Vipers are green Hearbes, and also sometimes living Creatures: and namely, Galen. Hore-flies, Cantharides, Pibliocamper, and fuch other things as they can come by, for these are fit and convenient meat for them. Ariffetle writeth, that sometimes also they eat Scorpions, and in Arabia they not onely delight in the sweet juyce of Ballam, but also in the stradow of the same. But above all kinds of drink, they are most infaciable of wine. Sometime they make but little folds, and sometime

Cardan.

Ariftotle.

Aristotle.

greater, but in their wrath their eies flame, they turn their tailes and put forth their double tongue. greater, but in their wrach their cles hade, they live in the hollow Rocks, yet Pliny affirmeth, that In the winter-time as we have faid already, they live in the hollow Rocks, yet Pliny affirmeth, that In the winter-time as we have land an early, that then also they enter into the earth, and become tractable and tangible by the hands of man, for in then ano they enter into the carring for fierce as they are in the hot, and in the Sommer also they are the cold weather they are nothing so fierce as they are in the hot, and in the Sommer also they are the cold weather they are nothing to here a serious. They are most outragious in the Canicular not at all times alike furious, but like to all other Serpents. They are most outragious in the Canicular not at all times alike jurious, out like Coalitational disquiet move up and down till they are dead or daies, for then they never rest, but with continual disquiet move up and down till they are dead or daies, for then they never ren, but white extended their heat. Twice in the year they cast their emptied of their poyson, or feel an abatement of their heat. Twice in the year they cast their emptied of their poyson, or feel an abatement of their heat. emptied or their poyion, or let all abatements and in the spring time when they come skins, that is to say, in the Spring, and in the Autumn: and in the spring time when they come out of their hole or winter lodgings, they help the dimnesse of their eye-fight by rubbing their eyes out or their note or whiter toughts, their copulation and generation, I find much difference among writing on fennel. But concerning their copulation and generation, I find much difference among writing of the state of the sta upon tennel. But concerning their copies to be known, I will first of all fet down the opinion of other ters: wherefore in a matter so necessary to be known, I will first of all fet down the opinion of other ters: wherefore in a matter to incertain, after and conclusion, I will be bold to interpose my men, as well Historians as Poets, and then in the end and conclusion, I will be bold to interpose my men, as well Historians as Poets, and then in the end and conclusion, I will be bold to interpose my men, atwell rintorians as roces, and the state of the Reader. Herodotus in his Thalia writeth, that own judgment for the better information of the Reader. Herodotus in his Thalia writeth, that own judgment for the better information of the couple one with another, the Male cometh and when the Vipers begin to rage in luft, and defire to couple one with another, the Male cometh and when the Vipers begin to rage in luft, and defire to couple one with another, the Male cometh and when the vipers begin to rage in lun, and all who is so insatiable in the desire of that copulation, putteth his head into the mouth of the semale, who is so insatiable in the desire of that copulation, putteth his nead into the mouth of the tall his feed-genital, and fo would draw forth his head again, that when the male hath filled her with all his feed-genital, and fo would draw forth his head again, that when the male that miles her husband, whereby he dieth and never liveth more: but the the hitch it off, and destroyeth her husband, whereby he dieth and never liveth more: but the the biteth it on, and dentoyeth her young in her belly, who every day according to natures inclifemale departeth and conceiveth her young in her belly, who every day according to natures inclifemale remaie departetti and control and ripenesse, and at last in revenge of their fathers death, do likewife nation, grow to perfection and ripenesse, and at last in revenge of their fathers death, do likewife nation, grow to perfection and arterior belly, and by an unnatural iffue come forth into the light destroy their mother, for they eate out her belly, and by an unnatural iffue come forth into the light

Avicenna.

of this world: and this thing is also thus witnessed by Nicander; Cum durum fugiens morfu ignescentis echidua Frendit echin vel ubi fervente libidinis aftu Savo dente sui resecat caput illa mariti: Aft ubi poft vegetam ceperunt pignora vitam,

Fam propinqua adfunt maturi tempora partu. Indignam chari mortem ulciscentia patris, Erofa miferæ nascuntur matrie ab alvo.

When the male Viper gnasheth, avoyding females bite, Whose fiery rage is all on ardent luft, Tet when he burnes for copulation right, Her cruel tooth doth Husbandhead off crush.

In English thus; But yet alaffe, when feeds begins to live, And birth of young ones ripen in her womb, Then they for Fathers death a full revenge de give. Eating forth their wretched mothres ftrong.

Vnto this agreeth Galen, Isidore, Plutarch, Elianus: and Lucan who writeth;

Viperei coeunt abrupto corpore nati That is to fay: The geniture of Vipers blood Engender, breaking bodies good.

Pliny agreeth with the residue for the death of the Male in carnal copulation, but he differeth in this, about the Female, affirming that when the young Vipers grow ripe and perfect in their Mothers belly, the casteth forth every day one for three daies together, (for her number is sometimes twenty) at last the other, impatient of delay, gnaw out her guts and belly, and so come forth, destroying their mother: And here is no great difference, for in the sum and destruction of Father and Mother they all agree, and Saint Ferom, Saint Basil, and Horus do agree and subscribe to the truth of these opinions. Thus we have shewed the opinions of the Ancient and first Writers; now it followeth that we should likewise shew the opinions of the latter Writers, which I will performe with as great brevity and perspicuity as I can. Pierius therefore writeth, that in his timethere were Learned men desirous to know the truth, who got Vipers, and kept them alive, both Males and Females, by shutting them up safe where they could neither escape out, nor do harme, and they found that they engendred, brought forth, and conceived like other Creatures, without death

Amatus Lusitanus also writeth thus. The Male and Female Viper engender by wreathing their or ruine of Male and Female. tails together, even to the one half of their body, and the other half standeth upright, mutually kissing one another. In the Male there is a genital member in that part beneath the Navel, where they embrace, which is very secret and hidden, and against the same is the Females place of conception, as may appear manifestly to him that will look after the same; and therefore all the Philosophers and Physicians have been deceived, that have wrote they have conceived at their mouth, or that the Male perished at the time of engendering, or the Female at the time of her

Theophrafiu he likewise writeth in this manner; The young Vipers do not eate out their way, delivery. Thus faith Amorus. or open with their teeth their Mothers belly, nor (if I may speak merrily) make open their own passage by breaking up of the doors of their Mothers womb, but the womb being narrow, cannot contain them; and therefore breaketh of it own accord: and this I have proved by experience, even as the fame falleth out with the fish called dow: and therefore I must crave pardon of Herodotte, if I affirm his relation of the generation of Vipers to be meetly fabulous. Thus far Theophraftw.

Apollonius also writeth, that many have seen the old Vipers licking their you g ones like other

Thus have I expressed the different judgements of fundry Authors both new and old touching Calius. the generation of Vipers, out of which can be collected nothing but evident contradictions, and unreconcileable judgements, one mutually crossing another. So as it is unpossible that they should be both true, and therefore it must be our labour to search out the truth, both in their words, and in the conference of other Authors. Wherefore to begin, thus writeth in their The Viper amongst other Serpents, almost alone bringeth forth a living creature, but first of all the conceiveth a foft egge of one colour, above the egges lieth the young ones folded up in a thin skin, and some-times it falleth out, that they gnaw in funder that thin skin, and so come out of their mothers belly all in one day, for she bringeth forth more then twenty at a time.

Out of these words of Arffotle, evilly understood by Pliny and other ancient Writers, came that errour of the young Vipers eating their way out of their mothers belly, for in flead of the little thin skin which Aristotle faith they eat thorough, other Authors have turned it to the belly, which was clean from Arifotles meaning. And another error like unto this, is that wherein they affirm, that the Viper doth every day bring forth one young one, fo that if she hath twenty young

ones in her belly, then also she must be twenty dayes in bringing of them forth.

The words of Aristotle from whence this error is gathered, are these, Telles de en mis emera kathon, Titlei de plo be eikofi, which are thus translated by Gaza, Parit enim singulos diebus singulis, plures quam viginti numero: That is to fay, the bringeth forth every day one, more then twenty in number. But this is an abfurd translation, and agreeth neither with the words of Ariffolle, nor yet with his mind, for his words are thefe: Parit autem una die singulos, parit autem plus quam viginti numero That is to fay in English, the bringeth forth every one in one day, and the bringeth forth more then twenty: fo that the sense of these words shall be; that the Viper bringeth forth her young ones severally, one at a time, but yet all in a day.

But concerning her number, neither the Philosopher, nor yet any man living, is able to define and fet it down certain, for they vary, being sometimes more, and sometimes fewer, according to the nature of other living creatures. And although the Viper do conceive egges within her, yet doth the lay them after the manner of other Serpents, but in her body they are turned into living Vipers, and so the egges never see the sun, neither doth any mortal eye behold them, except by accident in the diffection of a female Viper when the is with young. I cannot also approve them that do write, that one, namely the Viper, among all Serpents, bringeth forth her young ones alive, and perfect into the world, for Nicander and Grevinus, do truly affirm, with the constant consent of all other Authors, that the horned Serpent called Ceraftes, of which we have spoken already, dothlikewise bring forth her young ones alive. And besides, Herodotus writeth of certain winged-Serpents in Arabia, which do bring forth young ones as well as Vipers, and therefore it must not be concluded with apparent falfhood, that onely the Viper bringeth her young ones perfect into

The like fable unto this, is that general conceit of the copulation together, betwixt the Viper and the world. the Lamprey; for it is reported that when the Lamprey burneth in lust for copulation, the forsketh the waters, and cometh to the Land, seeking out the lodging of the male Viper, and so joyneth herselse unto him for copulation. He againe on the other side, is so tickled with desire hereof, that forfaking his own dwelling and his own kind, doth likewife betake himfelfe unto the Waters and Rivers fides, where in an amorous manner, he hiffeth for the Lamprey, like as when a young man goeth to meet and call his Love; fo that these two creatures, living in contrary elements, the earth and the water, yet meet together for the fulfilling of their lufts in one bed of fornication. Upon which Saint Bafill writeth in this manner: Vipera infestissimum animal eorum que Sommer cum murena congreditur, &e. that is to say, the Viper a most pernicious enemy to all living creeping things, yet admitteth copulation with the Lamprey, for he forfaketh the Land, and goeth to the water-fide, and there with his hiffing voyce, giveth notice to the other of his presence, which she hearing, inflantly for saketh the deep waters, and coming to the Land, fuffereth herself to be imbraced by that venemous beaft. Also Nicander writeth thus thereof in his verses.

> Fama est, si modo vera, quod bec sua pascua linquat, Atque eat in siccum cogente libidine littus, Et cum Vipereo coiens serpente gravetur, Which may be englished thus; Fame faith (if it be true)that fhe ber feed for akes, I mean the shore, and goes upon dry land. Where for her lust the Viper -male she takes, In fleshly coiture to be ber husband.

But this opinion is vaine and fantasticall, as Pliny and divers others have very learnedly proved, for the Lamprey cannot live on the Land, nor the Viper in wet places, besides the waters: and therefore, besides the impossibility in nature, it is not reasonable that these will hazard their own lives, by forfaking their own elements for the satisfaction of their lufts, there being plenty of either kinds to work upon, that is to fay, both of female Vipers in the Land, to couple with the male, and male Lampreys in the water, to couple with the female.

Although I have else-where confuted this error, yet I must here again remember that which is faid Attnough I have the which is fable is this; the male Lamprey is exceeding like a Viper, for they want already. The occasion of this fable is this; the male Lamprey is exceeding like a Viper, for they want already. already. The occasion of this book one one by chance feeing in copulation with his female, did rafily feet, and have long poules, which fome his likeneffe, as afore-faid; and therefore they devised a name judge it to be a Serpent because of his likeneffe, as afore-faid; and therefore they devised a name jor it, calling it Myrus, which some have made a kind of Viper, and others a Snake: but Andreas for it, calling it Myrus, which some have made a kind of Viper, and others a Snake: but Andreas hath notably proved against Archelaus, that this Myrus neither is nor can be any other then the hath notably proven against stress, that neither Vipers ingender with Lampreys, nor yet male Lamprey: and to the world by the female Vipers kill the male in copulation, or that the young ones come into the world by the destruction of their dams.

Alianus.

Strabo.

in the next place we are to confider, the antipathy and contrariety that it observeth with other In the next place we are to betwixt it and others. First of all therefore it is certain and well creatures, and the amity also betwixt it and others. First of all therefore it is certain and well creatures, and the annity and betwixt man-kind and Vipers, for the one alwaies hateth and feareth known, what great enmity is betwixt man-kind and Vipers, for the one alwaies hateth and feareth known, what great country is an take a Viper by the neck, and spit in his mouth, if the spittleslide the other: wherefore, if a man take a Viper by the neck, and spit in his mouth, if the spittleslide down into his belly, it dieth thereof, and rotteth as it were in a confumption. Vipers also are enemies downinto ins very seather to Oxen, as Virgil writeth, Pesti acerba bonum pecorique aspergere virus: that is, a sharp plague of Oxen, casting his poyson upon all other Cattel. They are also enemies to Hens and Geese, as Onen, canning in wherefore in ancient time they were wont to make fure walls for the custody of their pullen against Vipers. They are likewise enemies to the Dormouse, and they hunt very greet their punen against vigen whereof Epiphanius in a discourse against Origen writeth thus; When dily after their young ones, whereof Epiphanius in a discourse against Origen writeth thus; When the Viper cometh to the nest of a Dormouse, and findeth there her young ones, she putteth out all their eies, and afterwards feedeth them very fat, yet killeth every day one, as occasion of hunger ferveth ; but if in the mean time a man , or any other creature do chance to eate of those Dormice, whole eies are fo put out by the Viper, they are poyfoned thereby. And this is a wonderfull work in nature, that neither the little Dormice receive harme by the poyfon, but grow fat thereby, nor yet the Viper be poyfoned herfelf while the eateth them, and yet a man or beaft which is a stranger unto it, dieth thereof.

All kind of Mice are as much afraid of Vipers, as they be of Cats, and therefore whensoever they heare the histing of a Viper, instantly they look to themselves and their young ones. There is a kind of harmelesse Serpents called Parea, whereof I have spoken before in his proper place, which is an enemy unto Vipers, and that same which is harmlesse unto men, killeth them. Albeitwalfo telleth a flory of a Viper that climbed up into a tree, to the nest of a Magpye, where upon the old one was fitting, this poore Pyedid fight with the Viper, untill the Viper took her fast by the thigh, fo as the could fight no more, yet the ceased not to chatter and cry out to her fellows to come and help her, whereupon the male Pye came, and feeing his female fo griped by the Viper, he ceased not to peck upon his head untill the braines came out, and so the Viper fell down dead.

This story is also alledged by Cardan.

The Scorpions and the Vipers are enemies one to another, for at Padua a Viper and a Scorpion (for the trial of this matter) were both included in a vial, where they continued fighting a little while, but at last they both died by one anothers poylon. The Tortoyse of the earth is also an enemy to the Viper, and the Viper to it, wherefore if it can get Origan, or wild-Savory, or Rue, it eateth thereof, and then is nothing afraid to fight with the Viper , but if the Tortoyle can find none of thefe, then they die incontinently by the poylon of the Viper, and of this there hath been

triall , as both Aristotle and other Authors affirm.

And as there is this contratiety betwixt Vipers and other living creatures, fo there is betwixt them and Plants of the earth, and this bleffing God in nature hath bestowed upon many beasts, that when they feel themselves to be hurt by one herb, they know another to cure them; as forexample, Garlick is poyfon to the Viper, and therefore having tafted thereof the dieth, except the eat some Rue. A Viper being strook with a Reede once, it amazeth her, and maketh her fenfelesse, but being flook the second time, she recovereth and runneth away: and the like is reported of the Beech-tree, faving that it stayeth the viper, and she is not able to go from it. But most marvailous is the antipathy betwixt the Viper and the Yew-tree, for it is reported by Mercuriall, that if you lay fire on the one fide, and a peece of Yew on the other fide, and then place a viper in the middle betwixt them both, she will rather chuse to runne thorow the fire, then to go over the branches of

Gallen.

Ælianw

The Viper is also afraid of Mustard-seed, for it beeing laid in her path, she flieth from it, and if the taste of it, the dieth. There is an herbe called Arum, if the hands or body of a man be anointed with the juyce of the root thereof, the viper will never bite him; the like is reported of the juyce of Dragons, expressed out of the leaves, fruit or root. It is also said, that if a viper do behold a good Smaradge, her eyes will melt and fall out of her head. But above all other plants in the world, the Viper is most delighted with Vetches, and the Savyne tree, for in Italy (as Cardan with teth) there was once seen a great number of Vipers about a Savyne Tree, and many of them did

Diescorid. Rafis,

There is no love betweene this Serpent and other creatures, fave onely to his own kind, and there climbe up and down upon that Tree. fore there are two things memorable in the nature of this favage Serpent, the one is the love of the male to the female, and the other of the female to her young ones. It is reported by Saint Ambrote and Saint 8600 about 18600 and and Saint Befill, that when the male miffeth the female, he feeketh her out very diligently, and with a pleafing and flattering noyle, calleth for her, and when he perceiveth the approcheth, he salleth up all his venome, as it were in reverence of matrimonial dignity. The female on the other side, maketh much of her young ones, licking and adorning their skins, fighting for them unto death. maketu must be and beafts. For this occasion and some medicinal uses, the Arabians counted both against men and beafts. both against the Arabians counted Vipers holy Serpents, for by reason (as we have said already) that the Vipers do haunt the Bal-Vipers many thereof there be plenty in that countrey, they hold them for holy keepers of that prefom-trees, wherefore they never kill them, but at the time of year when the Balfom is ripe, they come unto the trees bearing in their hands two woodden rules, which they finite one against they come unto the trees bearing in their hands two woodden rules, which they finite one against they come unto the noise whereof the Vipers are terrified and driven away, and so the Trees are freed another, by the noise whereof the finite thereof a chain and the finite thereof a chain and the finite thereof a chain and the finite thereof and the finite the finite thereof and the finite thereof and the finite thereof and the finite thereof and the finite the finite the finite thereof and the finite thereof and the fin another, by the Inhabitants to take the fruite thereof at their pleasure.

Now for a finuch as we read that Porm King of India fent many great Vipers for a gift unto Auguhow to take the meanes whereby Vipers are fafely taken without doing any harme. Wherefore Ariffete writeth, that they are very much defirous of Wine, and for that cause harme. When people fet little vessels of wine in the hedges and haunts of Vipers, whereunto the the Country reality drink themselves tame, and so the Hunters come and kill them, or else so vipers to are without danger of harm. Pliny reporteth, that in ancient time, the Martike them, as they are without danger of harm. take them, did hunt Vipprs, and never received harm of them, for by a fecret and innate vertue, fant in Living and ferpents are afraid of their bodies, as we have already shewed in other places. Yet all vipers and fourfe to Pife, writeth that the Marfiant in his time had no fuch vertue in them, as he had often tried, fave onely that they used a deceit or sleight to beguile the people, which was in this manner following.

Long after the usual time of hunting Vipers, they use to goe abroad to take them, when there is no courage nor fcant any venom left in them, for the Vipers are then eafily taken if they can be found; and them fo taken, they accustome to their own bodies, by given them such meats as doth evacuate all their poison, or at the least-wife doth fo stop up their teeth, as it maketh the harm very [mall : and fo the simple people being ignorant of this fraud, and feeing them apparently carrying Viners about them, did ignorantly attribute a vertue to their natures, which in truth did not belong unto them. In like manner there were (as hath already in another place been faid) certain Iuglers in Italy, which did boaft themselves to be of the linage of Saint Paul, who did so deceitfully carry themselves, that in the presence and fight of many people, they suffered Vipers to bite them without any manner of harm.

Others again when they had taken a Viper, did drown her head in mans spittle, by vertue whereof the Viper began to grow tame and meek. Besides this, they made a certain oyntment which they fet forth to fale, affirming it to have a vertue against the biting of Vipers, and all other Serpents, which oyntment was made in this manner. Out of the oyl of the feed of Wild-radish, of the roots of Dragons, the juyce of Daffadil, the brain of a Hare, leaves of Sage, Sprigs of Bay, and a few fuch other things, whereby they deceived the people, and got much money: and therefore to conclude, I cannot find any more excellent way for the taking and destroying of Vipers then that which is already expressed in the general discourse of Serpents.

Wedoread that in Egypt they eat Vipers and divers other Serpents, with no more difficulty then they would do Beles, fo do many people both in the Baftern and western parts of the New-foundlands. And the very felf-same thing is reported of the Inhabitants of the Mountaine Athor, the which meatthey prepare and dreffe on this manner. First they cut off their heads and also their tailes. then they bowel them and fait them, after which they feethe them or bake them, as a man would feethe or bake Eeles, but sometimes they hang them up and dry them, and then when they take them downagain, they gat them with Oyl, Salt, Anyseedes, Leeks and water, with some such other observations. Whose diet of eating Vipers I do much pity, if the want of other food constrain themthereunto; but if it arise from the insatiable and greedy intemperancy of their own appetites. I judge them eager of dainties, which adventure for it at such a market of poyson.

Now it followeth that we proceed to the handling of that part of the Vipers story, which concerneth the venom or poison that is in it, which must begin at the consideration of temperament of this Serpent. It is some question among the learned, whether a Viper be hot or cold; and for anfwer hereof it is faid, that it is of cold constitution, because it lieth hid, and almost dead in the Winter-time, wherein a man may carry them in his hands without all hurt or danger : and unto this opinion for this felf same reason, agreeth Galen. Mercuriall maketh a treble diversity of constitution among Serpents, whereof the first fort are those that with their wound do infuse a mortal poyfon that killethinftantly, and without delay : a fecond fort are those that kill, but more leafurely, without any fuch speed: and the third are those whose poyson is more slow in operation then is the second, among which he assigneth the Viper. But although by this slowness of operation he would inforce the coldness of the poyson, yet it is alwaies to be considered, that the difterence of Vipers, and of their venom, arifeth from the place and region in which they are bred, and also from the time of the yeer wherein they bite and wound, so that except they fortune to hurt any one during the time of the Canicular daies, (in which feason their poylon is hottest, and themselves most full of spirit) the same is but weak, and full of deadness. And again it is to be confidered, whether the Viper harm in her mood and fury, for anger doth thruft it forth more fully, and causeth the same to work more deadly.

Like-

Zzz

Likewise the Region wherein they live, begetteth a more lively working spirit in the Serpent, and therefore before all other, the Vipers of Numidia are preferred, because of the hear of that Countherefore perore an other, the special transfer of poylon, for those that live in the woods and eat Toades, are not fo vigorous or venemous, but those that live in the mountaines, and eat the eat 10 anes, are not to vigorous poyfonful and deadly. And therefore Cardan relateth a flory, which he faith was cold him by a Phanician, that a Mountain-Viper chafed a man fo hardly, that he which ne fatth was told fill by a swallen, that he was forced to take a tree, unto the which when the Viper was come, and could not climbe up to utter was forced to take a tree, unto the fame upon the Tree, and by and by after, the man in the tree dyed, by the fa vour and fecret operation of the fame.

But of the Arabian Vipers which haunt the Balfom-trees, I have read, that if at any time they But of the Arabian vipers which had the pricks of yron, voide of poison, because while they fack in bite, they onely make a wound like the pricks of yron, voide of poison, because while they such in the juyce of that tree, the acerbity and ftrength of the venom is abated. About the Mountain Helion in Greece, the poison also of Vipers is infirme and not strong, so that the cure thereof is also ready and in Greece, the ponon and of vipers poison, I can say no more then Wippim hath said, that it is of it easie. But yet for the nature of Vipers poison, I can say no more then Wippim hath said, that it is of it eatie. But yet for the nature of vipers points, and his reason is, because he saw a combat in a glasse betwirt 2 self and in it selfe considered, hot: and his reason is, because he saw a combat in a glasse betwirt 2 viper and a Scorpion, and they both perished one by the others poison. Now he saith that it is granted, the Scorpion to be of a cold nature, and his poison to be cold; therefore by reason of the anted, the Scorpion to be of a cold nature, and his poison to be cold; tipathy whereby one died by the malice of another, it must needs follow that the Viper is hot, and her poison likewise of the same nature. For a Serpent of a cold nature, killeth not another of the fame nature, nor a hot Serpent, one of his own kind, but rather it falleth out clean contrary, that the hot kill those that are cold, and the cold Serpents the hotter.

All the Vipers that live neer the waters, are of more mild and meek poison then others. If there be any fuch, but I rather beleeve there be none, but that the same Author which wrote of the Vipers of the water, did intend Serpents of the water. But concerning the poison of Vipers, there is no. thing reported more strange then that of Vincentius Belluacensis, who writeth, that if a man chance to tread upon the reynes of a Viper unawares, it paineth him more then any venome, for it spreadeth it self over all the body incurably. Also it is written, that if a woman with child chance to passe over a Viper, it causeth her to suffer abortment; and the Mushroms or Toade-stooles which grow neere

the dennes and lodgings of Vipers, are also found to be venemous.

The Scythians also do draw an incurable and unresistable poison out of Vipers, wherewithall they anoint the sharp ends of their darts and arrowes when they goe to warre, to the end that if it chance to light upon their adversary, he may never any more do them harm. They make this poilon in this manner. They observed the littering places and time of the Vipers, and then with strength and Art, did take the old and young ones together, which they prefently killed, and afterward fuffered them to lie and rot, or foake in some moist thing for a season ! then they took them and put them into an earthen pot filled with the bloud of some one man; this pot of mans bloud and Vipets they stopped very close, so as nothing might issue out at the mouth, and then buried or covered it all over in a dunghil, where it rotted and consumed a few daies, after which they uncovered it again, and opening it, found at the top a kind of watery substance swimming, that they take off, and mixe it with the rotten matter of the Viper, and hereof make this deadly poison.

We have shewed already, that there is outwardly a difference betwixt the biting wound of the Male and the Female Viper, for after the male hath bitten, there appeareth but two holes, but after the Female hath bitten, there appeareth foure; and this is also a great deal more deadly then is the biting of the male, according to the verses of Nicander where he faith ,

Porro ex Vipereo quod nor is germine pejor Famina : que veluti majori accenditurira, Sie vehemente magis fert noxia vulnera morfu, Et plus gliscenti se cauda & corpore volvit, Vnde citation hac illos mors occupat artm.

But of the Vipers brood the female is the worft, Which as it were with greater wrath doth burn: (curft And therefore when she bites, makes bodies more ac- Whereby a speedier death doth life 'rid out.

Which may be englished thus; Inflickting burtful wounds, to vebemency turnd. Rowling her bulke and taile more oft about,

But Avicen is directly contrary to this opinion, and faith, that as the bitings of male Dragons are more exitiall and harmful then are the females, fo is it betwirt the biting of the male and female Viper. This contrarictie is thus reconciled by Mercuriall, namely, that it is true, that the wounds which the female maketh by her biting, being well confidered, is more deadly then the wounds which the male giveth : yet for the proportion of the poison which the male venteth into the wound he maketh, it is more deadly then is the feniales : fo that with respect of quantity: they both fay true which affirm either the one or the other. But which foever is the greateft, it skilleth not much, for both are deadly enough, as may appear by the common fymptoms and fignes which follow, and also

Mulbiolim reporterh a history of a Country-man, who as he was mowing of graffe, chanced to cut a Viper clean afunder about the middle, or some-what nearer the head, which being done, he food ftill, and looked upon the dying differered parts a little while, at last, either presuming that it had no power left to hurt, or thinking it was dead, he took that part in his hand where upon the head was; the angry Viper feeling his adversaries warm hand, turned the head about, and bit his finger with all the rage, force, and venom that it had left, fo that the bloud issued out. The his tinger with all the 1984, defend and the state of the bloud filled out. The man thus bitten for his boldnesse, did hastily cast it away, and began to suck the wound, putting man thus bitten for his boldnesse, be had done but a live land. man trius pitterness. Which when he had done but a little while, he fuddenly fell down dead.

nand to his instance this, is related by Amatus Lufttanus of another, which more boldly then wifedid adventure to take a live Viper into his hand upon a wager of money, but as the other, fo ly, and adventures, for the angry Viper did bite him as did the former, and he sucked his wound this paid for his rashnes, for the angry Viper did bite him as did the former, and he sucked his wound

as did the Country-man, and in like manner fell down dead. By both which examples, we may well see the danger of the Vipers poison, so that if once it some into the Romack, and touch the open passage where the vitall parts goe in and out, it never some into the industry, and out, it never flags faith well, that fometimes it killeth within stayeth long but death followeth. Wherefore Active faith well, that fometimes it killeth within the space of seven houres, and sometimes again within the space of three daies, and that respite of time feemeth to be the longest, if remedie be not had with more effectual speed.

The fignes or effects of the Vipers biting, are briefly these, first there issueth forth a rotten matter, fometimes blou dy, and fometimes like liquid or molten fatnesse, fometimes again with no colour at all, but all the flesh about the fore swelleth, sometimes having a red, and sometime a pale hiew or colour upon it, iffuing also forth a corrupted mattery matter. Also it causeth divers pate men to arife upon the flesh as though the body were all scorched over with fire, and spec-

dily after this, followeth putrefaction aud death.

The pain that cometh by this Serpents wounding, is so universal, that all the body seemeth to be fet on fire, many piciful noyfes are forced out of the parties throat by fenfe of that pain, turning and crackling of the neck, also twinckling and wrying of the eyes, with darknesse and heavinesse of the head, imbecillity of the loynes, fometimes thirfting intolerably, crying out upon his dry throzte, and again sometimes freezing at the fingers ends, at least so as he feeleth such a pain. Moreover, the body sweating a sweat more cold then snow it self, and many times vomiting forth the bilious tumors of his owne belly. But the colour going and coming is often changed, now like pale lead, then like black, and anon as green as the rust of brasse, the gums flow with bloud, and the Liver it felf falleth to be inflamed, fleepinesse and trembling possesset the body and several parts, and difficulty of making urine, with Feavers, neezing and shortnesse of breath.

These are related by Actim, Aegineta, Grevinus and others, which work not alwaies in every body generally, but some in one, and some in another, as the humors and temperament of nature doth lead, and guide their operation. But I marvail from whence Plate in his Symposium had that opinion that a man bitten and poisoned by a Viper, will tel it to none, but onely to those that have formerby tasted of that misery: for although among other effects of this poison, it is said that madness, or a distracted mind also followeth, yet I think in nature there can be no reason given of Platoes opinion, except he mean that the patient will never manifest his grief at all. And this howfoever also is consuted by this one story of Grevinue. There was (as he writeth) a certain Apothecary which did keep Vipers, and it happened one day as he was medling about them, that one of them caught him by his finger, and did bite him a little, fo as the prints of his teeth appeared as the points of needles. The Apothecary onely looked on it, and being busied, either forgot, or (as he said afterward) selt no pain for an hours space: but after the hour, first his singer smarted and began to burn, and afterward his arm and whole body fell to be fuddenly diftempered therewith, fo as necessity constrayning him, and opportunity offering it self, he sent for a Physician at hand, and by his good advise. (thorow Gods mercy) was recovered, but with great difficulty; for he suffered many of the former paffions and fymptoms before he was cured.

Therefore by this story, either Plato was in a wrong opinion, or elfe Grevinus telleth a fable, which Icannot grant, because he wrote of his own experience, known then to many in the world, who would quickly have contradicted it : or else if he had consented to the opinion of Plato, no doubt

but in the relation of that matter, he would have expressed also that circumstance.

Thus then we have, as briefly and plainly as we can, delivered the pains and torments which are cauled by the poison of Vipers; now therefore it followeth, that we also briefly declare the vertue of fuch Medicines, as we find to be applied by diligent and careful observations of many learned Physicians, against the venom of Vipers. First of all they write, that the general rule must be observed in the curing of the poison of Vipers, which is already declared against other Serpents: namely, that the force of their poison be kept from spreading, and that may be done either by the present extraction of the poison, or else by binding the wounded member hard, or else by cutting it off, if it be in finger, hand or foot.

Galen reporteth, that when he was in Alexandria, there came to the City a Countryman which had his finger bitten by a Viper, but before he came, he had bound his finger close to the palm of his hand, and then he shewed the same to a Physician, who immediatly cut off his finger, and so he was cured. And besides he telleth of another country-man, who reaping of Corne, by chance with his fickle did hurt a Viper, who returned and did raze all his finger with her poisonfull teeth. The man presently conceiving his own peril, cut off his own finger with the same sickle, before the poifon was spred too far, and so was cured without any other Medicine.

Sometime it hapneth that the bite is in such a part that it cannot be cut off, and then they apply a Hen cut in funder alive, and laid to as hot as can be, also one must first wash and anoint his mouth with oyl, and so suck out the poison. Likewise the place must be scarified, and party fed and dieted with old Butter, and bathed in milk or Seawater, and be kept waking, and made to walk up and down.

Nicander.

Paufanias.



In Vivera.

It were too long, and also needlesse, to expresse all the medicines which by naturall meanes are prepared against the poison of Vipers, whereof seeing no reasonable man will expect that at my hands. I will onely touch two or three cures by way of history, and for others, refer my Reader to Physitians, or to the Latine discourse of Garonus. In Norcheria, the country of that great and famous Gentilis who translated Avicen, there is a fountaine, into which if any man be put that is flung or bitten by a Serpent, he is thereof immediatly cured; which Amatus Luftanus approveth to be or ditten by a serpent, he is the state of the servery natural, because the continual cold water killeth the hot poison. The same Author writeth that when a little maid of the age of thirteen yeeres, was bitten in the heel by a Viper, the legge being first of all bound at the knee very hard then because the maid fell distract, first he caused a Surgeon to make two or three deeper holes then the Viper had made, that so the poison might be the more easily extracted, then he scarified the place, and drawed it with cupping-glasses, whereby was exhausted all the black blood, and then also the whole leg over, was scarified, and blood drawn out of it as long as it would run of it own accord. Then was a plaister made of Garlick, and the sharpest Onions rolled, which being mixed with Triacle, was laid to the bitten place. Also the maid drank three daies of Treacle in wine, and foure houres after a little broth made with Garlick,

The second day after the abatement of the pain, he gave her the juyce of Yew-leaves falling. which he commendeth as the most notable Antidote in this kind, and so made a second plaister which lay on three days more, and in the mean time the drank fasting every day that juyce of Yewleaves, whereby her trembling and diftracted estate was abated, but from the wounded place fill flowed matter, and it looked black. Then the four next daies, the faid matter was drawn out by a linnen cloth, wherein was Goates dung, powder of Lawrell, and Euphorbium in Wine, all mixed together, and afterward he made this ointment, which did perfectly cure her, Rec: of long Ari-Relochii two ounces, of Briony and Daffadil one ounce, of Galbanum and Myrrhe, of each one ounce. with a convenient quantity of oyle of Baies and Waxe. This applied to the bitten place in a linner cloth, and tentures twice a day, did perfectly recover her health within a month.

Ambroftus Paraus cured himselfe, with binding his finger hard that was bitten, and applying to it Triacle diffolved in Aqua vira, and drunk up in lint or bumbaft : and he adviseth in ftead of old Triacle, to take Mithridate. Gestier saith, that he saw a maid cured of the eating of Vipers slesh, by being constrained to drink Wine abundantly. Theophrastus and Asclepiades do write, that many are cured by the found of good Musick, as the like is already shewed, in the cure of the poison of the Phalangium : and no marvail, for Ilmenias the Theban affirmeth, that he knew many in Basia, that were cured of the Sciatica, by hearing of the musical sound of a good pipe.

Of the Medicines which may be made of the Viper.

He eating of Vipers is an admirable remedy against the Leprosie. And being prepared after 1 that fort as was mentioned immediatly before in the former Scation, they are ministred to the fick person sitting in the sun, yet his bead must be well covered or shadowed. Neither indeed to cat Vipers once alone, for twice is sufficient, but it must be done often, fith it is without danger, and moreover bringeth great commodity. And let the Vipers be new, and taken out of moist places, for those which are bred neer the Sea, are very thirfly and dry. The broth also of fod Vipers, is for fuch persons good supping meat.

The flesh of Vipers is in temperature apparantly hot and dry, and purgeth the whole body by fweat; here-upon many fore tormented with Leprofic, by eating and drinking them have been

Averroes faith, the flesh of Tyrus clenfeth Leprosie, because it driveth the matter thereof to the skin, and therefore they that drink it, fall first into the passion of Tyria, that is, the pilling of the skin, and after are cured of it.

Chuse the Vipers of the Mountain, especially being white, and cut off their heads and tailes at once very speedily, and then if the iffue of blood be plentiful, and they continue alive, and wallow to and fro a long time, these are good. After their beheading, let them be made clean and sod, and let the difeased party eat of them, and of their broth.

And by the drinking of wine wherein a Viper dieth or liveth, certain have been cured accidentally, or by an intent to kill them.

The Leaper must first drink the broth of Vipers decocted, in manner as afore-said, then let him eat the flesh, no otherwise then as mutton or sowles, which daily men dine with, bur fasting and in the morning this flesh must be eaten, half a Viper at once, and sometime a whole Viper, according to the firength of the party difeased. After the eating whereof, he must not eat or drink in the space of fix houres : but if he doe fweat, it is most expedient that in his sweat he look to himself very carefully. And the skin is wont to flea off from the Leaper, as it usually befalleth Serpents,

A min may easily see the slesh of Vipers to be hot and dry, when they are dressed as Bels. And that they purge the whole body thorow the skin, thou mayest learne even by those things, which my felf being a young man, had experience of in our Countrey of Afia, which thing feverally and in order I shall relate.

A certain man infected with the difeafe which men call Elephas, that is, Leprofie, for a time converfed still with his companions, till by his company and conversation, some of them were infected with the contagion of the difeafe, and he now became lothfome to fixell, and filthy to fight. Building therefore a cottage for him neer the Village, on the top of a bank, hard by a Fountain, there they place this man, and daily bring to him fo much meat as was sufficient to sustain life. But at the riing of the Dog-ftar, when by good hap, Reapers reaped not far from that place, very fragrant Wine was brought for them in an earthen veffel: he that brought it, fet it down neer the Reapers. and departed; but when the time was come that they should drink it, a young man taking up the and department of their manner having filled a boul, he might mingle the Wine with a competent measure of water, he poured the Wine into the bowl, and together with the Wine fell out a dead Viper.

wherefore the Reapers amazed thereat, and fearing left if they drank it, they should receive fome harm thereby, chose rather indeed to quench their thirst by drinking water : but when they departed thence, of humanity and in piety, gave the Wine to this Leper, supposing it to be better for him to die, then to live in that misery. Yet he when he had drunk it, in a wonderful manner was refored to his health; for all the fourf of his skin fell off as the shales of tender shelled creatures and that which remained, appeared very tender, as the skin of Crabs or Locusts, when their outward thell is taken away.

Another example by a chance not much unlike, hapned in Mysia, a Countrey of Asia, not far from our City. A certain Leper went to wash himself in Spring-water, hoping thereby to receive some benefit. He had a maid-fervant, a very fair young woman, importuned by divers futers: to her the fick man committed both certain other things pertaining to the house, and also the store-house, When they therefore were gone into the room, to which a filthy place and full of Vipers adjoyned, by chance one of them fell into a Veffel of Wine there negligently left, and was drowned. The Maid esteeming that a benefit which Fortune offered, filled that Wine to her Master, and he drank it, and thereby in like fort as he that lived in the Cottage, was cured.

These are two examples of experiment by casual occasion. Moreover, I will adde also a third, which proceeded from our imitation. When one was fick of this disease, in minde more then the common fort Philosophical, and despising death, took it exceeding grievously, and said it were better once to fuffer death, then to live so miserable a life : and drinking Wine so mingled with poyson, he became a Leper; and afterward we cured his Leprosie by our accustomed medicines.

Also a fourth man took Vipers alive, but that man had only the beginning of this disease; therefore our care and industry was very speedily to restore him to health : wherefore having let him bloud, and by a medicine taken away melancholy, we bad him use the Vipers he had taken, being prepared in a pot after the manner of Eels. And he was thus cured, the infection evaporating through the skin.

Laftly alfo, a certain other man very rich, not our Country-man, but of the middle of Thracia, admonished by a dream, came to Pergamus, where God commanded him by a dream, that he should daily drink the medicine which was made of Vipers, and outwardly he should anoint his body, and not many days after, his disease became the Leprosie: And again also, this infirmity was afterward cured by the medicines which God commanded.

Matthew Grady fed Chickins and Capons with the broth and flesh of Vipers mingled with bread, Galen. till they cast their feathers, purposing by them to cure the Leprosie.

A certain Noble-woman in this City, infected with this malady (the Leprofie) after divers in- Hellidem. fortunate attempts of many, came to my hands, in whose cure, when generous medicines availed nothing, at last, with consent of her husband, I purposed to try her with Vipers slesh: whereupon a female Viper being cleanfed and prepared after that fort as Galen prescribeth in his Book De Theriaca, mingling the flesh of the Viper with Galangal, Saffron, &c. I sod her very well : then I took a Chicken, which I commanded well to be fod in the juyce and broth of the Viper. And lest the should take any harm thereby, I first ministred unto her Mithridate, then the Chicken with the broth, by eating whereof she said she felt herself better : Which when I faw, I took another male Viper, whom I fod alone without adding any other thing, and the broth thereof I ministred to her three days, whereupon she began to sweat extreamly, the sweat I restrained by syrup of Violets and pure water. After six days, scales fell from her, and she was healed. Moreover, the foon after conceived a man-childe having been barren before the space of for-

Antonius Musa a Physician, when he met with an incurable Ulcer, he gave his patients Vipers to Pliny. eat, and cured them with marvailous celerity. When the servants of Craterus the Physician fell into a strange and unusual disease, that his stesh fell from his bones, and that he had proved many medicines which profited him nothing, he was healed by eating a Viper dreffed as a fish.

Vipers fiesh if it be fod and eaten, cleareth the eyes, helpeth the defects of the finews, and repres- Porphyrius. feth fwellings.

They say they that eat Vipers become lousie, which is not so, though Galen affirm it. Some adde Dioscorides. them to live long who eat that meat, to wit, Vipers. Ifogonis affirmeth the Cirni, a kinde of Indians, to live an hundred and forty years. Also he thinketh the Ethiopians, and Seres, and the Inhabitants of Mount Ather to be long lived, because they eat Vipers flesh.

The Southans cleave the head of the Viper betwirt the ears, to take out a flone, which they fay Pliny. the devoureth when the is affrighted.

The heads of Vipers burnt in a pot to ashes, and after beaten together with the groffest decoction of bitter Lupines, & spred as an ointment on the temples of the head flayeth the continual rheume of 2223

Funamelus.

Avicen. Amal w.

Galen.

the

Actius.

Pliny.

Albertus.

the eys. Their ashes lightly beaten alone, and applyed as a dry medicine for the eys, greatly amendeth oim light. The head of a Viper kept dry and burned, and after being dipped in Vinegar and applyed, cureth

wilde fire. The gall of the Viper doth wonderfully cleanse the eye, and offendeth not by poyson. It is manifest against the stinging of all Serpents though incurable, that the bowels of the very Serpents do help and avail; and yet they who at any time have drunk the liver of a fod Viper, are never thung

The fat of a Viper is effectual against the dimnesseand suffusions of the eyes, mixed with Rosin.

Honey-attick, and a like quantity of old Oil.

For the Gowt they fay it availeth much to anoing the feet with the fat of Vipers. Vipers fat heal-

eth them that are burned.

Galen.

The flow of the Viper cureth the Ring-worm. The skin of the Viper beaten to powder, and laid upon the places where the hair is fallen, it doth wonderfully restore hair again.

Aelius. Avicenna.

Leonell.

Faventin.

Some extend and dry whole Vipers, and after beat them to powder, and minister them in drink against the Gowt. Others about the rising of the Dog-star, cut off the head and tail of Vipers. and burn the middle, then they give those ashes to be drunk 21. days, so much at a time as may be taken up with three fingers, and so cure the swelling in the neck. Joynts pained with the Gowt, are profitably anointed with Oyl wherein a Viper hath been fodden, for this cureth per-

The making of the Oyl of Vipers, is described in these words; Take three or four Vipers, cut of their extream parts, the head and the tail, in length four fingers, divide the rest into four gobbets and put them in a pot open above and below, which pot must be put into another greater pot; then the mouth of them muit be well shut with clay, that they breath not forth; then put them into a Caldron full of feething water, and there let them continue boiling two hours in those pots : then will distil a liquor from the Vipers, which were in the pot open above and below, with that Oily liquor anoint the members of the party molested with the Palsie, for by a secret property it cureth the grief of that disease.

Of Triacle and Trochuks of Vipers.

Galen.

Theriace or Triacle, not only because it cureth the venomous biting of Serpents, but also because the Serpents themselves are usually mingled in the making thereof, fitly is so named of both significations. Here also we will insert something concerning Trochuks of Vipers, which are mingled in the making of Triacle.

Triacle is very ancient, and hath always very carefully, and not without ambition, been refined by the Physitians, till Andromochus Nero his Physitian, added the flesh of Vipers, as the full accomplishment of this drug. The flesh of Vipers alone is mingled in Triacle, and not the flesh of other Serpents, because all the rest have something malignant more then Vipers. Vipers are thought to have lesse

poyfon in them then other Serpents. Vipers for Triacle must not be taken at any time, but chiefly in the beginning of the Spring, when having left their dens, they come forth into the Snn-shine, and as yet have not poylon much

Take female Vipers, for we must take heed how we take male Vipers for the confection of Antidotes. For Trochuks all Vipers are not convenient, but those which be yellow, and of the yellow, the females only.

Vipers great with young you must refuse, for being pregnant, they are more exasperate then

themselves at other times.

Of Vipers be made Trochifces, which of the Grecians are called Theriaci, four fingers being cut off at either end, and the inwards taken out, and the pale matter cleaving to the back-bone the reft of the body must be boiled in a dish in water, with the herb Dill, the back-bone must be taken out, and fine flowre must be added. Thus these Trochuks being made, they must be dryed in the shade, apart from the Sun-beams, and being so prepared, they be of very great use for many medicines.

The use of Triacle is profitable for many things, for not only by his own nature it availeth against the biting of venomous creatures and poylons, but also it is found by experience, to help many other great infirmities. For it easeth the Gowt and pain in the joynts, it dryeth fluxes, it very much profiteth men molested with the Dropsie, leprous and melancholick persons, those that have Quartane Agues, or the Jaundise, those that have a weak voice, or that spet bloud : those that are troubled with aking reins, with Dysentery, with the stone, with short breath, with passion of the liver or milt, with choler, with heart-ach, with the Falling-ficknesse. It driveth all kinde of Worms out of the bowels It is the most soveraign remedy of the Plague.

Even to them that are in health the often use of it is wholesome, for it promiseth long life, and firm health, it confumeth excrements, it ftrengtheneth natural actions, it quickeneth the wit, and tharpeneth all the fenfes; it preferveth the body from poyfon and other offences, and maketh it fearse subject to danger by such casualties; it begetteth good bloud, it corrupteth the the air, waters; neither alone doth it deliver from instant diseases, but also preserveth from those that be imminent.

Of EARTH-WOR MS.

Ethough there be many and fundry forts of Worms which do contain in them fome poylonous Doctor Rese. A quality, yet for all that, at this time my purpose is to discourse especially of Earth-worms, bams discourse whereof some are bred only in the earth, and others among plants, and in the bodies of living of Worms. creatures. Worms of the earth are termed by Plaute and Columella Lumbrici, peradventure as being derived a Lubricitate. They are called also Terra Intestina of the Latines, as well because they take their first beginning and breeding in the very bowels and inward parts of the Barth, as because being preffed and squeeled betwixt the fingers or otherwise, they do void forth excrements after the fashion of living beafts that have intrails in them. The Greeks call them Gegentera; Hefychius calleth them Embulous: Brunfelfius Otho in his Phyfick Lexicon writeth, that they are usually called in the Cilician tongue Gaphagas, fetching the derivation of the word parà To gaian phágein, for they feed upon earth. Of the Englishmen they are called Meds, and Earth-worms; of the French, Vers de Terra; of the Germans, Eert wurm, and Erdwurmem, Melet, Ode Regenwurm; of the Belgians, Pier-wuorm, or Rengenwuorm; of the Italians, Lumbrichi; of the Spaniards, Lumbrizes; of the Polonians, Glissi; of the Hungarians, Galilza: of the Arabians they are called Charatin. Manardus in his second Book and 40. Epistle writerh that in times past they were called Onisculi, and Nisculi.

There are found especially two forts of Earth-worms, which are either greater or leffer. The greater Earth-worms are somewhat long almost like in proportion and shape to those round Worms which do breed in mens bodies. They are half a foot long at least, and being stretched out in length they are found to be a foot long, they are of a whitish colour, and sometimes though seldom of a bloudy hue: and for the most part they are all adorned with a chain about their necks, or rather they feem to wear a certain collar, wherein there is a little bloud contained, and they lack eyes and eye-fight, as all forts of Worms do.

They breed of the flime of the earth, taking their first being from putresaction, and of the fat moisture of the same earth they are again fed and nourished, and into earth at last are resolved. When there falleth any showre of rain, then this kinde of Worm creepeth suddenly out of the earth, whereupon old Euclio in Plantus being very careful of his pot of Gold, speaketh aptly to his Drudge Strobilus in these words:

Foras, foras Lumbrice, qui sub terra erepsisti modo. Qui modo nusquam camparebas, nunc autem cum compares, peris. Which may be Englished thus : Away, away thou Worm, late from the earth crept out, Safe thou wast unseen, but feen, life fails I doubt.

In Aulularia.

Here Euclio very properly termeth his Bondman Strobilus, a Worm because not being espyed of his Master before he suddenly came sneaking out from behinde an Altar where he was hid, much like a Worm, that in moift weather iffueth out of the ground. Those little heaps which are cast up and lie shining and wrinckled before the mouth or edges of their holes, I take them to be their miery excrements: for I cold never as yet finde other excrementitious substance, drossy matter, or other feculency, but only bare earth in them, whose alimentary juyce and moisture being clean exhausted, they cast out the remainder, as an unprofitable burthen, nothing fit for nouriffment. At the entrance of their doors, which yet fleadeth them to some commodious use, for stopping and damming up their holes that the rain cannot so easily soke in, they are by these means safely desended from many anoyances and dangers, that otherwise might light upon

Their delight is to couple together, especially in a rainy night, cleaving together untill the morning: and in the same they are not folded round about one another like unto Serpents, but are fraightly closed together fide-wife, and thus do they remain flicking close the one to the other. They fend forth a certain froathy slime or jelly when that they joyn together. They do ever keep the middle part of their body within the earth, I mean their hinder-parts; yea even in their mutual joyning together, neither are they at any time so fast glewed and closed, but with the half firring and motion of the ground that can be imagined, they are straight-ways severed, withdrawing themselves speedily into their lurking holes. In rainy weather they are whiter a great deal then at other times, unleffe it be when they couple together, for then they appear very red. I my felf about the midft of April, did once open a thick female Worm, and within the flesh I found a certain receptacle ringed round about, and filling up the whole cavity of the body, having a thin membrane or feat enclosing it, and in this aforesaid store-house the earth which she had sed on, and wherewith the was fultained, was held and contained. Her egges were found to be in a fafe place above the receptacle, next to the mouth, there were many of them on a heap together, being all of a whitish colour.

The leffer Earth-worms for perspicuities sake, we with Georgiu Agricola will name Ascarider : and these are often found in great numbers in Dung-hills, Mixens, and under heaps of stones. Of this fort some are red, (which we Englishmen call Dugs) and these be they that Anglers and Fishers

Avicen.

Galen. Actius. do so much desire, for Fishes will greedily devour them, and for that end they with them do bait their

There be some others of these lesser Earth-worms that are somewhat of a blew colour, other-There be some others of these tail: whereupon they have purchased the name of Yellome again are yellow only about the necks, withall very fat. Some others there be that low tails. Some again are ringen about the commonly be more lank and flender of body then the have neither chains nor rings, and these commonly be more lank and flender of body then the have neitner chains nor rings, and there will be the males. These Worms do specially breed in Autumn, or at tormer, and there I judge to be the there is but little moisture in the earth, and this is Arifolles opinion. Both kindes do live long in the water, but yet at length for want of fustenance there they mon. Both kindes do live long in the with a kinde of reaching and thrusting forwards, for we cannot die. They move from place to place with a kinde of reaching and thrusting forwards, for we cannot die. I ney move from place to place with the die of the properly fay that they do either rowl or tumble. Olympio in Plantu would go about to make a simple property lay that they do that Worms did eat nothing but very earth, because he used these words to Ghalinus;

Post autem nis nife ruri tu ervum comederie : (for thus Lambine readeth) Aut quast Lumbricus terram. In English thus; And afterward thou nought but Tares shalt eat, Or elfe like Worms , the earth shall be thy meat.

But by earth here in this place, he understandeth not pure earth; and such as is without any other mixture, but rather the fat, juyce, and moisture of the same. And this is the reason, that Earth-worms are not to be found in all foils alike, as in barren, fandy, ftony, flard, and bare grounds, but only in fat, gravelly, moift, clammy and fertile. And for this respect England hath many Worms, because both Countrey and soil are very moist: and this moisture whereon they seed must not be falt, fowre, tart, or bitter, but fweet and toothfome: and therefore it is, that Lucretine in his fecond Book writeth, that Worms are bred most when it showreth, as in rainy seasons and moist weather.

> Quatenus in pullos animaleis vertier ova Cerminus aliinum, vermefq; effervere terram Intempestivos cum putror capit ob imbres. In English thus; Even as in time of rain, we fee Birds Egges their young forth hatchs And Worms in heat of gendering be When they clouds rot do catch.

And to this opinion of Lucretius, Nicander feemeth to lean, when he affirmeth, that these In Theriaca. Worms are nourished altogether of the earth that is moifined with long rain, or with some smoaking shower: for making a difference between the Serpent Seytale, and the Amphibens, he thus writeth;

> Steileies pachetos, tes elminthos pelei ogros He cai entera ges oia trephei ombrimos aia. Id eft. Manubrii ligonis latitudo, longitudo verò et que Lumbrico, Aut terra intestinie . qua imbribu irrigata terra alit. That is to fay ; As broad as haft of Spade, his length like little Worm. And fed with dreary earth, moist by clouds and rainy form.

The greater fort of Earth-worms live in the bowels of the earth, and most of all in an open free air, and where there is some repair and confluence of people. Every morning they withdraw themselves into their secret holes and corners within the ground, fencing the entrance of them with their excrements they have voided forth, in a fair and Sunshine weather: but in rainy weather they use to stop the mouths of their holes with some stalk or leaves of herbs or trees, being drawn a little inwardly into the earth. They feed upon the roots of those Plants which have any fweet juyce or moisture in them; and therefore one may many times finde them amongst the roots of common Meddow-graffe: and they do live for the most part by the fat moisture of the earth, yet will they also greedily devour crums of white Bread unleavened, as I have often feen. In the Spring time, they first appear to come forth from the bowels of the earth, and all the Winter they lie hid in the ground, but yet if it be a very tharp and pinching cold Winter, and a dry Summer follow, for lack of moisture they do almost all die.

Belides, if you dig into the earth, or make a great motion, trampling, or hard treading upon ed; as for example, the juyce of Wall-nut-trees, the water wherein Hemp either feeds or leave Larth-worms.

are foaked, or been laid to rot in common lye, and the like, they will iffue out of the earth foeedily. and by this means Fisher-men and Anglers do take them.

In like manner, they cannot endure Salt, or aromatical things, nor by their good will come neer them, for but touching any of these they will draw themselves on a heap, and so die. Worms are found to be very venomous in the Kingdom of Mogor, and the Inhabitants there do stand in fo great fear of them, that they be destroyed and slain by them when they travel any journey; and thereforethere they use ordinarily to carry Beesoms with them to sweep the plain ways for fear of further hurt. Georgius Agricola faith, that the little Worms called Afcarides, are not all of one colour: for some are white, some yellow (as I remembred a little before) and others again are very black : and many of these in tilling the earth are cast up by the plough, and many found in divers places all on a heap together. These be they that destroy corn-fields, for by sharing or biting the roots the fruit dyeth.

Some say, that those Worms do most mischief to corn-grounds, which in some places of Italy the neople term Zaccarole, and these are thick, almost a finger long, being naturally of a very cold conflittion of body; and therefore they never use to come forth of the earth, but when the weather is passing hot, for then will they come forth, even to the surface of the ground, as it is notably set down, by the famous Poet Homer :

Ovi,amo.l.3.

– à quo ceu fonte perenni, Vatum Pieriis labra rigantur aquis. In English thus: By whom, as by an everlasting filling Spring, With Muses liquor, Poets lips are bath'd to fing.

Homer very fitly compareth Harpalion when he fell down dead amongst his companions, to a filly Worm, when as feeking to escape by flight out of the battel, he was wounded to death by Meriones, shooting an arrow or steel dart into his hanch or hip, his verses be these;

> Meriones d'apiontos tei chalkere oiston, Kai rebale gloucon kata dexion autar oiftos, Antikron kata kuftin up' ofteon exeperesen: Exomenos de cat' authi philon en chersin etairon, Thumon apopneion, ofte fcolex epi gaia Keito taobeis cod' aima melan ree, deue de gaian. Meriones autem in abeuntem misit eream sagittam, Et vulneravit conam ad dentram, ac fagitta E regione per vestcam sub os penetravit: Residens autem illic obarorum inter manus sociorum Animam efflans, tanquam vermis super terram Jacebat extensus: sanguisq; effluebat, tingebat autem terram.

That is to say;
But as he went away, behold Meriones With brazendart, did his right hip-bone wound, Which neer the bladder did the bone through pierce : In friends deer bands, he died upon the ground. So Aretobt upon the earth as Worm be lyed, Black bloud out flowing, the same bedyed.

Mark well the flendernesse of this comparison, whereby he would give us to understand the base estate, and faint heart of Harpalion. For in other places having to write of noble, valiant, and magnanimous persons, when they were ready to give up the ghost, he useth the words Sphadazein, Bruthein, and the like to these, secretly infinuating to us, that they sell not down dead like impotent Cowards, or timorous abjects, but that they raged like Lions, with grinding and gnathing their teeth together, that they were blafted, benummed, or fuddenly deprived of all their lives and senses, &cc. But herethis pusillanimous and sordidous minded man Harpalion, seemed to be difgraced by his resembling to a poor Worm, being peradventure a man of so small estimation, and vile condition, as that no greater comparison seemed to fit him. It seemeth he was a man but of a faint courage, and very weak withall, because firiking and thrusting with his Spear or Javellin at the Shield or Target of Airides, he was not able to ftrike it through. But although this amous Poet doth to much feem to extenuate and debase a weak Worm : yet others have left win their writings such commendations of their singular use and necessity, for the recovery of man health (then which no earthly thing is more pretious) and have fo nobilitated the worth of these poor contemptible Creatures, as I think, nature as yet hath scarse given any other simple Medicine, or experience found out by tract of time, nor knowledge of plants by long study hath revealed; nor Paracels by the Distribucions of his Limbeck thath made known to the world, any fetret endued with fo many vertues and excellent properties against fo many diseases : and for proof hereof, it shall not be beside the purpose to examine and describe the rarest and most probable that are recorded amongst the learned. BarthEarth-worms do mollifie, conglutinate, appeale pain, and by their terrefirial, and withall water ish humidity they do contemper any affected part, orderly and measurably moderating any excellent the state of the s ish humidity they do contemper any excesse whatsoever. The powder of Worms is thus prepared: They use to take the greatest Earth-worm whatsoever. The powder of Worms is Mode, suffering them there to remain for whatloever. The powder of worlds is the ferring them there to remain for a certain time, that can be found, and to wrap them in Mosse, fuffering them there to remain for a certain time, that can be found, and to wrap them in whom from that clammy and filthy flimyneffe, which outthereby the better to purge and tienne this is done, they prefle hard the hinder-part of their bo. wardly cleaveth to their bodies. When all this is done, they prefle hard the hinder-part of their bo. wardly cleaveth to their poules. When an entry their excrements, that no impurity fo neer as is possible dies neer to the tail, squeesing out thereby their excrements, that no impurity so neer as is possible

The History of Serpents.

may be recained in them. ay be retained in them.
Thirdly, they use to put them into a pot, or some sit vessel with some white Wine, and a little salt, and fraining them gently between the fingers, they first of all cast away that Wine, and then de and itraining them gently between the ingers and after the washing of the Worms, they must also take away some they pour more Wine to them, and after the washing of the Worms, they must also take away some they pour more Wine to them. of the Wine, for it must not all be poured away (as some would have it) and this must so often be of the Wine, for it must not all be possing clear without any filth or droffinesse, for by this done and renewed until the wine sevil quality is clear loft and spent. Being thus prepared, they way their slimy jelly, and glutinous evil quality is clear loft and spent. Being thus prepared, they way their many jenty, and glutinous evil quantity of long till they may be brought to powder, which are to be dryed by little and little in an Oven, fo long till they may be brought to powder, which being beaten and fearfed, it is to be kept in a Glasse vessel far from the fire by it self. A dram of this powder being commixed with the juyce of Marigolds, cureth the Epilepsie, with some sweet Wine as Museadel, Bastard, or the Metheglin of the Welchmen. It helpeth the Dropsie. With white Wine as Manjoaurs, Battala, of the with new Wine, or Hydromel the Stone; Ulcers of the Reins and Blad. and myrrie, the January, which also the belly, helpeth barrennesse, and expelleth the Secondine, it asswageth the pain of the hanch or hip; by some the Sciatica; it openeth obstructions of the Liver driveth away Tertian Agues, and expelleth all Worms that are bred in the Guts, being given and taken with the decoction or distilled Water of Germander, Worm-wood, Southern-wood, Garlick, Scordum, Centory, and fuch like.

The decoction of Worms made with the juyce of Knot-graffe, or Comfery, Salomons Seal, or Sarasius compound, cureth the disease tearmed by Physitians Diabetes, when one cannot hold his w ater, but that it runneth from him without flay, or as fast as he drinketh. A Glyster likewisemade of the decoction of Earth-worms, and also taken accordingly, doth marvellously asswage and appeale the pain of the Hemorrhoids. There be some that give the decoction of Earth-worms to those perfons that have any congealed or clotted bloud in their bodies, and that with happy successe. The vertue of Earth-worms is exceedingly fet forth, both by the Grecians and Arabians, to encrease Milkin

Hieronymu Mercurialis a learned Physician of Italy, adviseth Nurses to use this confection following in case they want milk, always provided that there be not a Fever joyned withall. Take of the Kernels of the fruit of the Pine-tree, sweet Almonds, of each alike, one ounce, seeds of Fennel, Parsley, and Rapes, of either alike one dram, of the powder of Earth-worms washed in Wine, two drams; with Sugar so much as is sufficient, to be given the quantity of a dram or two in the morning, and after it drink fome small Wine, or Capon-broth boyled with Rape-seeds and Leeks. Against the Tooth-ach the same powder of Earth-worms is proved singular, being decocted in Oyl, and dropped a little at once into the ear, on the same side the pain is, as Pliny witnesseth, or a little of it put into the contrary ear, will perform the same effect, as Diescorides teftifieth. And thus far of Earth-worms taken into the body, and of their manifold vertues, according to the evidence and testimony of Dioscorides, Galen, Actius, Paulus, Egineta, Myrepsus, Pliny, and daily experience which goeth beyond the precepts of all skilful Masters; for this is the Schoolmistris of all Ans, as Manilius in his fecond Book hath written :

> Per varios usus artem experientia fecit, Exemplo monstrante viam. In English thus; Experience teacheth art by use of things, When as example plainest way forth brings.

Being also beaten to powder, and outwardly applyed, they do close and solder up wounds, and conglutinate finews that are cut, and confolidating them again in the space of seven days, and to perform this cure the better, Democritim adviseth to keep them in Honey. The alles of Barthworms duly prepared, cleanfeth Sordious, flinking and rotten Ulcers, confuming and washing away their hard lips, or callous edges, if it be tempered with Tar and Simblian Honey, as Play atfirmeth. Diosorides saith, that the Honey of Sicilia was taken for that of Simblia in his time. Their ashes likewise draweth our Darts or Arrows shot into the body, or any other matter that sticketh in the flesh, if they be tempered with Oil of Roses, and so applyed to the place affected. The powder also cureth Kibes in the heels, and Chilblanes on the hands, as Marches testifieth, for hurts that happen to the finews when they are cut in pieces, Quintum Serenus hath thee verfes ;

> Profuerit terre Lumbricos indere tritos, Queis vetme & rancens sociari anungia debet.

It is good (faith he) to apply to finews that are diffected. The powder of Earth-worms mixed and wrought up with old, rammifh, and unfavory Barrows greafe, to be put into the grief. Mar-Mu Empirion, Besides the powder of Barth-worms and Axunger, addeth further. Grounswell. and the tender tops of the Box-tree with Olibanum : all these being made up and tempered together to make an Emplaster, he counselleth to be applyed to sinews that are laid open, cut afunder. or that have received any puncture, or fuffer any pain or aking what foever. Pliny faith, that there cannot be a better medicine found out for broken bones, then Eirth-worms and field Mice dryed and pulverifed, and so mixed together with Oyl of Roses, to be laid in the form of an emplather upon the part fractured. Yea; to affwage and appeale pain, both in the joynts and in the finews of Horses, there hath not been found out a more notable Medicine, as we may well perceive by the writings both of Ruffim, Absyrtm, and Didymm : whereupon Cardan hath observed that all pains what foever may be mitigated by their apt using. Carolin Cluston faith, that the Indians do make an excellent unguent of Earth-worms against the disease called Eryspelas, being a swelling fill of heat and rednesse with pain round about, commonly called S. Anthonies fire : And thus it is

They first take Barth-worms alive, feeding them either with the leaves of Maza, or else with fine Meal, until by this means they grow fat, afterwards boiling them in an earthen veffel, fremembring ever to fcum the same) they do ftrain them, boyling them yet again, to the consistence afmost of an emplaister, which if it be rightly prepared is of a yellow colour. And this Medicine may well be used for any burning or scalding. My purpose is not to vouch all those authorities I might, concerning the admirable Nature and vertue of Earth-worms: for fo I think I might alledge fix hundred more, which is not meet to be inferted in this place. I will therefore now paffe to their qualities and medicinal uses for irrational creatures.

Pelaronius much commendeth Earth-worms as an excellent medicine for the Bots or Worms that arein Horses, and in the bodies of Oxen and Kine, affirming that the best way is to put them alive into their Nofthrils, although without question it were far better to conveigh them into their maws by the means of some horn. Tardinus adviseth to give the powder of Eirth-worms with some hot flesh, to Hawks when they cannot exonerate nature (or how Faulkeners tearm it, I know not) For that (faith he) will loofen their bellies. Moles do also feed full favorly upon them, and if they fall adigging, it is strange to see with what sudden hast and speed then poor Worms will issue out of the ground. In like fort Hogs and Swine (as Varro writeth) by their turning up the mud, and rooting in the earth with their fnowts, do by this means dig up the Worms, that they may eat

Albertus Magnus faith, that Toads do feed upon Worms. Bellonius faith, that Lizards and Tarentinus, that the Sea-fish called Gryff, or Grample, doth greedily devour them, and finally experience it self witnesseth, that Frogs, Eels, Gudgeons, Carps, Breams, Roches, and Trowts, do satisfie their hungry guts by feeding upon them. Ariftotle in his eight Book De Nat. Animal. Cap. 2. describeth a certain Bird that liveth in the waters, which Gaza interpreteth Capella, though the Philosopher calleth it Aim, and some have called it Udbellus, that liveth for the most part upon Worms: yea, Thrushes, Robin-red-breasts, Mun-murderers, and Bramblings, Hens, Chassinches, Gnat-snappers, Bull-finches, and all forts of Crows will feed upon them; and therefore it is that there be more Crows in England, then in any other Countrey in the world, respecting the greatnesse, because here the foil being moist and fat, there is abundance of Earth-worms serving for their food, as Polyderus Virgilius in his first Book of the History of England, (which he dedicated to King Henry the eight) hath excellently delivered.

The people of India, if we will credit Minardus, do make of these Worms divers juncats, as we do Tarts, Marchpanes, Wafers, and Cheefe cakes, to eat instead of other dainties. And the Inhabitants of Well-India do devourthem raw, as France Lopez testifieth. The people of Europe in no place that ever I heard or read of, can endure them to be fet on their Tables, but for medicinal uses only they desire them. Plantus useth in stead of a proverb this that followeth;

Nunc ab transenna bic turdus Lumbricum petit.

It is an allegory taken and borrowed from a gin or fnare wherewith Birds are taken: by which Chrisa'us the bond-man bringing certain Letters to Nicobelus an old man, fignifieth and giveth warning, that the weak old man was by the reading of the letter no otherwise ensured, intangled, and deceived, then some Birds are taken by subtile and crasty sleights. For Transenna is nothing but a deceitful cord stretched out to take Birds, especially Thrushes or Mavisses withall, and Worms is their proper food, which while they endevour to entrap, they themselves are deceived and taken. Surely I should not think that those Fishers and Anglers be very wife, who to take Worms, use to pour lye or water into the earth wherein Hemp, Southern-wood, Centory, Wormwood, or Vervin have been long foaked, or any other strange moisture, causing them by this mean to iffue forth out of the earth, for the Earth-worms by this kinde of dealing being made more bitter, unfavoury, and unpleasant, no fishes will once touch or tast them, but rather seek to avoid them. But contrarywise, if they will let them lie a whole day in Wheat-meal, putting a little Honey to it, and then bait their hooks with them, they will be fo sweet, pleasant, and delectable, as that the unwary Fish will sooner bite at it, then at Ambrofia, the very meat of the Gods.

In Bacchide.



there

Earth-worms do also much good to men, ferving them to great use in that they do prognofipartn-worms and another by their fodain breaking or iffuing forth of the ground; and if cate and foreten rainy weather by it is a great fignit will be calm and fair weather the next none appear above ground over-night, it is a great fignit will be calm and fair weather the next none appear above ground overlying the heart observed this as a general rule, that if day. The ancient people of the world have ever observed this as a general rule, that if day. The ancient people of the world, and in haste by heaps, as if they had bored it through Worms pierce through the earth violently, and in haste by heaps, as if they had bored it through Worms pierce through the earth violently, and infallible token of Rain shortly after with some little Auger or Piercer, they took it for an infallible token of Rain shortly after with some little Auger or Piercer, they took it for an infallible token of Rain shortly after with some little and made moist, and shortly after the sound of the so with some little Auger or piercer, they took and, distained, made moist, and moved with an to fall. For the Earth being as it were imbrued, distained, made moist, and moved with an to fall. For the Earth being as it were thindred, and partly also a vaporous air, it yeeldeth an imperceptible motion, partly the South winde, and partly also a vaporous air, it yeeldeth an eatie passage for round Worms to winde out of the inward places of the Earth, to give unto eatie pattage for round worth to minister fore of fat juyces, or fattish jelly, wherewich they are altogether delighted.

ther delignted.

Somethere be found, that will fashion and frame Iron after such a manner, as that they will Some there be round, that will take of any feel, after this order following. They take of Earth-worms bring it to the hardnesse of any feel, after they are bruised together. bring it to the narunelle of any acces, after they are bruifed together, the water is put into two parts, or reading roots one parts into parts, or reading a Limbeck to be diffilled, or effectake of the diffilled water of Worms I. iij. of the juyce of Raddiff a Limbeck to be untilted, or Iron being often quenched in this water, will grow exceeding hard.

Another. Take of Earth-worms l. ij. distil them in a Limbeck with an easte and gentle fire, and Another, Take of Goats bloud fo much as you please, temper your Iron in this distilled water. Another, Take of Goats bloud so much as you please, temper your from in this until at you plane, adding to it a little common falt, then bury them in the earth in a pot well glafed and luted for adding to it a little common falt, then bury them in the earth in a pot well glafed and luted for adding to it a itere common late, then diftil after this the fame bloud in Balneo; and to this diffilled liquor, add thirty days together. Then diftil after this the fame bloud in Balneo; and to this diffilled liquor, add fo much of the diffilled water of Earth-worms. Another. Take of Earth-worms, of the roots of Apple-trees, of Rapes of each a like-much, diffil them apart by by themselves, and in equal poror Appie-tiees, or taspers, and afterwards equally mixed, quench your Iron init, as is faid be tions of this water fo diffilled, and afterwards equally mixed, quench your Iron init, as is faid be

It shall not be impertinent to our matter we handle, to add a word or two concerning those worms that are found and do breed in the fnow, which Theophanes in Strabe calleth Oips but because it may feem very strange and incredible, to think that any worms breed and live only in the Snow, you shall hear what the Ancients have committed to writing, and especially Strabo his opinion concerning this point. It is (faith he) received amongst the greater number of men, that in the from there are certain clots or hard lumps that are very hollow, which waxing hard and thick, do contain the best water as it were in a certain coat; and that in this case or purse there do breed worms. Theophan s calleth them Oripas, and Apollinides, Vermes.

Arifforle faith, that living creatures will breed also even in those things that are not subject to putrefaction; as for example, in the fire and fnow, which of all things in the world, one would take never to be apt to putrefie, and yet in old Snow Worms will be bred. Old Snow that hath lyen long, will look somewhat dun, or of a dullish white colour, and therefore the Snow-worms are of the same hiew, and likewife rough and hairy. But those Snow-worms which are found to breed when the air is somewhat warm, are great; and white in colour, and all these Snow-worms will hardly fir, or move from place to place. And Pliny is of the fame judgement, and the Author of that Book which

Lib 11. 6.35. is intituled De Plantis, falfely fathered upon Aristotle. Yet some there be that denying all these authorities, and rejecting whatsoever can be objected for confirmation thereof to the contrary, do foutly maintain by divers reasons, that creature cannot breed in the Snow : because that in Snow there is no heat, and where no quickning heatis, there can be no production of any living thing. Again, Ariffolle writeth that nothing will come of Ice, because it is (as he saith) most cold: and hereupon they infer that in all reason, nothing likewife can take his beginning from Snow; neither is it credible, that husbandmen would fo often wish for Snow in Winter to destroy and confume Worms, and other little Vermine, that else would prove so hurtful to their corn and other fruits of the earth. And if any Wormsbefound in the Snow, it followeth not straightways that therein they first receive their beginning, but rather that they first come out of the earth, and are afterwards feen to be wrapped up, and lie on heaps in the Snow.

But by their leaves these reasons are very weak, and may readily be answered thus; that whereas they maintain that nothing can breed in the Snow, because it is void of any heat at all, hereinthey build upon a falle ground. For if we will adhibit credit to Averboes, there is nothing compounded and made of the three Blements, that is absolutely without heat. And Arifiale in his fift Book De Generatione Animalium, telleth us precisely , that there is no moisture without heat. His words are Ouden hugron onen thermou. Now Snow is a compact, and fast congealed substance, and fomewhat moift, for although it proceedeth by congelation, which is nothing elfe but a kinde of exficcation, yet notwithstanding, the matter whereof it first cometh is a vapour, whose nature is moift, and with little ado may be turned into water.

I must needs say that congelation is a kinde of exficcation, but yet not simply: for exficts. tion is, when as humidity goeth away, it putteth forth any matter, but in Snow there is no humidity that is drawn out, but it is rather wrapped in and inclosed more ftrongly, and sit were bounded round. Furthermore Ariffotle in his first Book of his Meteors faith, that Snow is Name congelata, a clowd congelated or thicked together, and that in Snow there is much heat. And in fift Book De Generatione Animalium, he further addeth, that the whitenesse of the Snow is cauch by the air, that the air is hot and moift, and the Snow is white; whereupon we conclude that Snow is not to gold, as some would bear us in hand. I well hold that nothing will take his Original from Ites, in regard of his excellive coldnesse, but yet from is nothing high so cold as thee. on then allette hinderance and let is found to exceed of cold, which is nothing to effectual or forcible as in Ite, and the cold being proved to be far leffer, there can nothing be alleadged to the contrary, but that it may putrefie in ... of 2 11 1.1

Now in that Snow is such an enemy to Worms, and many other small creatures, as that for the most part it destroyers them, yet it followeth not, that the reason of Aristotle is quite overthrown; because (as we daily see) that those creatures which live in the air, will for the most partibe suffocare and die in the water; and contrariwise, those that live in the water, cannot endure the aid . Yet hereupon it followeth not, that if they be choked in the water, that none at all will live in the water, and the fame reason is to be alleadged concerning the air. Therefore ir is no marvail if those Worms that first breed in the earth, and live in the earth, be killed by the Snow: yet it necessarily followeth not, that no living creature can take his first being either from orinthe frow. But if it can, as Ariftotle witnesseth, it is so far unlikely that the same Snow should bethe deltroyer of that it first was bred of, as I think rather it cannot live separately, but of necesfits in the same Snow; no otherwise then fishes can live without water, from which they first spring and had their beginning.

And to this opinion leaneth. Theophrasiu, in his first Book De Causis Plantarum, whose words be thele. Apania gar pha n tai ta zoa, kai ta phuta kai diamenonta, kai genomena, en tou oiksiois topois: For all creatures (faith he) what foever feem, both plants to remain, and to be generated and bred in their own due and proper places. And after this he addeth and urgeth a little further, Aparthe men hapo touton; from his own home and special particular place of abode, nothing can suffer, suffain harm, or be corrupted. And in his fift Book De cauf. Plan. he fetteth it down more perspicuously, how that Worms which are bred in some special trees, being afterward translated and changed to other trees, where they never came before, cannot possibly live. Wherefore it is more consonant to reason, and more agreeable to common sense, to affirm that those Worms which are found folded and rolled up in the Snow, to have beenfirst bred in the same Snow, rather then to have iffued

Neither are we to make any queltion or scruple concerning their food; for there is no doubt, but the mother from whence they proceeded, will provide sufficient nourishment for her own children. For as we faid a little before, the Snow is no simple thing, but compacted and concrete together of many, and of this nature ought every aliment to be. Julius Cafar Scalieer is of this minde, that Worms are ingendered and brought forth in the very Snow, because there is in it much air and spirit, which afterwards being heated and brought to some warmth together, may cause them to generate; for it is the nature and quality of Snow to make fat the earth, of which fattish moisture or Jelly, there may (heat being joyned) be produced a living creature.

There be some that do constantly hold, that in the midst of certain stones, of which they use to make Lime, there do breed divers creatures, of very different kindes, and fundry proportions and shapes, and likewise Worms, with hairy backs, and many feet, which are wont to do much hurt to Furnaces and Limbeckils where they make Lynie. Yet Cafalvinus in his first Book De Metal. chap. 2. thinketh the contrary, affuring us that in Metal-mines, Quarries of Marbie, and other stones, there can never any living body be found. And yet in Rocks of the Sea, within the hollow places and rifts of the Rones, they do commonly finde certain small living things called Dadi'i.

I do not doubt, what foever he faith to the contrary, but that many creeping, and other living creatures, may be found both in the secret Mines of stone, and sometimes also amongst Metals, although it be seldom seen. And for confirmation hereof, I will alleadge one example happening not many years fince in our own Countrey. At Harlestone a mile from Holdenby in Northamptonshire, there was a Quarry of free stone found out, of which they digged for the building of Sir Christ ober Hattons house, where there was taken up one being a yard and a half square every way at the least, and being cloven asunder, there was sound in the very midit of ita great Toad alive, but within a very short space after, comming to the open ar, it died. This stone amongst others, was taken very deep out of the earth, it was split and cut asunder by one whose name is Lole, an old man yet living at this day, it was seen of hive hundred persons, Gentlemen and others, of worthy repute and esteem, the most part of them living at this hour, whose attestation may defend me in this report: and surely if Toads may live in the midit of stones. I can see no reason but that Worms may there be found, but as yet I could never see it.

In the year of Grace 970, at what time Romusldus the son of Sergius a young Monk, was advanced by the Nobility of Ravenna to be their Archbishop, there followed a great death and murtein among Earth-worms: after that again ensued scarsity and death of all fruits of the earth, 45 Carolus Sigonius in his Chronicle of the Kingdom of Italy declareth. Henry Emperor of Rime, the son of the Emperour Henry the third, as Cramzius hath written, when he took his voyage into Italy, being suddenly stayed of his intended course, with an Army sent against him by Matild, that he should passe no further then Lombardy, yet having taken Mutina, Agaa



there appeared a strange and uncouth fign in the air, for an innumerable company of Worms, there appeared a strange and uncount light in the air, being so thick that they might be fauller and thinner then any Files, did file about in the air, being so thick that they might be touched with any small flick breadth, and sometimes with the hand, so that they covered the touched with any small sick breadth, and darkned likewise the air two or three miles. touched with any imai fifth of walls, and darkned likewife the air two or three miles in length, face of the earth one mile in breadth, and darkned likewife the air two or three miles in length. face of the earth one mile in orealth, and fome Christian Prince should go into the

In the year of our Lord God one thousand one hundred and four, there were seen divers In the year of our Lord one in fuch an infinite multitude, that they darkened the fiery and flying Worms in the air, in such an infinite multitude, that they darkened the fiery and flying Worms in the sir, in luth an infinite configuration they darkened the light of the Sun, feeming to deprive mens eye-fight thereof; and shortly after this monfrom and unnatural wonder, there followed other strange and seldom-feen prodigious fights on the and unnatural wonder, there to now form of troubles, and raging whirl-winde of War and bloud the shortly after ensued, the event thereof did plainly manifest.

A Physical Index, containing plentiful Remedies for all Diseases incident to the Body of Man, drawn from the several Creatures contained in this First Volum.

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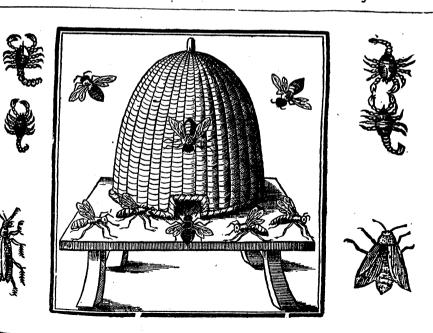
OR,

Lesser living Creatures.

AS,

BEES, FLIES, CATERPILLARS, SPIDRS, WORMS, &c. a most Elaborate Work.

By THO. MOUFFET, Doctor in Physick.



LONDON, Printed by E. C. 1658.

To the Noble Knight, and the Kings chief Physician, Dr. WILLIAM PADDY: Theodore Mayerne, Knight, Baron of St. Albons, and Companion to the chief Physicians in the Court of Britain, wisheth much health.

Our Countryman Mouffet, a notable ornament to the company of Physicians, a man of the more polite and solid learning, and well experienced in most Sciences, had formerly entituled this work of Insects to the ever famous Elizabeth, (who was wife above her Sex, valiant, born to reign well, and ruled so many years by the Votes of her Subjects, and by her own un-

dertakings and actions, that were fo successfeful that they were envied at) it was begun by others, but augmented by him, polithed, and as it now comes forth exactly perfected, and he thought it no indignity to Dedicate to the greatest Princess the miracles of Nature, which are most conspicuous in the smallest things; which testifie the infinite power of the supreme Creator of all things, and raise the mindes of Princes who are the children of the most Highest, to the cause of all causes, that they may in all places acknowledge the presence of the Deity, and his bountiful hand in his fingular direction in respect of them, and his influence that acts by election, and may adore him with an humble, as with a grateful minde; fo weighing by reason the degrees of proportion, that he is most obliged who hath received most. The Author before he could accomplish this purpose, died; he was worthy to have lived longer for the advantage of Art and Learning. Thus the Book was left after his death to his Heir, who had a smaller estate than suited with the name of his Father, or his merit required, and his many watchings and labours sustained for the publick good, in curing of the fick, justly deserved. Fortune is blinde and will hardly favour those that are the best but against her will, as if it were disagreeing and dissonant that there should be any commerce between Pluto with Apollo, Minerva and Mercury. Elizabeth being departed this life, and fames then holding the reins of the British Empire piously and juftly, and ruling peaceably amongst the storms that at that time shook all Europe, having weeded out by his Majestick Scepter, and by the providence of his soul which was prudent even to miracle, all Monsters, which endevoured to shake the foundations of the Kingdome by Treason, Deceit, Wickedness, Lust, and Wrath. The Overicers of this Orphan left in a very poor condition, were resolved to Dedicate this learned Work to this Noble Heros, who was no less famous for his Learning than for a concourse of all Virtues that met in him: but great poverty at home, delayed the bulinels, and hindred this windy intention from taking effect, and the off spring from coming to the light. So the Book lay for a long time in obscurity under the custody of the friends of the Author departed, until such time as it was offered to me by Darnellas, who was formerly his Apothecary, and a very honest man, who wished well to his Mafter being dead, and was very defirous of his glory; so it lay for some years in my Study cast aside in the dust among Worms and Moths; truly it was no fault of mine, but of the Printers who were so greedy of Money, that though in many Countreys linvited them by my Letters, and did solicit them to receive the Orphan, yet they refused (as they said) to take upon them an unthankful business; they were not pleased with the benefit of a noble Art, unless it would pay more than the fraight. O the times wherein the pains of learned men are valued at the price the work will be fold for, and the money that must be laid out for ink and paper, or by the depraved pinion of the vulgar (who commonly applaud what is worft) and not by the effence of thing it felf, or dignity of the subject, or the solid explanation of the same! Then tre was an Epistle prefixed to the beginning which men call Dedicatory, which being it was to carry the name before it of one of the foresaid Princes, the Edition seemed to come anh unseasonably after they were both dead. Perchance some other man would have acht at this occasion, to have brought it to King Charles, the great Son of a great Fa-Ffff 2



ther, under whose foreunate reign in his Kingly person, all Kingly virtues run together in troops, each striving to have the upper hand) and kneeling down before his Majesty, would have offered unto him, in hopes of a reward, another mans Works walf'd with a false cover of commendations, or obscured with the great smoke of courtly eloquence. But I have no fuch genius, for though I have not lived hitherto unwelcome to Princes, yet I have learned by long practile, that we must use their favour soberly, and never to abuse their ears or eyes, and though you do know easie envour ionerry, and never to come into their presence, yet importunity is alwaies unseasonable. and especially that which hires mercenary Muses for money to set them forth, which are branded with marks of infamy. Do not think that I detract so much from this Work that I think it not worthy to carry the name of a King in the Prontispice, and might live in publick under the protection of so ambitious an Inscription; but I held it no less than facriledgeto name the childe in stead of another of my own accord, or to bring a deaf person upon the stage, as to what concerns the exposition of the Argument, and with other birds feathers in the very entrance of the work foolishly and vainly to pride my self: yet that the Book might come forth every way complear, and that the Reader who is a lover of the custome may not desire an Epistle, or complain that there is one wanting, according to my manner (wherewith I honour great men with the honour that belongs unto them, but my friend I respect above all, and that continually) I would prefix to this Natural and Physical History the famous name of some man, who by the common confent of the Learned, is well acquainted with both, and who is joyned unto me by no ordinary alliance, who is dear to all good men, and eminent for his own endowments, which office of Reverence and good will may testifie to posterity, in what esteem such men are with me, who are intrinsecally furnished with the real tineture of manifold learning, but chiefly with that of the most noble Art of all, which I practife: so I have made choice of thee alone among & many, that thou may it be to me in itead of them all, Noble Man, my dearest friend Paddy, who art Knighted by the wifest Monarch Fames, who never did any thing vainly, who adorned thy Virtues by thy Titles, and thy Titles bythy Virtues, as our Thoring hath written of thee. Thou art he who after the wicked Paricide of Great Henry, formerly my most milde Master (which shall for ever convey the said memory of his age to posterity) when I was called by the most Serene Fames from the French Court by his own Letters, and by a guide appointed to conduct me into Britain, and was immediately honoured with the title of Companion of the chief Physicians, didft not look upon me with bleer and swoln eyes, with the viperous venome of envy; but thou didft entertain me, being a stranger, candidly, and with a cheerful countenance, (as it becomes one of noble Birth) contrary to that of Horace, who accuse the Britains divided almost from all the world, of fierceness toward strangers. After that, in the many meetings we had amongst sick people, and in my practise in Physick, when I pleafingly hearkned to the opinions of those that consulted, weighed them, and as it belonged to my place, concluded what was to be done, thou didft hear me without brawling or contradiction, which is the imbred evil custome of some unworthy Physicians; and thou didft very often approve of my opinion, as confonant to reason. In the famous Colledge of London, (where as thou wert alwaies most worthy, fothou wert of ten Prelident) when I was by the votes of the chiefest, and first of all by thy suffage made a Colleague, according to the Kings Character for my place at Court, thou didle willingly suffer me to have the next place to our President : I farther add, that thou didst never oppose thy self to the many petitions or commendations that were offered by me to our most excellent Colleagues, but thou didst alwaies afford me thy ear to hear me, and thy hands to help me. Lastly thou didst alwaies praise me being absent, and as far as it was in thy power, of thy own accord, from the imbred motion of thy noble minde, thou did defend my good name privately wounded by the calumnies of envious men, and torn by malice, (which is the condition of good, and of the greatest Princes) by that authority which thou hast amongst thy own Countreymen of what condition for ver, and thou wouldst not suffer this scab of backbiting to proceed any farther. O most excellent Man! what shall I repay unto thee, who as a true Philosopher, hast no desire of vain glory, and such things as make a great shew and are vulgarly praised, sought for, and defired by other men, are now esteemed base with thee . My grateful minde, and most full of love towards thee, commands me to offer this small token to thee in telli-

The Epiftle Dedicatory:

mony thereof, which accept freely and willingly, and fuffer that by this fincere gift, that wicked faying may be disamulled, that men of one profession cannot endure one the other. God the best and the greatest hath granted unto thee long life, by a prosperous aspect of the Stars, for the good of thy Citizens, whose health thou hast preserved and restored by thy care for very many years effectually hitherto, that posterity must justly acknowledge that thou hast lived long, worthy not only of a Garland of oak, but a Statue of gold alio, (if our times would afford such honour). Now thou well deserving Captain, discharged by age, thou Champion freed by reason of years with a token of honour, thou condueror of monsters, that daily spring up with too truitful an increase for the destruction of mankinde,, dwellest with thy felf, thy foul yet sustaining thy dry body veelding to walling time by degrees very eafily, which being defiled with no conditions of henorison, sees the Haven, and is almost come into it; thy minde being abstracted from the lad yexations, of humane life: and what time thou hast to spare from divine Meditations, penetrating into all Nature, and the fecrets of things, thou doft expatiate into the pleasant green, Gardens of various natural Philosophy. Behold here is a most exquisite Garland for thee gathered out of the most secret Orchard of our great Parent, which will not only feed the eyes, but willilead the fingular acuteness of thy wit, which thou aboundest with into her most hidden places. Thou being an excellent Anatomist, I beseech thee try if thou canft diffect Infects, the great Staggrite being thy guide, who did not disdain to fearch into the parts of Animals. Thou shalt finde in the little body of Bees a bottle which is the receptacle of Honey sucked from flowers, and their legs loaded with Bitumen which sticks fast to make wax. Also in the tail there is a horny sting full of revenging poylon, that is ready to draw forth as foon as the Bee please, but the King of the swarm is said to want one, for there naturally belongs to the supreme power, who can overthrow all when he will at his pleasure, and there ought to be an imbred gentleness, whence it is that Kings by their proper attribute are called Fathers and Pastors of the people. In Gnats you shall observe their founding trumpet that will suck bloud out of Animals, and will draw out moisture through the joynts of the most solid wood, and wine-vessels. How wilt thou be pleased to see the small proboscis of Butterflies wreathed alwaies into a spiral line, after they have drawn forth nutriment from flowers, their extended large wings painted by natures artificial pencil, with paints cannot beimitated; to which the very Rain-bow is scarse comparable;

Which right against the Sun athousand colours showes.

What a pleafant spectacle will this be when the artificial hands carefully and carioufly guide the most sharp pen-knife, and very fine instrument by direction of the fight! To behold the pipe of the Grashoppers that live upon dew, and the organs of the shril found they make, that in the heat of the Dog-da es importunately beats upon the ears oftravellers, which are so framed, that their concave belly is made vaulted under the Disphragm, over which is extended a cover of a thin and dry membrane, like to a Drum, which lets in the air by an oblique turning, which being beaten by the regular and succeffive motion of their wings, and stomach, coming in at a strat passage, and presently dilated, beating against the rough-cast wals of the hollow place, and refracted, makes a found. To see the horns of the great Beetles, that are like to Stags horns, and with harpest points are able to make wounds, and the muscles that move them, and tye them on exceeding fast. The Rhinoceros is of the kinde of great Beetles. The swelling purse which is the matter of the filk, and is wound back again into many turnings, by Silk-worms which are chief of all Caterpillers, of divers forms and colours; in which after the time destinated for the concoction of their food, which is gathered chiefly from Mulberry-leaves, a tenacious glew or jelly is reserved, untill such time as their ventricle swelling, and nature affecting to attain her end, the Worm by degrees belcheth forth her spittle, the thred whereof growing firm by the air (which is provided to make garmenis for great men) this little creature dispenseth through her very narrow claws, and pinning with the motion of her head and or half her body, with the kembing of it by the help of her forefeet; she first disposeth it for the strengthning of her clew of yarn, ind after that upon her own sepulchre where she must receive her transmutation. How the Spider thrufts out her excrements by her lower parts of her body, which is drawn

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forth into a web, of which the poor creature frames nets with great labour, which are necessary to lustain her life, and with her long legs that end in sharp clawes, she knits them into knots; being continually obnoxious to repair her work. In the uppermost cases of the green Locusts which feed upon hedges, there are two scales that are hard as torn, the mutual rubbing together whereof by the ministration of the air beaten with their fofter wings, make a very sharp found. The head of all of this kinde is armed, their hinder legs are hard, dry, long, by the vehement thrusting whereof against some firm object, with the help of their most strong tendons, they will cast their body a great way, being equally ballanced, and is heavy enough for the proportion of it, like an arrow coming forth of a bow, as it happens to Fleas that leap with a huge force. But which is yet more, besides their pincers which are as sharp as keen rasors, where is a direct pisfage from their mouth to their tail; the pylorus is compassed sout with toothed bars, that answer one the other with a thorny gomphosis, wherewith they destroy whole fields with devouring fore-teeth, like chizels, and grinde them as it were in a mill, and very fuddenly they void it forth again 3 their hunger never ceases until the vile creatures have confumed whole Countreys which God is angry with, divine revenge commanding them, and brings to nought that people, who ridiculously threaten heaven with destruction. You shall see the sharp spears that arm the mouth of the Spiders Phalangia, and by the small wounds they make, a strange venome enters, and penetrates into the center of the body, and flicks fast to the deepest marrow, lasting so long in the subject that receives it as the cruel beast lives, and is exasperated periodically at certain hours, troubling the phantalie of the persons wounded, which is abated with colours objected like to this Spider; yet it ceaseth not to rage, until musick causeth them to dance, and provokes them to sweat abundantly, whereby the paroxysm is dissolved, which the day following returns at the same hour. You shall behold the internal fire of Glow-worms fastned to their tails, and the torches of the Indian Cocuia that shines in the night, and overcomes Cimmerian darkness. And moreover, if you take lenticular optick Glasses of crystal, (for though you have Lynx his eyes, these are necessary in searching after Atoms) you will admire to see the dark red colour of the Fleas that are curasheers, and their back sliffe with briftles, their legs rough with hair, and between two foreyards there stands a hollow trunk to torture men, which is a bitter plague to maids, and is the greatest enemy to humane rest, especially when that men would sleep. You shall see the eyes of the Lice sticking forth, and their horns, their body crannied all over, their whole substance diaphanous, and through that, the motion of their heart and bloud, as if it floted in Enripus. There will appear to thee the flat bodies of the petulant Crab lice, with their grapples, wherewith they perpetually lance mans skin between the hair with their mouth, and stick on faster than Cockles do to the rocks. Also little Hand-worms which are indivisible they are so small, being with a needle pickt forth of their trenches neer the pools of water which they have made in the skin, and being laid upon ones nail, will discover by the Sun-light their red heads, and feet they creep withall. And if from the inspection of parts you will recal your minde to consider the generation and beginning of Insects, and will weigh the various transmutations which they undergoe, as of Worms into Flies, of Catterpillers (the several species whereof have their original from the corruption of feveral vegetables) into Chrysallides, (that shine as if leaves of gold were laid upon them) and Butterflies, whose egges again produce an off-spring like Worms, Nature acting successively in a circle, and constantly by a perpetual motion running back into her self: you will doubtless enter upon a large field of Philosophy concerning three Kingdoms of the universal spirit, (the Vegetable, Animal, and Mineral) equally penetrating, replenishing, and governing, and upon the power and activity of it, introducing divers forms into beings that pertain to each of them, according to the disposition of the matter: also the commerce of all sublunary bodies amongst themselves will exercise your contemplation, which though oft times they feem to fight one against the other face to face, yet they agree in one, and from one the other, all and each of them borrow something. And if Animals and Plants be transmuted, why should that be denied to Metals? which thing, many genuine Minifters and legitimate helpers of Nature boaft, and not without reason, that they can doit by Art: and that only by removing of impediments, and by a convenient application together of actives and passives; which being done, the Philosopher leaves the who's

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work to Nature only, which by a gentle outward hear, being helped without too much haste, doth raise up an internal fire, which is the Workmaster of the Elixir that must procure health and riches: that I may hisse out Asses, who triumphing in the Lions skin, creck a tumultuous and confused furniture in their Laboratories, and dig forth all things under ground from the very bottoms of Mines, and melt them in the fire, being desirous to make trial of their own dreams.

Their Patrimonies they together pack, Plying their hidden work with Coles full black, When they have spent, and labour d all in wain, Nothing they finde, nothing they seek again.

But passing over these blowers of the Ashes, if you be pleased to reason deeper concerning Insects; you shall finde what will exercise you in the Monarchical government of Bees, the Democratical of Ants, and the economical providence of them both: of that in gathering and laying sup Wax and Hony: of this in replenshing her granaries, and biting afunder the grains of corn, at that end where they fpring forth, left the provision which is gathered with hard labour, and laid up for winter, by the force of an imbred heat in their work-house under ground (which is hor whilest the Winter lasts) should corrupt, being spoyled by a sudden production, and a plague arising, together with a famine overspreading, should destroy the whole nest. Nor can you lightly pass over the Architecture in framing the cells in the combs of war, mathematically to an exact Hexagon; in the hollow places of a Wasps nest; in the various chambers of the Ant-hill, and winding Meanders sin the joyning together whereof he saw granaries, chambers, hospitals, places of burial, besides the innumerable endowments of these indefatigable creatures, their functions and labours, and he could not admire or praise them sufficiently, who had spent a long time in the contemplation of them, thinking it a work worth his pains, his whole life past being employed in this negligent and very idle business. Silk-worms, all Caterpillars, and Spiders, shew their art in spinning, making snares for Flies, and pitching their nets to provide themselves victuals. The Wood worms pradife graving, with the rasp of their mouthes piercing into the timber : Ants and Bees, amongst other Insects, will teach men piety toward old men, tired, siek men, and their ownchildren: Oyl Beetles facred to Apollo, will teach them to love their off fpring, who never cease for 28 daies to rowl up and down a dung-pil, (which is the receptacle of their feed) from East to West, following the Suns motion, until it be fit to hide in the ground for the production of their young, after the space of a Lunar moneth, which nature hath affiened for the forming, and excluding of this Worm, which shall at length become a Fly. Here take notice that the male hath a prolifick feed without help of the female, and can generate by it self putrefaction of fit matter interceding in a convenient matrix, though it be not animal. But (that which crowns all the meditations of a Christian man, and carrieth him aloft) consider how the Silk-worm makes her self a tombe. that is unpaffable, by reason of her woven work that is most compacted within, in which the Worm contracted into it self seems to die, and by a prodigious metamorphosis it is born anew a Butterfly, a mo e noble creature, which by the weaving of its wings flies up into the air toward heaven, whereas before its burial it lived a base creeping creature fastred to the earth, and glued to the food of the ground. See whether a little beast that is obscure, of the kinde of Locusts, living amongst the stubble of the fields, when heis consumed with extreme leanness (which from the posture of one that is praying, the French men of Narbon call Pregadien) do not teach men to hold up their hands in prayer unto heaven, and admonish them to observe a convenient gesture in offering up their supplications unto God. What think you of the greater Beetle, the Indian Rhinoceros, which being bred without a female (as the rest of the like kindes are) dies, and riseth again out of her own corruption, like a Pkoenix, after her change, when she was supposed to be wholly dead. Lastly, what think you of Flies, which when they are drown'd many hours in water, if you bury them in hot embers, you shall revive them again. Truly I doubt not but that among st those serious cogitations, (the object whereof will seem not so serious in respect of other false appearances of men, that are illiterate and unreafonable) thy minde may rife to its original, and fastning thy eyes on heaven inspired by

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God, wilt cry out, O the depth! and with the divine Psalmist wilt return a Psalm of thanks to the Maker of Nature: How wonderful are thy works O Lord! In wildem half thanks to the live white earth is full with thy possession. So hall I have whiteby I may rejoyce, that however the whole course of thy age hitherto hath been but one continual act of Philosophy, yet that by the rare advantage of this Present which is curious with variety, I have given thee a new occasion of no less solid and profitable, than of pleafant and ingenious meditation. Suffer therefore that a friendly hand may convey into your L. brary the Off spring of the most learned Mouffet, which is now at last published your Library the on and amongst so many volumes wherewith thy Study shelfs are most excellently furnished, assign a place for it, worthy of the Father and the Son. Befides the good things mentioned that shall from thence accrew unto thee, and the very great increase thou shalt reap from the hours thou shalt spend in reading the Book, (if I may jest with thee) thy own profit shall not want its advantage, lest thy proper benefit should here seem to be neglected. In these leaves thou shalt finde what will drive away the plague of thy delights, those beasts that are the greatest enemies to the Muses & their darlings, I mean the Moths that devour Books, which with a greedy belly and iron teeth (though their bodies be very smal) prodigally waste and rend the lucubrations of whole ages. Let those evil beasts that are the most deadly mischiefs of angry nature be destroyed after an ill manner: to prevent the propagation whereof, and to kill their infamous progeny (whilest in the mean time learned writers of Books endevour to abolish their kinde utterly, or their sedulous Collectors do what they can this Book (which I fend to thee as a remembrance of my love, will teach thee in the Chapter that treats of it. But let it suffice, I began with a small pitcher, why should thewheel run till it fill an Amphora . The heat of good will and fruitfulnels of the subject carry me away, I must now take off my hand, lest my Epistle should proceed absurdly beyond the bounds, which already unawares hath increased into a volume. Believe that I am affectionated to thee, and how well I wish and defire to thee, these lines I have written may speak. What remains of thy daies which God hath appointed thee to runthe race of thy life, before thou receive thy heavenly reward, I wish thou maist finish without any pain of minde or body ; and that I may speak with Arifforle writing his last Testament, I pray from my heart, that thou mailt live longer here, for is is well, but if any thing happen, that thou maift safely arrive and enter gloriously into the harbour of the blelled at the moment decreed. Farewel.

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From my Study in the Ides of May, and the year of Mans Redemption, 1634.

A Preface upon the undertaking of this Argument; and of the worth and use of it.

Has the History of Insects is worthy of the chiefest Philosophers, the pains of great Aristotle, and Pliny, and of our Wotton in describing them doth sufficiently demonfrate. After their time Conradus Geiner laboured not unfruitfully, to perfect that work which they began; but by reason of his short life, he fainted in the beginning of the race, nor was he able to put an end to it. But when Pennius of blilled memory met with those papers by a better fate, for fifteen years together by infinite reading of all Authors, he enriched the History by the exceeding great help of Quickelbergius, Clusius, Camerarius, Sir Thomas Knivet, and of his most learned brother Edmund, Jo. Jacob, Roger Broun, Brite, but chiefly of our Bruer, and some courtelle of Peter Turner. That is to be lamented, that he also was taken away by untimely death, before he had disposed of the matter and framed it to the dignity of this work, which he had heaped up together on all sides; Hence it was that his Letters were full of blots, and confused with doubtful Characters: and they had perished, had not I laid them apart, when they were ready to be cast out of doors and with a great sum of money bad redeemed all the torn pieces of it. For I had rather something should be taken of from my own estate, than from his glory, who had spent so much pains in the de-(cription of Infects, and to much money for the Plates engraving; wherefore this Mans and Geiners and Wottons fragments being disposed in order, adding to them the light of oratory which Pennius manted, I forged the History, and according to my abilities, (which Iknow how small they are) I at last brought it to a period. At first I was deterred from itby the difficulty of the works because I saw that Insects are hard to be explained, both in respect of the unusualness of the subject, and also of the sublime or rather supine negligence of our Anceftors in this point: for they stood still in the very entrance, and they saluted them only by the way, or as the proverbis, at the threshold of the door. I allo feared that (which fell out it may be) lest there should want dignity of oratory, for so exquisite a Narration; chiefly when as I oft observed Pennius to be gravelled here. and I seldom went to those that were Artists of words. Also for a time I was detained by examining the causes of Insects; which being unknown, the History can neither be well pen'd, nor rightly conceived. Moreover friends checkt me (and that sharply) that I did but rough-cast another mans building; as though I were one who sought for the Garland in every business, and thirsted after glory more than it was fit for me. They said more over, that since some worthy honest and profitable end must be propounded to every business that urightly undertaken, yet none of these was to be found in these imperfect creatures, but I should lose my time, charge and labour exceedingly. By these hinderances I was as it were made fast to an anchor, and left off for a short time to sail any farther: and sometimes taking up my pen, sometimes casting it away again, I was in divers mindes, until that certain reasons allayed these florings of my thoughts, and did again kindle, " it were, a desire in me to hoise up sail again. I opposed against the difficulty of the work, the delire of attempting things that were very difficult; remembring that for nine years Troy seemed to be impregnable, but was taken in the tenth year it was beleaguered. As for the dignity of the style, I was perswaded that men of Sound judgement would not consider how neatly, but bow well I discovered the nature of Infects, for however some mens vain wits, desire much affected eloquence, yet those that esteem of things soborty, altogether reject it. I put off the ignorance of the tinger, with the answer of Theophrastus, who though he sunk under his too earnest enquiring after them in plants, yet be did not conceal so profitable a History. It shatl suffice us to have measured the causes by humane capacity and mete-yard, for as it is the part

of an ambitious manto promise a certain knowledge of them which is only in God, so to have no knowledge of them at all, is the part of a beaft. The example of Galen, 100k Augus from me the fourth scruple I had, who though he added to Hippocrates but a few things. except the grace of Oratory, and did only open that way of Phylick which be bad lit down yet is he fo placed in the second rank amongs Physicians, that many think him worthy to have the first. Which thing I have not only done in this book, (I am willing worsny to nave the frust concerning my own work) but I have inserted intire IListories, and above a bundred and fifty pictures, which Geiner and Pennius knew not , I have mended the a numero and jujo per and I have put out above a thousand sautologies, trivial matters. and things unseasonably spoken: for I have had regard to the squemish stomachs of men of this nauscattng age, that not only loathe Coleworts twice sod, but even Ambrosatwice Cet upon the table. Notwithstanding how small soever this my pains may appear, (for he cannot be thought no pains) be that (hall make trial in something of this nature, he will rightly perceive my labour, and will of his own accord take beed how be go to repair old and decared houses, with new matter; it had been better to have written a new History than to have mended this which was fo tattered and confused, As for vainglory, I de fire it may be as far from me, as I wish the light of this History may be near to you. I confiss that not to love honour is contrary to mine, and all humane nature, yet lo that I hold boafting to be among ft the greatest vices, and I equally reject foolish oftentation in [mall matters. Socrates, Plato, Hippocrates, have taught us better, who in their times both writ many things, and were exceeding far from the ambition of glory. I know not whether they are to be numbred among & men most desirous of honour, who publishing nothing of their own, make unlearned men to conceive of them, that they abound with hidden learning , as if they were like bottles for footh, that were fo full, that they drop we-17 flowly or not at all. I shall add this concerning the dignity of this History of Insects. (left we should think God made them in vain, or we describe them) that in the universal world there is nothing more divine than thefe, except Man. For however in him they are most abject and fordid, yet if we look more nicely into them, they will appear far otherwife than they promife in the bare outside. It oft times comes into my minde (faith Gallifardus) to think of our Italians, who commonly admire vehemently things mushle for magnitude, or new and unufual, but things obvious in all places, and that are very small they dispise, yet if they look exactly to the matter, it will be easie to observe, this the divine force and power show themselves more effectually in mean things, and the are far more miraculous, than those things the world with open mouth respects omuch and admires. If any man bring from far the wonderful Bittour, Elephant, Crocodile, there is no men but runs quickly to fee that, because it is a new thing and unusaal, and when they have leave to fee them as much as they will, they only wonder at their greatness, colour, and such things as fall under the apprehension of their senses. But no man vegards Hand-worms, Worms in Wine, Earwigs Fleas , because they are obvious to all men, and very small, as if they were but the pastimes of lascivious and drunken Nature, and that she had been sober only in making those huge and terrible beasts. Nor is this will pecultar to the Italians only, but it is common to the English and to all mankinde, who that they may fee those large beasts that carry towers, the African Lion, the huge Whale, the Rhinoceros, the Bear and Bull, take sometimes a long journey to London, and 14) money for their places on the scaffold, to behold them brought upon the stage: jet white is Nature more to be feenthan in the smallest matters, where she is entirely all ! for in great bodies the workmanship is easte, the matter being duttile, but in these that are se fmall and despicable, and almost nothing, what care? how great is the effect of it? how unspeakable is the perfectione as Pliny saith. Do you require Prudence? regard the Ant, Do you desire Justice : regard the Bee ; Do you commend Impirance ! take advice of them both. Do you praise valour : see the whole generation of Grashoppers. Alfo look upon the Gnat (a little Infest not worth speaking of) that with bit fiender hollow nose will penetrate so far into the thick skin of the Lion, that thou cans hardly or not at all thrust a sword or javelinin so far. A man hath need of seel to but into oaks, which the Wood-werm eats hollow with her teeth as the found can teffi fie, and as if the had Polycletus his graving instrument, the carves out seales. But if I would relate the skill of some of them in building, fighting, playing, working, perhaps I might be thought over curious in these small things, (of which the Law takes no notice) and

The Preface.

work nigligens in greater matters. Now I come to their ufe, and that manifold, and in ispet who God to Nature, or to Main, very great. For if the Gentles according while of the Capoble Paul; Know God by the creatures i truly they may bear, u from a biglier watch-tower behold his Omnipotence, Majefty, Providence. For the Wyban are To Imall, that like thofe lines Callicrates drem, they cannot be feen bit with sold that and when the Sun Stiner very bright : as I remember I once fan a Ry far imiller than a Worm in wine: Would you have a Musician? bearken to the Grasbupper which is alwaises filled wish finging, and lives without meat, and by her most pleasans miledy challengeth the Nightingal. Would you hear a Trumpeter ! bold your ear to the Beehibe bear the bamming note: bearken a little to the Gnas, in whole finall beak the great Mafter workman hash formed shat borrid and stanging found of the Trumpes. Do you de file a Longe e jet when the Egyptian Magicians deceived Pharach by producing the orenitr creatures, in the forming of this fo contemptible a creature they yeelded the garland to Males Wherefore Galen (17. de ulu partium) breaks forth rightly into thele word; ifwith had explained the wonderful generation of bairs, and the ufo of them : faith be. If there be fo divine vertue in parts that are fo fordid and nothing confiderable, how great may we suppose the excellency of the same is which rules in the heart and brain? Truly if aman that is addicted to no feet, would freely enter into the confideration of things, confidering the fabrick of any even the finalich creature, and that in every partthough never so base, so great verrue resides, he shall easily understand the excellency of the minde which is in man, and from the principles in phylick shall ascend to Divinity, which is far better and more excellent than all Physick." I suppose that no nation not fociety of men amongst whom there is any Religion of the gods, have any thing comparable to the Bleulinian or Samothracian Ceremonies , yet thefe do fet forth but obscurely the minde of all things which they profess, which is plain enough in the fabrick of all living creatures. For you must not think that in Man only the Art of the great Artificer is fo great, as I have explained before, but what creature foeger you would diffect, you shall finde the like art and wifdome to appear in it. And such creatures as you cannot possibly diffect, will make you to admire the more. the smaller they are. For if a certain Carver lately obtained exceeding great commendations, and that deservedly, because on a very small Ring he so curiously engraved Phasin riding in his chariot with four horses, that you might see their mouthes, bits, teeth, 16 feet, and all their parts exactly framed : truly fince all that workmanship had nothing in it more excellent than the leg of a Flea, it is evident that God that made the Flez, hath more Art and Excellency in him, that not only made it, but that he did it without any labour, and when he hath made it, doth continually feed and nourillitie. Wherefire let us leave off to admire any longer the wast and huge Calose, and with the shief Master of true wildome, let us descend from the Cedar to the fornb, that is, from the mil highest trees to the most contemptible weeds, or rather the most abject of all wegitables. And if he thought that the history of the meanest plant was not unworthy of a King to contemplate and write of, how much more excellent are Animals than Plants, to much more doth this work deferve the patronage of a King, and philosophical contemplatienthan that doth. When Heraclides had invited fome of his friends to bis poor Cottige, they flood only before the door, being afraid to come in because the place was so narrow of the room fo foul: to whom he spake thus: I pray come in, here are Gods illo: ibereby implying that the greatest God was in the smallest matters, and that there nua spirit in all things, though never so despicable. And truly, if the fabrick of Inletts were worthy of so great and divine Artificer, how can the contemplation of them be anworthy of the understandings of poor contemptible mens Among & the fouldiers of Palettina, God raifed great Goliah, a Giant among ft men, yet would he have him overshrown by the fing of one poor shephard. Amongst the Spanish Pilots, how many tall Mariners there' vere the they all submitted to one small Drake, and Neptune himself in a manner relded up bis Mace to him. The Oke is great, and growes very large, but God deriges it by the flender Ivy that clings about it, that it might not grow proud of its we and might. Farewel then all those that so much esteem of creatures that are very loge, I acknowledge God appears in their magnitude, yet I fee more of God in the Rilay of leffer Creatures. For here is more of prudence, sagacity, art, ingenuity, and of main evident divine being. Wouldst thou praise Mature, Gods ordinary hand & from *bence

whence wouldst than take thy beginning better than from Infetts e for where hath be plan. unence womany fenfes in a Gnot ? where (faith Pliny) hath ha fet the eyes & where the smel. ling & with what curiosity bath he fastned the wings ? with what great art hath he ex. ling? mish more currously nain we just the hungry hollow belly, and bash made it things ended the small legs? and disposed the hungry hollow belly, and bash made it things after mans bloud; and as the small beak is bash cannot be seen, he hash so made is disposed to make and hall the state of the same action and hall the same actions and the same actions are same actions. ble by a reciprocal art, that is should be sharp pointed to enter, and bollow to draw it forth. pie pla reciprocat armitable variety, comeliness, and fecundity that is in Insects, which commend the riches of quickning Nature in greater multitudes, and fet forth unto us the mend the riches of quickning Nature in greater multitudes, and fet forth unto us the great plenty of it, which cannot be exhausted. If you consider men, as they care almost all great plenty of it, which cannot be exhausted. areas prenty of its works bodies, (as I Shall destare more at large in their History) so they furnish their mindes with variety of examples of vertues, whereby they may instruct their souls, and teach them, that otherwise would be very wicked. Wherefore Solomon theprin. Jones, and sense service wifdome amongst men, fends sluggards to the Auts hill, and sumul. snows people to the bands of Locusts, and incites mortal men to the contemplation of the Spiders in their houses, that from the School of Insects we may learn versue, and may lift ap our eyes unto the power of God, which are too much turned away from him. Go to faith Tertullian, O Man thou relieft upon thy own strength, and distrustest God, yet confider that there is so great strength in the smallest creature he hath made, that thou canst not endure it, nor ever be able to do as much. Imitate if thou canst the Spiderscuriosis, andure the sting of the Spider Phalangium, avoid the nastiness of Lice, take a Gnat on of thy throat, fleep when Fleas or Wiglice bite fiercely, keep thy trees fafe from Cate. pillers, drive away Weavils, Trees-worms, Vine-worms, and Timber-worms wherefore as God flews bis power more in this more notable Artifice of Infects, so his great mercy is more apparent, because there is hardly any disease of the minde or body, but aremedy may be feacht from this store-house to cure them both. If men should deny that they centribute very much to feed, and fat, and cure many other creatures, Birds and Fiftes would plead for them, and the brute beafts that feed on grass would speak in their behalf: wherefore though with many every thing that is new, or hard to obtain, is mel valued, and this is accused by the perversenes of micked men, and ignorance of unharned mun, tabe a work of curiofity, oftentation, and of no profit,

> Yet fee its shape of things that are so small, Nature, and Fate, and great originall.

Wherefore I exhart those chief mon, which I named at the beginning, who have described excellent well in the Hiftory of Injects, by communicating both the things themselves and abely pictures, that with that humanity they have been afifting to me, and to Pennius hitherto they would continually proceed in the same for the augmenting of this work : for the submenting of this work : for the submenting of this work is they are Physicians sons, and shall most amply set forth the clory of God and Nature. To which if I may appear to have had as much regard at I have had to the certain profit of men by this work, I shall not regard the envy of any man; for I never studied to please all men, and yet I alwases enderoured to offer unto the Cruston of all things, some part of thankfulness.

The said of the of the said the said the said of the profit 11.5 100m to 1.55 . On the contract of most state ment to the state of there The move of the state of the st The latter of the contract of the second of the second of the second of the of energing before and to Spain bearing her the cost there the parties of the Area of the Secretary of Men Will in a manger Steel 12 6 1 15 my that we then we have south the all of that it that for the form A grown per of me So par is come as a solital in South of Fred to go node a significant the Ju por the realist of the second of the seco to the state of th

medical terms

THE

THEATER

INSECTS:

Of lesser living Creatures.

CHAP. I.

Of the Names, Description, and Differences of Bees.

F all Insects, Bees are the principal and are chiefly to be admired, being the only creature of that kinde, framed for the nourishment of Man; but the rest are procreated either to be useful in physick, or for delight of the eyes, the pleasure of the ears, or the compleating and ornament of the body; the Bee doth exced them all in every one of these.

Hebrewes, Deborah.

Arabians, albara Nahalea Zabar.

Illyrians, Weziela.

Italians, ape, api, una fiicha, moscatella, ape a scoppa, pecchi.
Spaniards, Abeia.
They are called by the strench, monsches a miel.

Germans, ein ymme bynle.

English, Bee, bees, been.

Flandrians, Bie.

Polonians, Pztzota.

Irish, Camlii.

The Grecians give divers names to Bees, according to the diversity of Nations, Countreys, and places; for divers nations do attribute divers names to them. But the most common and rulgar name is whom, (but Hessed cals the Bee make,) because they are busied in their work, and it makes or because of their sweetnesse, or rather med it was, in regard of their honey, in making of which the Bee is a cunning artificer. For they are ubirial, from union, because there is no Insect more studious, more industrious, and laborious. Hesiod calls them measures as also drying Gesser had rather read meas for mixin, for it is also called grown by Saiden. Aristotle, and other productions of the saiden. Aristotle, and other productions of the saiden. Aristotle, and other productions of the saiden. and others, do rather make it a Hornet or a Wasp. Although Gaza's interpretation, and the Poets do call it Apisa Bee. Stephanus calleth them outsides, whence outside, that is, I do hive Bees, Hefschine calleth one kinde of Bee ofern, and others call it mades from its framing. They are called also from their destroying of flowers destroys, that is, destroy-flowers; or gas that is, yellow, from their natural soyl and seed supposes; and in regard they have blunter strings than M. than Wass, often, and from the sound and buzzing noise of their wings southers, when he writeth that some have writing paise of southers. But Bombus is properly the noise Bees make: dexis, among so many significations, saith Hesselm, Else uniform substances, a kinde of singlesse see; Isdom cally the winds of the southers and the winds of the southers are the winds of the southers and the winds of the winds of the winds of the southers are the winds of the southers are the winds of the w beth him the King or Emperor of the Honey-tents. In respect of his common inheritance, he

The Name:

CHAP. 1.

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is called deelder, an airy inhabitant; in respect of its countrey dipoler, as it were the Trojan woodis called areas, an any uniablean, in the second and names from their offices and imployments, as fome are called inches, from their command, fonce and imployments, as fome are called inches, from their command in formation from allers and formation from allers are called inches. sees do lecure themselves home. Varro calleth them sometimes Birds, but improperly, for fects by one name, Apes of Bees. Vario cancelled Bees, because improperly, for Apes of Bees they are flying creatures but not Birds. Some think they are called Bees, because their swames whence so called bees together by the feet, like a bunch of grapes. And beside the most conceive that this do cleave together by that this name of Apes is corapounded of a a privative particle, and pes, a foot, as if they were produced of the production of the pr name of Apes is compounded of a parameter prime, that is, lame or deprived of feet. Some ced without feet, as Virgil faith, Transa pedam prime, that is, lame or deprived of feet. Some view is of the same opinion. And truly the new fresh brook-(which the Grecians call adds) do want feet, but in the time appointed by nature, out of the crulty and waxy comb the Bee do want teet, but in the time appeared it keepeth not this analogie of the name of Biper, edit, Tripu. continue of the name is more simple, from whence comes the Diminutive Apicula. Or 1 lirrle Bee.

The Definition The Bee is an Infect flying creature, four-winged, bloudleffe, skilful only in his artificial The Denniti- Ine Dee is all allocation of the Bee making of honey. For he that wort the Garden of Health, seemed to dote much by confidently affirming that Bees, were four-footed beafts, for Nature only believed on them four feet that they might go uptight, and not more, lest it might hinder their flying. But offitting this suite Author, let us more amply describe this most profitable and wife Infect.

ption of the Bee.

Their eyes are horney and made inwardly, and so is their sting, neither do they want tongue, and teeth; they have four wings, which are dry (as those of all other Insects) shining, and fulned or joyned to their shoulders, the last whereof are the least, that they might not hinder their flying; two clawes as it were growing forth of the ends of their little feet, between which in stormy weather they carry a stone to poise and ballance their light bodies, lest the impenous violence of the wind should drive them from their houses; and therefore we need not give credit to Lucian, that they ought to be called Zaa anoth, footlesse creatures. They do not breath (by Pliny's favour) but pant, and are refreshed by transpiration. Their somath is framed of the most thin membrane, wherein they not only conserve and keep their colleded honey, but concoct, and purifie it; which is the reason that Bees honey may be kept longer then any Manna or aerial body, or rather is altogether incorruprible, as we will flew here-

Aristotle 9. Hist. cap. 10. faith that there are nine kindes of Bees, fix whereof are sociable, and do live together, as Bees, the Kings of Bees, Drones, Wasps, Hornets, Moths, Also three folitary and infociable, the greater Siren, the lefter Siren, and the Bumble-Bee; of Which kinde Simius Albertus does reckon up nine, but gives them such harsh and barbarous names, that is

seems he rather faigned them, than knew them. Lib. 8. trast. 4. cap. 2. But Bees do differ, and are diffinguished in regard of their matter, form, wir, dispositionand

office, and these are all their genuine, and natural differences, which I have collected out of infinite. Authors. Concerning their matter (if we may credit the curious searchers into the works of nature) some of them are called Atologoisis, or the Lions brood; others raveryisis, the Bulls brood; and some Bimule, or the Oxe brood; and some mose ment, or the Calves brood. But the best and noblest bees are generated and bred out of the Lion, and the Kings and Princes of them do derive their pedegree and descent from the brain of the Lion, being the most excellent part of his body: it is no wonder therefore if they proceeding and coming from so generous a slock do affail the greatest bents, and being endued with a Lion-like courage, do fear nothing. The noblest Bees next unto these, are those that are generated out of the Bull, being also a strong and valiant beaft, the excellency both of their disposition and bodies being equal to their sockand pedegree. The next are the Cow-Bees, or Oxe-Bees, which are indeed very industrious, laboious and profitable, but of a milder disposition, and lesse inclinable to anger. The Calves cartalle doth generate more foft and tender Bees, excellent makers of honey, but not able to endure labour, in regard of their tendernesse, and in regard of the weaknesse of their matter short lived Some also do write, that Bees may be bred out of their own ashes sprinkled with hopely and laid forth in the sun, or some warm place, which fort may be called in Greek distings or The difference Self-begetters. Bees of the best shape are small, variously coloured, round, and bending, the of their shapes worser shaped are long. The difference of their formes and shapes arisest from four causes; from nature, ture, place, fexe, and age. For some are domestick, or house Bees; others, are wide or wood Bees, these delight in the familiarity and company of men, but not the otheral which do execute themselves in making the familiarity and company of men, but not the otheral which do execute themselves in making the familiarity and company of men, but not the otheral which do execute themselves in making the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute themselves in the familiarity and company of men, but not the otheral which do execute the men and the familiarity and company of men and the familiarity and the familiarity and the f themselves in making honey in trees, clefts and crannies of the earth, and in the rubbidge of old houses and walls. old houses and walls. Again, some of the tame and gentler sort of Bees, do live in plet fant gardens, decked and beautified with all forts of flowers, these are great, soft, fat and large bellied; others are kept in villages, going far for their food, and feed on flowers they like upon by chance. The lesser more harry, yet for their work, industry and skill, they exceed the other. Of both kindes come are harry, yet for their work, industry and skill, they exceed the other. Of both kindes forme are bred with stings (as all true Bees are) and others without high as the bases are bred with stings (as all true Bees are) as the baltard Bees, which have a greater and fofter belly, throat and body, but not famouse ther for manners or incoming them of ther for manners, or ingenuity. They call this kinde of Bee the Drone, because they seem to

be laborious, and are not; or because under the colour of labour (for they sometimes carry wax and diligently fashion their combs) they devout the honey. And these are of a black shining colour and larger bodied. Moreover some bees are descended from their Kings and Dukes, whereof Arifold maketh two kindes. The yellow, which is the best, and the black streaked Others do reckon three Kings, differing in colours, black, red, and sported, or streaked. Mene times doth report, that the divers coloured are an inferior fort of Bees; but those threaked and divertised with black, are the better. All of them are twice as big as other Bees. He that is Wested Monarch or King of the whole Swarm; is alwaies of an excellent shape and twice as high as my of the reft; his Wings are shorter, his thighs straight and strong, his gate loftier, his same stately and majestical, and on his forhead a white spot like a shining Diadem or Clouds, differing much from vulgar Bees in regard of his shining colour. But the place sich alter, fornetimes their form, and fometimes their nature, fex also and age do change then in both respects. For in the Molnero Islands Bees are like to winged Ants, but some what lefter than the greater fort, as Maximilianus Transstvanus in his Epittle to the Bishop of Salipare eloquently relateth: In America near the Rivers of Vaffes and Plate, the Bees are nor like ours, being no bigger than those small flies which trouble us in summer, they build their nells in hollow trees, and they make far greater combs and fuller of holes; the end or tip of their wings (as Oviedus and Theverus relate) feem to be bitten or cut off, in the middle whereof they have a white spot, and they have no oftensive stings. The wax which they make is of a duskish pitchy colour, and they are for the most part evil conditioned. Ariffold lib. 5. hiff. CAD. 22. mentioneth a certain kinde of Bee, that is of a fost industrious nature, which maketh honey twice in a moneth, being of a gentle pleasing disposition, and bused only in making of honey. Such there are also in the Countrey of Pern, which do make a fost and melting kinds of honey, which do ftop their doors to close with wax, that they leave but a very small hole for their ingresse or egresse. But almost all our Bees in Europe are of a blackish colour, not so much in regard of the easie concoction of thin substance, than that they seem to be of a grosser dier, and of a thicker composure, and therefore the thicker matter doth remain within the skins which the Bees of Peru and Pontus, by reason of their thin skins, and the finenelle of their dewy nourishment, do easily thrust forth; unlesse that be the cause, we must ascribe the variety of cofour, to wanton nature: as we do for white bears, and white black-birds; which feeing the her felf is various and of many shapes, it is no wonder, fince she delights in variety of columns that the hath not made all Bees of one colour. The kindes of common Bees, (as Columella observes out of Aristotle) are thus distinguished; some are great, round, black, hairy: others are leffe, round, of a dark colour, rough hair to there are yet others leffe than they, and not to rounds but more far, of a straw colour on their sides: there are some least of all, very slender, sharp, whole bellies are various coloured from yellow, and very small. But the blackish are most to be approved of, that are very little, round, lively, shining, gentle, having (if we credit Virgil)

Their bodies shine with equall spots of gold.

The greater Bees are, and fatter or longer, the worse they are: and if they be sierce and was? The difference pilh, they are worst of all. But their anger is pacified by the daily company of their keeper, and of their minds they are made more tame with the only tinckling of braffe. The Boes called Chalcoides in Cretes from the place, are of a brazen colour, and something long, and are said to be very implacable and given to fighting, exceeding all others in their Itings, and pricking more fiercely; to that they have driren the Citizens out of the Towns by their stings. And Alian out of Antenor relates, that in the Mount Ida, the remainder of that race, dwell and make their combs. Such are also the Bees at Carthagena like to Muskitos. Pausania writes in Arricus, that Bees are so gentle in Halizamus, that they go forth to feed amongst men, and wander where they please, for they are flux up in no hives; wherefore they make their works every where, and that fo fast, that you cannot part the honey from the wax. They are smooth, shining, of variable colours, and not unlike 10 our good Bees. Lastly, since all Bees are by nature void of poyson, yet the place causeth the long Bees, and the distatte fashioned, about Carthagena in America, to make venomous honey; Mere they collect honey that is infected with the contagion of trees, winds, air, and earth it felf; and be it what it will be, they lay it up in their cellars. Also Bees subterrestrial have another Differences of formand nature. For those that work in hives and trees, are greater, longer, softer, better wing'd, the corporeal more yellow on their backs and bellies. But they that are under the earth build in little holes, form from the and are short compacted, with black heads and foresails, hairy almost on their whole body; a place. yellow down colour on their fides and rump, and that doth much adorn them. Of Bees, forme finde themselves houses in woods, some are received into houses made of straw or horn; some civil and well nurtured Bees, who will not refuse the care of the Bee-master who hath skill, but will much love and delight in it. The prince of Philosophers confounds the fex of Bees: but most bifference witers diffinguish it: some say the semales are the greater, and without stings; others say from their they are lefte and have stings. The sounder Philosophers, (whose opinion I follow) acknow-bex. lage no males but their chief leaders, which are more strong, greater, more able, and alwaies by at home for propagation, and feldome go forth but with the whole fwarm; whom nature subcommanded to be frequent in Venus occasions, and ordained them to fixy alwales at home

with their females o Experience wienefleth, that their do foster their young as birds do, very diwith their temates to Dapesterns what thrule forth their young Bees, when the membrane is broken ligantly, and it upon thems and thrule forth their young bees, when the membrane is broken. ligantly, and unipopulation and many the known by the babic of their body: for those that are new.
The differences and their Ages, are known by the babic of their body: for those that are new. The differences not rement organization wings a thole that sink year old, as allower my or the are new come forth; have mod thin and trembling wings a thole that sink year old, as allower my or three years old, are very bright meat; and are of the likenesse and to low of by!; but it leven year three years old, are very bright meat; and are of the likenesse and to one sell correlate. three years old are very originations and importmelle of nor can any, one cell certainly by their figure old they lay aide all tarnelle and importmelle of nor can any one cell certainly by their figure did they lay aside all farnetie and importances of nor can any employer terrainty by their home and quality of sheir akin and body (as it useth to be with borses) betweet they are. The elder of them, are hairy, hard, full of wrinkles, lean, rough to your fight; and feelings done harveling, and noted by a generable kinde of hoarinesse. And this was shewed to the Dutchesse, of Somethe when I was a youthounder whose chamber window above was the very same hive of Boss, that had when I was a youthounder whose chamber window above was the very same hive of Boss, that had when I was a youth under vivide entained transcer and of the fame, kinde. But as they appear been there 30 years, and this inflifies & liant relation of the fame, kinde. But as they appear been there 30 years, and thus planting the reft in industry, and experience, for years have taught more ugly in form, so are they before the reft in industry, and experience, for years have taught more ugly in form, to are they beare and practife; they know better how to gather and make them skill; and by length of time and practife; they know better how to gather and make Снар. Ц honey.

Of the Politick, Ethick, and Oeconomick virtues of Bees.

BEES are swayed by soverainty, not tyrauny, neither do they admit of a King properly so Bealled, by succession or by slot, but by due advice, and circumspect choice; and though they willingly submit to regall atthority; yet so, as they retain their liberty; became they still keep their Prerogative of Election; and when their King is once made. fure to them by oath, they do in a principal manner love him. He as he doth excell all the rest in portlines and seame of body (as is above faid) fo likewife (which is the chief thing in a Prince) in gentlenesse of behaviour. For although he hath a fting as others, yet he never wheth it to punish withall, infomuch that fome have thought that the King is without a fling. Fortheir law is the law of nature, not written but imprinted in their manners; and they are yet more gentle in pushing, because they have the greater power; and although they seem somewhat slow in reenging privare wrongs, yet fuffer they not the refractory and rebels to go unpunished, but wound and that them with their flings. So desirous they are of peace, that neither with wheir wills nor again, do they offer any annoyance. Who would not then utterly abhorre the Dionglas Tyrans in Sicily, Clearchus in Heraclea, Apollodorus the Cassandrian Robber? Who would not detel the villany of those close Paralites to Kings who affirm that Monarchy is no other, but the means how to accomplish or satisfie the will, and a device how to maintain lust? that which ought to be far from a vertuous Prince, lest white he would feem to be a man, he betray himself to be work then these little winged beasts.

And as their manner of life is not pedantick or according to the vulgar fort, so neither is their birth. For the royal Race is not begotten a little worm at the first, as the Bees are, but present-

And if he chance to finde amongs this young ones any one that is a fool, unhandsome, hairy of an angry disposition, ill shapen, or naturally ill conditioned, by the unanimous consent of the rest, he gives order to put him to death, lest his souldiery should be disordered, and his subjects be ing drawn into faction, should be destroyed. He sets down a way to the rest, gives order what they shall do, some commands to fetch water, others to make honey-combs within, to build them up, and garnish them; othersome to go and get in provision; those that are stricken in years he cherifneth at home, the younger he exerciseth in labour and vicissitude of imployments; and although he himself hath immunity from mechanick labour, yet as cause shall require, he also refuseth not to work; nor ever doth he go abroad but for healths sakedoriccestry. If he be by reason of age in health, he marches as General in the Vaneguard of his Army, and in person opposeth himself to all encounters; neither is he born by his attendint willingly, unlesse it be when he is soold and diseased that he cannot either go or fly. When his world with the control of the when he is soold and diseased that he cannot either go or fly. on the fignal being given by the Trumpeter, the common fort are commanded to their logging and the watch being let, every one betakes himself to his rest. As long as the King lives, all the swarm enjoyes peace, and all things are in quiet; for the Drones keep themsolves willingly in their own cells, the elder Bees are content with their own places, nor do the younger run out of their own into the elders lodgings. The King lives apart from the rest in a more minest and large makes. and large palace, with a waxen fence curiously made, compassed about as it were with a kind of wall. A little way from him dwell the Kings children, to whom if their father demoties but hald washe force (a character) and the kings children, to whom if their father demoties but hald washe force (a character) and the kings children, to whom if their father demoties but hald washe force (a character) and the kings children, to whom if their father demoties but have been seen as a second control of the characters. but hold up the finger (as they fay) they are hushtian to the said

But the King being dead, the subjects are perplexe, the Drones lay their young one in the Bees cells, and all things are out of order. Arifforde makes mention of more Kings or make Bees than one in a fwarm; which I hadrathen rerme Vice-royes or perty Kings; For as men as Antigonia tellifieth, the Swarm is in not leffe danger when it hath many Kings, as the it hath many Kings, as the it hath none at all. And so much be spoken of the good Kingri . The bad are more hairs and THOR II. word is dyn Historian and Historian will be not seen the bollow and seen and white word with the seen and the obleve gode nanch the common people larger and level in the control of the common and the control of the contro

Then Kings up two and person in person of the Kings in structure of the Train.

Biglis, as it more with golden spanses unrest of the Stings in standards summerty of the Train.

And gordening streeting scales, to took appearing to before the give the solve steer the conditions.

And gordening streeting scales, to took appearing to be set of the condition that can be set of the conditions.

And thus far of the Kings and Mobility How let us proceed to speak of the vulgar fort on Additing to the Bees, and to should all sounded squid stones their secures and commonater of the Bees, and to should stand and standard and standard

Bees are neither wilde nor came creatures, but a middle kinde of nature between both, but of all in a manner the most serviceable and most profitable. Their sling both keeps them alive and tilsthem; for if that be once loft, they cannot live, but being armed therewith, they guard the Swarm from all hossile invasion. There are none of them idle, although all do not, have not the skill to make honey meither do they which can do nothing as all, become like Drones: for they do not its they do froyl the combismor steal the honey. But they themselves are nourish by the flowers, and flying abroad with others feed together with them. Albeit also there are some amongst them have not the industry to make and store up honey, yet every one hath his work. and his art wherein he doth imploy himfelf. Some bear water to the King, and to fuch of the Bees that are spent with old age, and are decrepit,

The more ancient and graver fort of Bees are chosen to be of the Kings Life waard, or Esquires of the Kings Body; if they be any way in health, as being of known truft, and well feen in the tight ordering and managing of State-afficies, Orhers of them administer Physick, and undertake to care fach as are field, and of the Annife-flower, Safflon, and Violet, collect together, compounds and give them to drink, a most medicinable and cordial Honey. It any of them chance to die by reason of Age or beknesses forthwith the Bearers meet together, which carry forth the Corps of their shoulders at on a Reer, our of doors; less they should any way pollure or defile their clean and near Hives with any uncleanne fley filth on putrefactions years

Neither are the Bees, without their tommanders, Captains, Liegronants, Trained-bands, Cond ners, Trumpeters, Fifes, Scoutmafters, Warchmen, and Souldings an Army which do (as if it were a little City) guard and defend their Honey: and do in condign manner punish and corment the Dors that fly thit heegend. Worms that undermine when went upon reduping to the second

Left they frould be taken for Drones, as they fly they make a buzzing or humming noise, which according as they begin to fly of cease, is heard or not heard anyhigh found whether in proceed from theirmouth, or from the motion of their wings, Ariftate and Beirbin ido much contend about Neither was I beenfor entirely fighted, as to decermine of a marres to exceeding intriduce and obfaute; But the Fifes, and Corners, feemless make that found or noise which Hofschine calls Cimmi the English call it finging and that they make their figure or warch word when they are to witch y a call as feeth his beets and his cell, god what dreen dreig or reshwages anoth

So greatis their take of prederring their Wingschaulthey Anter him how to go abroad along but gathering close robother combotheridas, their combany, peing mixided, they hem hittin and gland him as he goes along of the continue in their south by the King that a vander out of the ways of fall begone out of cights being their by their south of thomas, weather then all make tearch after him, and do follow him by the fent as it were, till they know certainly what is become of him. And if his bety red with flying, or tediousnesses of weathers the company bearing him up with strength of their wings as it were in a Charjan convey thirty Home. If he dres all of cheris. soltheir waiers por if they chance of day forme time there, they make only combs, but no Honey and within a while aftery ibeing altogether idles full of dissien offered; wall owing at last in their own filth, they miferably end their lives.
Without a King they cannob beougaint whom they make mot the least resistance, much lesse

do they put him to death, unlesse as tyrants are wont he make his lust the rule of his Govern mont, or being neeligent of the Common wealthouses not day of it; was if he we often to temove from place to place (which he cannot elotwith one grow degription; to his fub; ects) they

iemove from place to place (which he cannob downshow grow destribent to his subjects) they do not forthwith kill him, only crop his wings; and if he amend his manners, and demean himfelfas he onghe to dop afterwards effect wings; and if he amend his manners, and demean himfelfas he onghe to dop afterwards effect wings; and if he amend his manners, and demean himfelfash he of the fast of the fast in the fast of testidy for flight tanks showed in constitutes and latte Tyling who mathey like petitinds parties they illing on the long, the smaller soit is spon the Deores (as idiniditial partiment, wolloo bit

CHAP. III.

But a good Kingthey never defert, and if the die by appiniest ions ficknesses treathery, otold age, the Nobles, together with the common people lament and bewait lim; neither do they age, the Nobles, together with the common provision, but fill all their houses with a fornowful afterwards go abroad at all, or fetch in any provision, but fill all their houses with a fornowful murmur, and abroading about the Corps make thost castroline out of the History privately murmur, and through about the national multitudes, they carry him out of the Hive, and make a most conveying him from the common multitudes, they carry him out of the Hive, and make a most doleful cryall about the place. Nor dother day put appried to, or about their force, but they continue it to long, till by reason of grief and hunger they all die. Take the King or Master-Bee, and you take all the Swarms if you mile of him, all the helt convey themselves away and go to others. They cannot endure more Kings then one, the house of the mirriers they throw down others. They cannot change into a stage and there be two Kings or Mafter-Bees in one Swarm, and deftroy their family. But if it be for that there be two Kings or Mafter-Bees in one Swarm, and detroy their rainity. One part adheres to one King, and the other to the other; whence it comes to paffer that in one Hive divers forms of combs are found: where they to behave comes to pane that the one doth not entrench upon the others bounds, or invade his Ten-The state of the control of the same of the same

And as for their Deconomick or houshold ventues, they use Parlimony as the chief say of And as for their family, and having in the furnmer featon gathered a fufficient stock, or store of honey, they do not profulely lavish it; but sustain themselves with it in the winter, and that very spaintly; and so feeding themselves with a sparing diets and that of the best and purest food, they gain that as a reward of their fobriety, thereby to lengthen their lives, and prolong their daise, Neither are they fo gripple or fordidly parimonious, but that when they finde that they have gathered more honey then will ferve the number of their family, they do freely impart and

communicate fome portion thereof to the Dors or Drones:

These also are arguments of their cleanlinesse, that they never lay the excrements of their bodies (unlesse ticknesses, extremity of weathers or meer necessity compell them) in their Hives; as also that as soon as any of them dye they presently carry them forth, and quit the blive of them; no flesh or putrid matter, no withering herb, no fading or stinking weed to they touch or come near. This power kill their enemy in the Hives, they drink nothing buethe purel maning water they can get, they will by no means remain or dwell in an unclean fartiff, pafty house or room. The ordere of those that labour, and of those that are lick within, they lav upon a heap together without doors, and as foom as they have any leifurd, the hours cary with gourd and exite where the enter in enter in a contiguous manner of the

Neither are they altogether impatient of mulical founds, as other ruder fores of creams are bits are very much taken and ablighted therewish; provided it he without twisty, simple and unaffected. And although the hidannos dance by measure or according to the hid number of paces as the Elephant is said to four wer actording as he that tinks on the branch batches please igth, fothey flackion quicken when flying; if hecheat fast and shills then the yomend their motion, if dully and flowly, then they abate it. Neither hath nature only made them the most inghious of all other creatures; but very tame, and tradtable by discipling and aducation to the keeper of them; for they are all ar both his beck and his call, and what gover he pleafeth to do none of them gainfay or forbid. If herbeat them, they complain not, and if he rob thomand poy their dombes they make not the least marmuring, or heave the least discontent. Who would not by this were an argument of a most mable and generous dispositions so to suffer the rigid commands of their keaper; and yearly no means co obay on subject therafelves unto the disciplinate any him, and do tollow him by the tent as it were, till they know certains speedlashiv ragnersh

gilt is wonderful where come do abberve as tombling the temperation and challing in them, for whereas all other beafts, the Elephant only excepted, do nouple in open views and the Wafer not much differing in kinde from them do the diker the Bee is nestry feetil to generate openly, but either dorhoits within doors with modelly slor without when more shall be by the der one alth they me rably end their livis.

Neithers as the report goes of shem are they delle valourous them they are thate of tem-they can place 10 g are (which he counts of counts grivings cather han hand his toc s) they

They war is stress incline are distill being and with changes of their Girll was then and divers, cautes, hat the multisude of the mobility treather out to King and States double of the og instrustes and this figuraties if Mars. if the Aribber point in Possifich (in community in source of instruction) of blacks when I the New Story of process in the process of the combiner in the combiner of the combiners of t they parto death to many of them; as form to be superfluous; less their number fill metaling they should force and over-power the King himselfs or entice the gommon people in sedimon But they destroy them then chiefly when they have but a small slive, and have our whore ele to bellow their those robether with their companies of leagt they have gotten any uply thou down, and plack to pieces. The Dors also and Duotes, they will as often as they wantoon for their works, (southey take up the innermed part of the bline) and take away from the both their honey, and their victuals of As also which their honey faile and there is a death the they go to pell melliamongs themselves, and fight as it were for life and bloud white short let they fall upon the long, the smaller sort set upon the Drones (as idle and inprisonable) with all they fall upon the long, the smaller sort set upon the Drones (as idle and inprisonable) with all their skill and force they cannot solly which conflict is in some to passe that the short Bees have the better, they will prove an excellent Swarms but if fortune give the longer the day. they will live ever after idly, and make no hopy, worth any, thing. But that fide which overcomes is so mightily bent upon sepine and sevenges that is puts all to the sword, yeelding no As concerning their war, with forein Enemies, there is no creature under heaven to bold and

adventurous as they are: informuch that what sizers whether many or beath, or bird, or wasp shall molest them, wax and seek to destroy them, they sharply for themselves against, and according asthey are able wound them with their stings. Unclean persons, or any that use sweet cyls or persones about them, or those that wear curied or rushed locks, or red clothes (as resembling the colour of bloud) they cannot in any wife endure; as also all base and vile companions, Whereas on the contrary their masters, keepers, governors, and those that make much of them they do most dearly love and affect, and fitting upon their hands in stead of stinging them, they seem rather to tickle, and as it were by way of aport to lick them without any the least harm at all. Yes they, may have free deave when they, are more vered in the heat of farmmer live gas ther their Swarms with their bare hands to handle them, to dispose of them at pleasured to toffe them to and 400,50 fit or flandbefore that Hirds mouth and therehence to drive away the Dors, Drones, Waspe and Horners with a wonds. But if any of them have lost his sting in shirt milh, as a fouldier having his armiss raken from him, he is quite difficarried, and living not identify after dies with grief sight de soo with or several ment . A street and seed regard bras que

When they go forth to batter, and are made thought the unfer, they carry while the figure is given, and then the yourround their King (if he be one they love) and in one battel description the quarrel. But in the fight, white mondificultivatous, frength and courage those little beats do thew ; both I my fall have fedu and knowl but they far better who report that whole fields of amedmen, have been conquered by the flingitte of them, and Lions, and Bears and Horse flain with them; But yet (as hierceland warlind ha the are) by thilly convents with them; their become same, and suntaile they be provoked they limb mery querty, to that any man may than before their Hives, it abe on purpose to disturbations and their never offer to hurschima 1921 32212

But if we hould go about to let: forth at large wheir, ingenious dispositions cuming works manhippindusty and memory, we should use with First the Door yeeld the monty two be interest. dued with a final top ertion of divines inspiration, but over wholly to be posses with a staircoal foul, and (so some which Pythagorius) to have the ainderstanding directe most interious man infini sed into them by a pureptly age.

Fosas from as they and lodged in a bleamand theyest thive, I they gather from shole plants that dill meithure and yeeld gum, (as from the Willdry, Blin, and Reed) and even from from streng felves a kinde of folia very thick and cleramy satisfies in the haunes cash Commission the Carate Miles) they tay the first foundation of their works and diswo is all order heavists and interplatiful of soluging after the which afterwards they prove over again with a disorder of water this with rofm and grums flatt of all with Beenglewico When by this aripple wall is almittally finished, they do not only descrive the most curious and insent plateres of their works, but without any miss taking notice, they do better and better arm and fence themselves against windyand weatherd vernine, and all their enemies whatfoever. When this is done they frame their whatfoever. with the skilled Architectures as charactery may deepet pur doubt Actioned which its his own An. For full of all they build the cells of the King and Poblity in the upper or industrance part of the comb) larger fair and diametry encought with the make pure want of all priving the better to secure and defend the Kings person they (compade round about as it were with a case tanfence or well. And an their Rices are of retires fold for brecondition, fo they make a sircefold division of their cella. Those that came aged and arickenimy ears (being so be and dunfellors) of Automote Equires; of chief Eddy) have these looghings near the Kingle County; where of chief to change the feet of the first year, or younge fryichede of injuteagle and into in body they place nombolic of injuteagle and into in body they place nombolic of injuteagle and into into the place nombolic of injuteagle and into into the place nombolic of injuteagle and in the place of t and lather that the Dronds. And labin the intuiting loft their condisenter fathion inhem: accomding to the largenesses, and figure of the place pand those cither rounds of long; do squares ords acording anthey plante, and dominimes sight subminulangthal to lam the constary albeit cell arests yedro autificit to comediticalis formis anach bys rolyvics Serang mais converte fax corners control about and arts by little and little conferrill at length the Captain of the wandidadui delt ito islind adasol mon But tho facells where the wintshe the illionery, and these which larging marking for their young

onstantial double from one lide of the blondy combest the orbits departed one from the brief makes to these exceleves their rules and governors, and at the christian remaining with a dis-Those Ligatures whereby the Combs are fastened to the side of the Hive, are more shaight and are empty of honey, being also much more firm and strong, that they may the better bear the rest of the weight which depends upon them. Those Combs likewise which they cover or Plaiser most with wax, in those they use to store a greater quantity of Honey, as in a more safe and

Now the whole Honey Comb contains four ranks or divisions of cells, the first the Bees take the next the Drones, the third the Gentles, and the fourth and last is set apart for a store boufe for Honey.

CHAP. HI.

CHAP. III.

and it is the engine of the Of the Creation, Generation, and Propagation of Bees.

Orafmuch as Philosophers have given our that Bees (for the first fin of mankinde) are begot- Creation. ren of purefaction; there are not wanting those that deny they were created in the surface of the world: I leave the question whose to be deregnized by others; although tome pivines, especially Dubravian and Danam do abundantly aftern that they were created with the

Of the first Generation of Bees Aristotle hath a long discourse. The Philosophers following Generation. him have rightly determined in my opinion, that their Generation doth proceed from the cormption of lome other body; as of a Bull, Oxe, Cow, Calf, very excellent and profitable healts: the which not only worthy men and without all exception do report; but even rufticals and common experience doth confirm. They fay that out of the brains of these beatts are bred the Kings and Nobility, and of their flesh the common fort of ordinary Bees. There are likewife Kings that are bred out of the marrow of the chine-bone, but then those that come of the brains do far excell the other in feature or comlinelle, in largenelle, in prudence, and in thrength of body. Now the first transformation of this flesh into these Creatures as it were by a kinds of body. ANOW the initial content of this field into their Creatures as it were by a kines of conception you hall then perceive to be when as these little imperfect creatures appear in great numbers about the Oxe, Lion, &c. in a small white hew, and as yet without motion; but increasing by degrees, and their wings by little and little growing out, they come to their proper colour, flying to and hove ting about their King or Master-Bee; but yet with short wings and trembling as unacculiomed to flight, and by reason of the weaknesse of their limbs. Now what counteys do most conduce to the generation of the weather or them must harried to them, we shall afterward bandle. When we come to treat of Hopey. But in general there are very few places in the world to be found, (unlesse in the world to be found, (unlesse in the world to be found, (unlesse in a very barren countrey, and unwholsome air, and where no food fit for them can be had) in which Bees cannot breed and very well live. But where there is perpetual frost and snow (as in Scanzia) or where the country is barren of herbs and trees, (as in Thule) there they are neither able to breed nor live. As also for the poilonous condition of the airs and nature of the foil some fort of Bees do not endure to live there, as in the Me of Myonner it is reported, that if Bees be carried thither (if Allan be to believed) they presently dys. But whereas Munster saith of Ireland, and Solimus of Great Bris tain, that those Countreys are altogether without, and that they cannot live there, if they had not spokerather by hearfay, then of their own knowledge, they would have written that every village of town almost is full of them. And thus much may suffice to have spoken of the Generation of Bees, come we now to their Propagition; concerning which Authors have di-

Some, faythey, never couple, or bring forth, because no man ever yet saw or could tell whe-Propagation. ther they did to or no. Others fay, that when they have shed their seed upon the flowe s or leaves of trees, they carry it to their Hives, by diligent and fost string upon it, it comes to perfection. Pliny will have it gathered from the Hower of the Honey-suckle, or Honey-wort. Aristole from the slower Calander, so called , Athenau of the Reed-slower, some of the slower or berry of the Olive; taking that for an argument, that in those years wherein these slowers are most plenty, there are great store of swarms of Bees; but when there is scarcity, then few or none are to be seen: when as yet they do nor consider or observe that even in very cold countreys where some of these flowers grow, nor are to much as seen, there are plenty of Bees. I am of opimonthat they are propagated by copulation, and am confident the male Bee is the greater, the semale the lesse, who whether as Cocks do tread their Hens, to they accordingly engender, lee experience teach: yet certain it is, that the lessor Bees only, to wit, the females do set upon the egges, and the shells being broken (after the manner of Hens) they do by an admitable and natural midwifery put forth their young.

Arifole on the contrary affirms, that the Kings or Master-Bees themselves do first bring forth, and afterwards all the relt; as those also do the Drones, but the Drones beget nothing, and so their generation ceaseth. And this it may be, not without some reason, in regard that the Kings or Miller-Bees alwaies remain within, as if they were ordained by nature only for procreation, neither ever appear abroad but when together with the whole Swarm they go to some other place to dwell. For the fame reason also they are so extremely beloved of all the Bees, and live exempted from all necessary busnesse and labour. These do also excell the other Bees both in bulk of body and frength, as if their bodies were by nature made only for breeders, Bushegreaten Diones keep a mean between both, and hold such a loving correspondence with the labouring Bee, as that they may nourish both the Drones their Nepheros, and the Kings their Parents. But as for that which the Philosopher addes, that Bees do not engender by way of copulation, because their young is so small, the same argument my be held of the Flies, of which some are bigger than Bees, who lay lesse worms, the which growing by little and little become like Bees without wings, and afterwards become Plyes.

There are that affirm that the Drones do matte Combs in the fame Hive With the Bees, but There are that amount that the Drens to Thank the Bees, but cannot make any Honey scall; whether it be by reason of unwieldinesie; or co-pulency of their cannot make any Honey scall; whether it be by reason of unwieldinesie; or co-pulency of their cannot make any money stall a whether the first if their Combs begin by reason of the weight bodies or their material indication of the weight bodies or their natural indication in the weight of the Honey to fagor to be ready to fall they raise them up and under prop them with arched Of the Honey to Inogor to be ready to tailsting, rate them there must of necessity be a ready partials, that they may go under them, for to every Comb there must of necessity be a ready partials, that they may execute their several offices which are appointed them. In tome thee) land whereby they may execute their rake white Honey in trees without any Hives at places as in Pontal and the City Aniform they make white Honey in trees without any Hives at places on Ponens and the City Anglements of beyond all humans. Afts who would not all the as for the others in making their Combs to beyond all humans. Afts who would not ackabwiedge for truthis that of the Poets 1 and 1 and

entisment. Effe Apibui partem divina mentis & haustus one controller der mentis de haustus one controller der mentis de haustus one controller de mentis de haustus one controller de mentis de ment

Thatithe Bee hath in it a particle of divine understanding and heavenly wildome? Who I fay will deny them to have faitalie, memory, and fome kinds of reason? But I will not are me the truth of this neither will I affirm with Pythagorasishae the foils of other wife and ingue the tritti or this sternict do palle from thein into the Bess 11 But yet not with did in general services creatures, or of men, do palle from thein into the Bess 11 But yet not with that did be services creatures. chair thall warily weigh and obleve how they give out to every one his feveral task, fone to rate that waity weight and thoney, drefle up their rooms, cleante their laylate, to prop up and repair their ruin'd fences, to cover their boxes, to draw out the spirit of the Honey to up and repair their rull of their cells, to ferve those that are at work with water, to give foodat certain fet hours to those that are bed-ridden, feeble, and aged, with for great care to defend chain King or Mafter Bee, to drive away Spicers and all other their invaders or amoyers, to id their Lines of their dead, (left their work should be marred with stellich or patendion) to barable every one to return to his particular cell with a word, to feek their living a near home as they may ; when they have linked dry the heighbouring herbs or flowers, then to find our fries to the for pasture farther off, upon any night design or expedition, to lye under the land of the trees less their wings being were with the dew, their freed home the next day should be hinded; id double out vo pois or ballance their light bodies with a dittle Rone tiken in into choirmouthers and when the wind blowes thank to recover the windy fide of the helper heller themislys, and the like; furely helovill confessed of this own accord that their Common wealth isumonderful cwell norderedy land that there is very great differences und understanding in

out had almost let passe that natural serve, servassestions that great constance seldone ses in Parents of this Age, wherewiththey care for their young ones, in the Hive where they have laid them they fir upon them as birds dow and mover go, abroad milefle enforced with extense hanger; and when they dos they prefently return in agains as if they were divided lettile saide if they sarried long (which many times happen) should cover the mouth of the fell with his web, or their think ones being benumited with cold should be in danger to be stayed a fix yet meither are their children deficates or nicely brought up, for at three daies and filliberathey have any wings) they fet them to work, and have a fricticare that they loyter not or the ning an aitheir enemie whattoever. When this is done they that a thailbifillible hoomist

nv80 much forekmowledge likewite have they that they ban profage rains for cold heather to come. And then (by initing of patine) they gover go far abroad, but hover labour their flocks of Hives, and dicupon them as upon flowers. When they go forth to patine (which is not at feet imes, become when it is simoweather other they labour and toyle to hard, and foliabilish hebres with Honey, that oftentimes through wearinesse they fail in their jounter, being not able to reach home; and whereas forme of the arby reason of roughnesse and haimest become mapt for labour, then they hub shomfelves againft rugged fromes or the like, till they be mooth allain, and forthey buckle to their work afterligas hard as they can drive. 10 410 Handi Date

The youth bramiddle aged Bees are imployed abroad and bing home those things whith the Fing or Mafter Bee gives them in charge, the trider fort take coare of the family at homey and doorder and dispose of the Honey which the morning they are all full and filential whole when a sche Master Bee gives three huns and might them up, and then every one makes halfe notorico his severabamployment. In the stensy when they return home, they at the first make a great noyle and summits and within a while stensy had by little and little cease, till at length the Captain of the wanth diess about and hakers but any as it were commanding them to their reft, after which figual given, they are allow high and fills that if you lay your car to the Haves mouth your carnor perceive the little his cher make, so subject are they to their rulers and governors, and at their beck and nod are project. Indicated the control of the Combs are inflemed to the of the site of the are of the site are sign solver converse consistency and the state of the solver of the collect to weight which expends upon them. There comes likewise thich the set of weight which expends upon them. There comes likewise thich the set or

with off with wax, in those depute to love a greater chancity of Horsy, as in a made and on the whole Honey Courb contains fore actioned in the residents to interior of a realize the near the Diorest described the Courbespand the Courbe of the realizations of the realization of the realizati

Others

CHAR. III.

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Others there are who think that Boes do spring from the Honey, or with the Honey, or at least of the most pure and excellent part of it: and that without all putrefaction. But yet something whatfoever it be, ferving to engender, and out of which Bees are engendred, without doubt it

yed in the cells. Soaliger thinks they lay Eggs, although the Bee-masters, with one consent, say that they lay

little Worms, not Eggs.

Taxtes is of opinion, that they do couple, and determines the Bees to be the males, the Kings the females; and that the Kings at a certain time do put forth little Worms all about the Hives, as the Flyes do, and the Drones fir upon them as the Screent uleth to do, and by firting upon them for such a time doth cherish them. Then afterwards these little Worms called in upon them for their a cline doth the purely, as it were with a mixture of wine and honey together, Oreck 2016, are fed with the purely, as it were with a mixture of wine and honey together, till at length they grow to be Nymphs, i.e. little Bees, but Without Wings; and then being wrapped up like to Aurelia, they lye fill in the cells, feither taking any food or making any excrement. Till at length by fish a day the field wherein they lay being broken out come the Bees; and address the Bees are much delighted with wings being not yet fully grown. All this time the Bees are much delighted with urine especially of men, and therefore do frequent those places which are were with it, bit especially af-

· Confervation.

To the Conservation or keeping of Bees, many things are required to wir, orderly dier, dink, sleep, watching air, exercitation, habitation, convenience of place, as also moderation of minde. and physick fit to cure their Diseases; of which we shall speak in particular. As touching their provision, they seek for nothing, but they themselves being mindeful of the approaching winter, they take pains for in fummer, and what they get store up accordingly. For they gather and cook or drelle their dier themselves, the prime or chief whereof is Honey, which being over nearly drawn from them, they become gaunt, and lank, and gransparent, that you may see through their bodies and unlefte there be other means made to fulfails their hunger, they all dye for want of food. They have also other meat to preserve themselves withall, as Wan-wor, Honey-wort, Bees-meat called Sandaracha; but this is the worft, and taftes sweet like a fig: when these fail, the Bee masters lay before their doors, figs, sugar, dried railins, the drones builed, the heads of gentles, wool wet in fod or fweet wine, and also honey-water, lest they should faint and dye for hunger. Pliny would have raw flesh, if it be sweet and fresh, to be laid for them to feed upon. Ge-

recally all sweet things and of pleasant smell they covet, though at a great distance, not so much for the smells sake, but as being their natural food, as Flies seed upon wine. No odoife rous and fragrant slowers do they refuse; from whence they are in the Latine called Florings. in the Greek, detallame, detallies, from the delight they take in them, and their greedinesse in

The Plants most acceptable to Bees, are the white and red Thyme, Melicor, the Myrile, the Willow, the Broom, Lavander, Beans, wilde Thyme, Violets, Kexes, Rosemary, sweet Cleana, Almonds, Heath, the Tamarisk, the Cytifus, Calia, Daffodil, Afphodil, but Chieffy Balin concerning which Macer fang these macilent verses:

> That herb the Greeks call Balm, the Bees approve, And above other plants do highly love; No flower or plant doth please them half so much.

Also the Jvy, black Hellebore, Origanum, Savoury, wilde Violets, sweet Marjoram, the Hyacynth, the Palm-tree, the wilde Olive-tree, the Flower-de-luce, Saffron, Rose, Lilly, the Juniper-tree, Pear-tree, Peach-tree, Turpentine, Mastick, Cedar, Tiel-tree, the smaller Oak, goldylocks, wilde Saffron, Cumila, flowers of Multard, French Spondilium, Crowfoot, purging Thom, all trees that bear Maft, Apple-trees which have no birternesse in their blossoms; moreover they feed greedily on the llowers of dead Nettles both white and yellow, whereupon this herb by the Helvetians is called (Bienfauge) as if you would say, sucked by Bees.

As for their drink, if there be but a river or running water hard by in which there are flones, or pieces of wood cast (upon which they may light conveniently, and bath or washthemselves) they go no farther to drink, if there be none, they fetch their draught other where and quench their thirft, and when they have done, they carry of the same liquor to their King or Master-Bee,

and to those that are at work within (as hathbeen said before).

Whatfoever they eat or drink, must be undefiled, pure, sweet, and without any stench or pur

trefaction whatfoever.

Yea, to cleanly do they live, that if a mentruous woman come near them; they are reported to forfake their food and feed no longer, as also those that use sweet oyls or persunes about their bodies, and those that are given to overmuch lechery they hate above measure, and can by no means endure: also all things that smell of oyl or smoke, and dung and durt, they are hurtful herbs, all that have any bitter, purgative, unpleasant or poylonous quality in them; they to hear Warmwood. Phala all the purgative any bear warmwood. fo. bear Wormwood, Rhubarb, Senna, Savin, Tithymals, Hellebore, Wood-laurel, Coccus guir

dius, Thapsia, wilde Cucumers, Yew, Rhododendros, Wolfs-bane, they will not once talle of.

When they have laboured hard all the day, and come home weary, a certain fignal or token being given, (as is above mentioned) they take their rest. The which oftentimes is many waies dishubed and hindred, and by this means the Swarm being aftonished and over wak'd do die: sometimes the Gad-bee or Horse-fly molests them, sometimes the Bear making a noise wakes them, sometimes the approach of the enemy affrighteth them, viz, the Lizzard, Spider, or the land Toad; in which regard the Cornet prefently founds an alarm, and calls them all forth to arms in the night. If it happen to thunder or lighten by night, they are all prefently in an uproar or turnult as if there should be a mutiny in the Army, or some fatal battel to be fought. And the reason of it, is in regard of the unwontednesse of the light at such a time, as also because they are afraid, and that not without cause, lest their Hives being shaken, the combs should be disordered and displaced, or their little waxen vessels being melted, the Honey should ren out. That this is true by experience, no man can better speak then Dr. Penny and my self, who in the moneth of August 1586, whilest we sare up and watched by the Countelle of Somerfee then a widow lying dangeroufly fick, together with her two noble Daughters Mary and Elizabeth, on a sudden (after a great clap of Thunder) under the next ceiling between the joylis, we heard a great noise, as it had been an alarm of war, and as we thought the floor did relound with the noise; being altogether ignorant of that (which indeed was the matter) that Bees did harbour between the rafters and the ceiling; where it feems they had remained for 30 years together, and every year to have yeelded two or three Swarms, as we understood afterwards by those which were eye witnesses of the same, and they of the chief Nobility, who affirmed it to be for certain. The next day for want of sleep they slew about making a hoarse noise, trembling, and not knowing what they did; they did touch those things which naturally they tould not endure, they did dash themselves poor creatures against the windows, they did not fone to fling their friends and those that looked to them, even to the admiration of all that flood by and observed them. From whence we conclude without all coubt; that Bees are most patient of labour in the day time, but most impatient of being scared in the night, and of being disturbed of their rest.

From whence they seem to have gained the name or Epithet of Solifeque, or Sun-followers, for with it they rife, and with it they rest. None of them take so much as a wink of sleep all

the day long, and all of them in the night fleep very foundly.

Now their exercise is of two forts, either they fly abroad for their pleasure, or tarry at home Exercise of and work for necessity. If that be denied them (the Crocodile, Swallow, Lizzard, Spider, or Bess. other strange Bees intercepting them) either by reason of intemperate weather, or long rain they become purfie, unwieldy and nummed in their limbs, grow into diferfes, and shortly after die, especially in the summer leason, which is the only time they have to exercise themselves about in the open air. When they have refreshed themselves with slying about, then they bath and wash themselves clean, and afterwards they lightly rub themselves smooth with leaves. Moreover also sometimes they carry littlestones, sometimes they carry water, and as little things asthey are, will break through the wind though it fit against them; and they will in a bravado, yeathey will venture their very lives also to fight with the greatest of beasts; Horses, Elephants, Dogs, you and Men too (Archilochus was of this opinion) if they offend them and quarrel with them they wound, and with their stings often and fiercely thrust into their bodies, they kill them. Sometimes they appoint duels one with another, not in earnest, but in jest, for exercise and recreation, not with any intent to hurt one another. They will play together oftentimes, and tickle one another, and like Doves bill and kisse each other, after which without doubt they couple together also, but at what time after, in what place, after what manner, let that all-eyed Argustell, who alone fits by the Elephants and knowes when they engender, which no man ever yet faw but God.

Nowas they perform the aforesaid exercises of slying, of fencing, of carrying of stones, &c. for their recreation, so necessity the mistresse of Arts hath inured them to domestick labour, to which they diligently, not lazily apply themselves, no day (if the weather let not) is spent idly; but how long they work, that wholly depends upon the constitution of the Climate, or the air, for in cold Countreys from the setting of the Pleiades or seven-stars, to the Vernal or spring Equinoctial (or thereabout) they keep close within their Hives; but like Dormice without food, seeping, and so they continue rouled up together like a ball, in a heap; nor do they stir a jot from the place where they are: for else how should such little creatures as they, be able to endure frost and snow, and the bleak gusts of the north wind? But if the temper of the year be more warm, and so continue for a great while together, 'tis longer ere they leave their work, and that fishiopia proves by manifest experience, where through continual heat, and almost no cold that is there, the Bees work almost all the year long.

Burin Europe they feldom go abroad before the beans begin to bloom or bloflom, (as Pliny Wineffeth) which they taste of the first of all flowers or herbs whatsoever. Servine dreams that then winter drawes on, they flop their mouths with juice and flowers, and with these keeping their Hive to sustain themsolves. But in summer they never loyter at all, but exercise themfores in constant employment; and when they have gotten such a numerous off-spring that one

Drink.

house will not hold them, in the moneth of May they make a solemn expedition, and divide house will not note them, in the moneth of Araba to themselves into several Swarms hanging upon the boughs of trees like bunches of Grapes. The elder Bees afterwards making two or three rounds or circles in the air go to their food and return elder Bees atterwards making two of the clony thus fent forth and left, unleile they be entertained their Hives: the young imarm or colony thus fent forth and left, unleile they be entertained the middle of the colony that the middle of the problem. to their Hives: the young main of colony the woods, untill the publick overfeers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods, untill the publick overseers and hospined with fresh Hives, wander up and down the woods are the woods and the woods are the woods are the woods are the woods are the woods and the woods are the woo tary Bees have found a fit place for the Swarm to fettle in.

Now having spoken of their exercise, in the next place let us enter upon the description of Now having spoken or their exercise, in the spoke call suppose the description of the places or houses where they are to reside, which the Greeks call suppose, or The

Latines, Alvus, Alveus, Alvearium, &c.

Now about these for the conservation of the Bees, three things are requisite or needfull. The fashion or form, preparation, position, and the fitnesse of the place where they are to be fet. The best receptacles for them, are made with barks, but especially with cork, which in the heat of Summer doth not scorch them, and in the Winter is very good to keep out the the neat of Summer doubles to make them of an hollow tree, or of boards artificially cold. The Ancients were wont to make them of an hollow tree, or of boards artificially joyned together, also they were used to be very handsomely made of Reeds, or of the Holmjoyned together, and they were the trouble of earth are counted the worst of all, as also those tree wreathed or twisted together. Those of earth are counted the worst of all, as also those that are made of Brick, or Clay, because in Summer they are over hot, and in Winter as exthat are made of Biles, of Clay, the have certain thick pots or vellels to hang up treme cold. And yet (as I hear) in Hungary they have certain thick pots or vellels to hang up from the ground, and these they hang up in Trees, for the Bees to make their Combs in; which when they have done, they at a certain time take away again. Some make them of Mud or dirt, but these likewise have their inconveniences and discommodities.

The English use to enclose them in Hives artificially wrought and built of straw; that in Winter they should not be starved, nor in the Summer sweltered with heat. The Ancients wee wont to make them of a kinde of transparent Stone, of Horn, and Glasse, to the intent that they might look in upon them and see how they wrought. But the Bees lay a first, second, and third covering over their work withinfide (as I faid before) whence they perceived they lost their cost and labour in that contrivance, as being never the near by that way to gain their

Let the form of the Hives be after the manner of an Egge, the yolk and the white leing clian

taken out, as when we eat it, a little of the end being pared off. Moreover the Hives ought to confilt of twelve rounds or wreaths of straw woven together

The 3 first lowermost must be of one size or bignesse, a foot and a half in breadth: The 4 next above them are to be a little bigger and more capacious, that the combs may be the better fastened, and may hang more steady: The other 5 circles or rounds are to be narrowed and made steep up to the top by degrees, in the likenesse of a spire or pyramide; but the whole Hive ought to be of that content and bignesse that it may contain in it in all about 20 /. weight. Let the mouthes or passages into the Hives (by which the Bees are to go out and in) be about three or four; and no bigger than that the Bees when laden with Honey may well go in; for by this means, the Lizzard, or Beetle, venemous Spider, Moths, using to rob their Hives, are barred of their entrance; and the Hive will not be so obnoxious to frost, and the extension ties of the winter season. Above these they use to make 4 doors, also windows to slut down with bolts, 2 before, and 2 behinde, that they may the better take out the Combs, with lesse disturbance to the Bees in their making Honey.

The preparation or feafoning of the Hive after it is made, is reported to be divers. The English do take in new Swarms into new Hives, without perfuming or anointing them at all. The Ancients after they had made them very clean, did use to rub them all over within with Balm, Thyme, Fennel; and did sprinkle them with some sweet thing made of honey sugged, or with sweet wine or metheglin, that so they might the more willingly come into them, and the longer remain in them. Palladius was Wont to anoint the infides of the Hive with the dung of the first calf that the Cow hath; and this he accounted for a chief secret to retain Bees in the Hive. Moreover it is requilite that about the midst of the Hive there should three or four Ricks be laid a crosse to hold up the Combs; and then they are not subject with any light shaking of them to fall down; and are more easily if need be, taken away. Take heed also there be no chindren of the best are the there be no chindren as a second of the best are the second of the sec chinks or clifts in them, whereby they may be annoyed with heat, cold, dust, remine, the

Placing of the As for the Placing or fetting of Bees, it is convenient that the Hives should be mounted on Bees. forms, orthools, that they be not dirty or mouldy with standing on the ground, and that they may live more secure from noxious and hurtful beasts. Let their standings be made of stones and chapite also are chapite also and chapite also are chapite also chaulk, elm, or oak; three foot high, covered over with flattile, or pargeting, or whitelime, and that very smooth and sleek, that those Honey and Bee-devouring creatures may not be able to climb up. Let them also be set shelving or casting forwards, lest the rain-water setting upon them should said the sain-water setting upon them should said the sain-water setting upon them should soak and wooze into their Hives: for which cause (as Golumella witnesseth) they were worsten be placed into their Hives: were wont to be placed in hollowed walls or porches of Cities. Let there be two handfuls difference herween engaged in hollowed walls or porches of Cities. flance between every Hive, that one shogging or shaking, the next may shand unmoved, as it is unfinal when they are for the same and the same shand unmoved, as it is usual when they are set close together.

Now as for their Ranks or rowes how many they should be; they are not to be above three

at the most; of which, let the younger, Bees have sheifirs, the second fort or middle aged; the middlemost, and the elder Bess, the highest or uppermost place. But yet both the Hives and the forms whereon they are let must be conveniently placed for the benefit and advantage of the Swarm; in hot Gountreys, towards the North; in cold, towards the Sauth; yea in Ethiship by reason of the excelline hear, and scorehing of the Sun, they keep them in their houses, a fufficient gap; being, made in the wall for them to go in and out at; left their combs should be melted. Let the place where they are be opens not over hot in Summers nor very cold in Winter, quiet from wind, not woody, not inclosed with an over high wall or pale not against a place where any eccho is given planted with natural and ordinary foods remote from the company of men or cattel which may crop or shake off the dew from the flowers; near no jakes, privy-houses, dung-hils, common-shores, standing ponds, bogs, gallows or place of execution, Church-yards, or where bodies use to be buried; and so ordered that it may be in the bottome of a hill or in a valley, to the intent the Bees being laden may with greater ease fly down to their Hives. To conclude, if there be a wind above other that doth infest any counnow, in that, let the Hives be placed where they may suffer the least harm, and in no wise let them have any doors open against it. But this diet is necessary for the tame Bees for to maintain their lives; now as for the wilde and wood Bees, they live after mother manner, they chuse their places of residence themselves, and furnish them accordingly. In the Countrey of the Abiffines under Prefter John, the Bees live in the Tradesmens houses, and flying up and down amongst them without fear, hang up their Combs, their hives being made fast to the beams or iovees of the same, without any harm at all to those that work in the place. Moreover in many plices in England they have been known to have taken up their, harbour of their own accord, and that for a long time together between the rafters and the ceiling of houses, and in the hollow trimks of trees, and from thence the old Bees have fent forth three or four swarms of young ones in one year. And (what is worthy to be noted) they live here longer and more happily, then in their artificial woven Hives, with fo great diligence perfumed, so curiously set, ordered, digested and placed. But yet I commend their industry who have freed the Bees from this trouble, and have no leffe ingeniously built them houses to keep them from wind and weather. But they above all the rest deserve commendation who have found out how to cure the diseases of their bodies and mindes, inward and outward, and have had the skill how to apply them accordingly. The pallions or distempers of their mindes with which they are most troubled, are Anger, Grief, and Fear, For they very hardly digest injuries, and they betray a great deal of tholer and spleen to be in them, by their often fighting, even amongst themselves. For if they over abound with issue, they are all in an uproar about their cells and lodgings, nor can the quarrel be composed, till many are flain on either party; or being divided into faction, they do of their own accord leak other places of habitation. More then this, even the fouldiers of the same Colony, when they (for some private grudge or jealouse fall into a rage) they make war, and fall foul one upon the other: the which the wary Bee-master etpying, and catting in dust or cold water by squirts in at the vent holes, where they go in and out, or making a terrible and hoarse noise with the palms of his hands, doth before it be too late pacifie. For if he should let them fight on, they would be so mad and cruel one against the other, that they would never be quiet till they were all killed.

Samelle and Melancholy also doth very much distemper and disturb them, arising sometimes from the death of the King or Master Bee, sometimes of their young ones, sometimes of their keeper; neither will a day cease their conceived sorrow, but they take it to heart, that their bodies pine away, and it consumes them to skin and bone. Neither will the tinging or tinkling of the braffe pan, or any harmony whatfoever delight them (which yet when they are mad, and dote so that they know not what they do, is wont to cure them) there is no plague or disease that

can be named, that is more deadly to them than this.

CHAP. III.

They most stand in fear of the Spider, Lizzard, Crocodile, Toad, Glow-worm, Gad-bee, Wasp, Fear Homes, the multitude of Dors or Drones, a little bird called a Houp, the Titmoufe, Swallow, the Woodpecker or Eat-bee, the Owle, and other the like destroyers and spoilers of the Hives. They are likewise very searful of an Eccho, thunder and lightning, and the like sudden crackling noise; as on the contrary with a fost still whistling, or murmuring noise, and tinkling of brasse they are accedingly taken and delighted. When sear takes hold on them, poor creatures, they wander up and down they know not whither, and when they go out or in to their Hives, they feem to be giddy, as if they had a Vertigo in their healing whirling and turning round; as for their Honey, or their young ones, or for thole that are lick, they fearce regard them; and never leave trembling and quaking in their wings and shanks. The Bee-master therefore (when their provision fails) ought to debrow the Morross and them ought to deliroy the Drones, and (by putting raw, flesh into a pot) to take the Homets, and then builten. To kill the Frogs, Butterflyes, Wood-worms, and Canker-worms, to wipe away sheir webs, to entrap the Gnats and Flyes, to stab through the Lizzard, Crocodile, black sly or Beetle, and by putting in a Candle (to which they will come of their own accord) to burn the Goldwworms or Moths; to chate the Frogs and hunt them from the standing waters and senny places, to thow down all the pests of Swallowes. Modwals, Owls, or Wood-neckers (especially in all the throwdown all the nests of Swallowes, Modwals, Owls, or Wood-peckers (especially in all the neighbourhood or places hard by them) to destroy the Muskin or Titmouse; and to desend them Stink all other beatts that lie in wait for them, and all other strange Swarmes. In which fight

the Bees do as it were acknowledge their keepers who after the victory isluing forth fer upon the vanquish dtroops, but to their defender or; champion offer not the least harm.

The Bees by cheek means thus quitted of their fears, only with the tinkling of the Pan, and The Bees by cheek means thus quitted of their fears, only with the tinkling of the Pan, and formetimes with the Bee matters voice only; are frengthened and brought to themselves again, and every one chearfully returns to his several appointed imployment as before. Some Bees and overy one chearfully returns to his several appointed imployment as before. Some Bees and over care at all for coming home to their own habitations: this ill habit and hauns, the Bee-matters with clapping of their hands, and with habitations: this ill habit and hauns, the Bee-matters with clapping of their hands, and with the found of the braffs (in which Bees are said environmently to delight) do presently remedy; although it is yet uncertain whicher they do hear the sound, and are led by the pleasure of it; or whether or no rather being affrighted and terrified with the trembling and reverberation of the air (as when thinders) they return to vitels Hives; and I see no reason why Pliny and Niphus should have make a doubt. Others lest the swarm should fly away and so be gone, do Niphus should have make a doubt. Others lest the swarm should fly away and so be gone, do crop off half the wings of the King or Master-Bee. As also others do besines or dawb the vent holes out of which they come, with the dung of a cast newly calved. Moreover if you strew vent holes out of which they come, with the dung of a cast newly calved. Moreover if you strew vent holes out of which they come, with the dung of a cast newly calved. Moreover if you strew vent holes out of which they come, with the dung of a cast newly calved. Moreover if you strew vent holes out of which they come, with the dung of a cast newly calved. Moreover if you strew vent holes out of which they come, with the dung of a cast newly calved. Moreover if you strew vent holes out of which they come, with the dung of a cast newly calved.

Smear but their Hives with Balm and they'l abide, And much the rather if that milk beside, Be us'd to keep them, that they wander not.

Pliny faith, if some of the dust over which the serpent hath gone, be cast upon the Bees, they will return to their Hives. Others yet advise to sow Goldilocks near where they are, as if they delighted most in that slower above all others, and would never for sake those places where these slowers abound. And Authors report that the wilde Bee is allured and tamed therewith.

Difes es of Bres nd the cures,

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The bodies of Bees likewise are subject to divers diseases, viz. repletion, inanition, drowth, moistnesse, cold, and unnatural heat. Repletion, or abounding of humours is caused when the Bee-master neglects to gather the Honey in good time; for then they do so fill and gone themselves, till being grown over with scab and scurf, and swoln in their throats, they become fickly; there follows upon these sluggishmeste, feavers, longings, loathing of their food, warding or wakefulnefle; with which the miferable poor outworn Bees, unteffe they have fome timely remedy, do die; wherefore of necessity they must have their Honey gathered from them. In doing of which two things are to be observed, viz. the time when, and the quantity how much, the which according to the quality and cultom of Countreys, are divers. For in England they gather the Honey every year, wie, either in the latter end of July or in the beginning of Ar-In hotter Countreys they observe three times in the year to gather in this Honey havely viz. at the rifing of the Pleiades, when their are at they Zenith or Vertical point, and prefently after their fetting. Didymus in his Geoponicks, writes that this time of the Plade is the bell. The Romans did use to unbowel their Hives, the first time in the moneth of May, and then again when Summer was almost done, and thirdly about the Ides of Ottober. From whence it was called Spring Honey, Summer Honey, Autumnal Honey, or Honey gathered in Anuma. Anifalt advireth the first taking Honey, to be when the wilde Fig-tree begins to be green; the second hecommends to be done about Autumn. Generally it is very necessary that the Honey should be the whole the second here with the second here with the second here. be taken when the Hives do over abound with Honey; the which is certainly underflood by the shrill or squaaking noise that the Bees make. For if they be empty, they give our a more clear and loud found, as being more full of air then meit: but most certainly it is known by looking in at those doors placed on both sides of the Hive, being open (saith Columella) of which we have made mention before in the building or structure of the Hives.

The manner of taking them is thus; Betimes in the morning while they are hilf also and drowie, is the time when the work is to be affected, and their Combs taken away; it being not convenient to exasperate them in the heat of the day. Columna prescribes for his intention instruments of a soot and an half long and somewhat longer; the one must be sold his with a broad edge on both sides, but dull, with a crooked head and sharp teeth to rate on the Combs withall, the other plain with two sharp edges; to cut down the Combs. With these the vessel being opened, the businesse will very well be effected. In Bagland as also in other Combt eys, viz. In Helvelia, Germany, and the Low Countre's; they do not set up in them with these two instruments, but with sire, and smoak, and water, with which they chase the elder Best from Hive and keep the Swarm emire at their pleasures.

raye and keep the Swarm entire at their pleasure.

Moreover intaking away the Combs, there ought a mean to be observed, according to the great state of the Swarm and number of Bees. For with overmuch plenty of Honey they gon to the additional their Masters and themselves, for which the abound with stoney the feed not on Bee-bread, burglut themselves with the very practit of the Honey: on the other the feed not on Bee-bread, burglut themselves with the very practit of the Honey: on the other the feed on, languishing for want of sufference by grow keartlesse, and live carelessy; and becoming to thin that you may see through them being starved and feeble, they milestally perish.

Moreover, the old and rotten Combs ought to be taken away (but not those wherein posserity is concerned) and those which are whole, and which contain the young spawn or stry of the Bees, unless you see that there is not so much Honey lest as may serve for the suffernation of the Parents or elder Bees. Keep such a proportion, that in the abundance of Honey you take two parts and leave a third; if there be but indifferent stores take the half, if the Combs be in a manner empty, take nothing at all out of them. But this proportion is not be observed in all places, because in regard of multitude of slowers, store of pasture, and goodnesse of it, together with the condition of the Countrey, you may take away more or lesse as you shall see cause. For in Ferbiopia, Syria, and Palessine, they commonly take all the Honey out of Hives: which by reason of the fatnesse of the pasture, and continual dews, are filled again in very sew daies.

But if there chance to be famine and scarcity, you must not only drein the Hives, but take away part of the Bees also; and choke the greater part of them, with the smoke of Tow, Reed, Turpentine, or Brimstone, or Galbanum, or else drown them in water; by which means the hos-

ney will become sweeter and purer.

CHAP. III.

Famine is caused especially two manner of waies; either by scarcity of provision, or the badnesse of it by reason of corruption: when there is great want you should supply them with Honey, sprinkle them with a liquor made of wine and honey boyled together, give grapes or figs bruited or pounded together, and fugar-fops. Plany Would have Hens fielh given to them, although he faith that Bees will not touch any flesh whatsoever. Now the corruption and unfoundnesse of this meat, doth procure first of all, longings, scowrings, barrennesse, and consumptions; from whence and by the stench of dung and dead corpses, ill sayours, plague and putrefaction, with other dyfasters do arife. In their longing desire of what they fancy, they grow so nice and peevifh, that diffiking all things, they are ready to fly away, unless with the perfume or vapour of things of a very pleasant and grateful odour, with exquisite playing upon the braste pan, and exceeding neat handling of them, they be retained. Also they are taken with a lask of loomesse in their bellies, both in regard of the naughtinesse of the juice it self, as also in regard they feed on those herbs and leaves that are purgative, as Hellebore, Spurge, both kinds of Elder. For being greedy of food after their fasting all the Winter, astoon as the Spring comes, talling more greedily, than in way to their health, every herb that they light on, without putting any difference, having gathered unwholfome honey, they are taken with a cacochymia or ill humour or hibit of body, and afterwards very fuddenly fall into that lisk or loofnesse, afore spoken of

Against this disease (saith Pliny) set them services with honey, or wet with man or oxe pille. Also Pomegranat kernels moystened with wine of wilde Briony; Pallading much commends the kernels of Pomegranates or Raisins boyled and pilled, with Manna or sharp wine set before them in wooden gutters; also he bids squirt in Honey boyled in water, with the powder of Galls, dried

Roses, or Rosemary, or set it in with little sawcers.

Moreover, care is to be had, that they do not bring home any food gathered in the woods, wherefor the most part do grow harsh and sowre herbs, with the acrimony thereof the bellies of the Bees are moved, and are scarce stayed but by the experience and accurate enderour of their keeper. From thence proceeds barrennesse, because by that means for want of seed they do not generate, or at least (by reason of seeblenesse) they are not able to hatch their young, or constantly to sir upon them, or to avoid the shares of the Spiders which are drawn over the mouthes of their cells. This consumption and heetick feaver increasing yet more and more, Highne bids that sowers be brought, soaked in dew or a sweet liquor made of wine and honey, and so layed anto the holes or years of the Hive. Also he commends for that purpose Violers and Biglosse showers beforinkled with new wine boyled half away, after that their Hives being very well cleansed, and the vermine and dead Bees rid out of them, they are to be persumed with oxe or cases dung; because that takes away purrefaction and infection, and doth instill a new life or soul (if Columella say true) into the almost expiring Bees. They are also full of lice (as Florentius relates) the which he cures with the sharings of the Pomegranate and wilde Fig-tree burnt to almost. The same Authors cure the dushesse of the Pomegranate and wilde Fig-tree burnt to almost. The same Authors cure the dushesse or published the feur and dandis, with a gentle rubbing of their bodies against the herb Celandine, and against walls stained with mine; their drinnesse cure with backet, and their throat with drinking mineral water.

The diseases that come of moisture, are swellings in the neck, tumors in the head, dropses, which the Ancients used to care with dry herbs, and shaking off the dew from them bettines in the moming, and our countrey people do somewhat abate it, by keeping them from common water, for they keep them three daies together in their Hives, by which it comes to passe that not only the superfluity of the bad humour is dried up, but the natural moisture is in some measure tegraned. Hespelium writes of a disease very common to Bees, which he calls Kdzen, but what is the doth not tell us, neither could I learn from any other Author, what, or what manner of disease it should be.

The difeases proceeding of cold are congelation, nummediatelle, stiffnesse, and other of that fore, you hall see them sometime so numned and stiff with cold, that you would not think they had the least motion, much lesse breach.

On the other side, through extremity of hear, they H h h h 4

CHAP. IV.

are driven into madrieste, excessed of thirst, Feavers, Vertigo, and swimming in their heads, yea they grow stark mad; at which time they know no statisho not their keepers, and will strike their stiends with somewhat venomed stings. In such fort therefore ought their Hives to be placed in both seasons of the year, that in the winter they be not, too much opposited with cold; and in the stands of the statish of the street do not keep the heat from time. Bees do fail also some times for want of thise, as in the plency of passibility in happens to come to pass; at which time they are so intend their work in making of Floney, that the case of copulation and propagation is quite said aside; and it of he reparation of issue being omitted, the whole Swam being spent with labour, is extinguished. But when they say a strong and any propagation of their Hives being not kept tweet; of for some pellitient disease that reigns amongst them; you must follow after them, and with that Art (Palladius hath taught) being sound again, entertain them is clean Hives, and remove them from the place where they were before into fresh divellings. Moreover, Plini saich it doth very much conduce to the keeping of Bees, that they see little given or bought, for if they be be lawfully and honestly come by, that is, that they are either given or bought, for if they be stong the sound of the surface of the surface, if stolning they seem to bought, for if they be seen and they seem to good; as it is with Rue or Herb of Grace, if stolning the stoles are they seem to bought, for if they be seen and they are either given or bought, for if they be seen and they seem to good; as it is with Rue or Herb of Grace, if stolning they

Now if when we shall have removed from Bees all creatures that annoy them, what we shall Now it when we man may be the confervation of their health, and the cure of their differees, I do not fee, yet mitner adde to the contest and all filthy Lechers, mentituous persons, those that have the nur-First, therefore remove from them are them. The first, therefore remove from the that find of greate or kitchingshife, ning of the reins, baths, smoke, dunghils, laystals, all those that smell of greate or kitchingshife, or having nothing elfeto do, of on purpose to offend them, stand before their Hives mouth, or maying nothing entered with the breath of Toads or Serpents, purge with Balm, Gentle, Thyme, or Fennel burned. See that they live nearly and daintily; kill all predatory or devouring veror renner burned. See that they five hearty and the figns or fymptomes of their difeases being perceived and known, apply the cure of them. Now the figns of Bees, as of other creatures also, being not well, are gathered from three things, that is to fay, from their refraining to be in action, from the external garbof their bodies, and from their excrements. For the lotie of mirth, lumpish melancholy, vertiginous or whirling gate or motion, their frequent and lazie standing at the door, their fainting in their work, their disdain of flowers and honey, their more then ordinary either sleeping or waking, this or water, the Bees are ill at eafe. As also when their bodies are unhandsome, not trim, rough, not sleek or smooth, scurfle or scald, not shining or glissening, lean and transparent, not well liking, or well fed. Moreover, if their combs have an ill sayour, or if their dung or ordure turn to water, or be full of worms, and when they carry out everyday their dead, not at all regarding their Hives, there are infallible figns of ficknesse, and some epidemical dicase that reigns amongst them, some part of which Virgil in 4. Geo. hath elegantly, though somewhat confusedly touched in these verses following.

If Bees be sick (for all shat live must dye)
That may be known by signs most certainty.
Their body is discoloured, and their face
Looks wan, which shewes shat death comes on apace.
They carry forth their dead, and do lament:

Hanging by th' door, or in their hives are pent. Hunger and cold confumes them; you hall find They buz as doth "ith woods the Southern winds, Or doth the fea when that the waves return Or fire clos'd apin vaults with hilf dubburn.

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CHAP. IV.

Of the use of Bees.

Hereas the most high God did create all other creatures for our use; so especially the The Use.

Bees, not only that as mistresses they might hold forth to us a pattern of Politick and Oeconomick vertues; and inform our understanding; but that they might be able as extraordinary foretellers, to foreshew the success and event of things to come; for in the years 90, 98, 113, 108. before the birth of Christ, when as mighty huge Swarms of Bees did settle in the chief Market-place, and in the Beast-market upon private Citizens houses, and on the Temple of Mars, there were at that time stratagems of enemies against Rome, wherewith the whole State was like to be surprised and destroyed. In the reign of Severas, the Bees made Combes in his military Enfigns, and especially in the camp of Niger. Divers wars upon this ensued between both the parties of Severus and Niger, and battels of doubtful event, while at length the Severian faction prevailed. The Statues also of Antonius Pins placed here and there all over Hetruria, were all covered with swarms of Bees; and after that setled in the Camp of Cessius; what great commotions after followed Julius Capitolinus relates in his History. At what time also through the treachety of the Germans in Germany, there was a mighty flaughter and overthrow of the Romans. P. Fabius, and Q. Elius being Confuls in the camp of Drujus in the tent of Hostilus Rutilus a Swarm of Bees is reported to have face so thick, that they covered the rope and the the that held up the Tent. M. Lepidus, and Minut. Plancus being Confuls, as also in the Confulship of L. Panlus, and C. Metellus Swarms of Bees flying to Rome (as the Augurs very well conjectured) did foretell the near approach of the enemy. Pompey likewife making war against Cafar, when he had called his allies together, he tet his Army in order as he went out of Dyrrachings, Bees met him and fate so thick upon his Enfigns that they could not be seen what they were. Philifus and Elian relate, that while Dionyfus the Tyrant did in vain four his horfe that fluck in the mire, and there at length left him, the horse quitting himself by his own strength, did follow after his Master the same way he went with a Swarm of Bees sticking on his mane; intimating by that prodigy that tyrannical government which Dionysius affected over the Countrey of the Galeora. In the Helvetian Hiltory we read, that in the the year 1384. When Leopoldui of Auftria, began to march towards Sempachum with his Army, a Swarm of Bees flew to the Town and there face upon the tyles; whereby the common people rightly foretold that some forainforce was marching towards them. So Virgil in 7. Eneid.

> The Bees stem buzzing through the liquid air: And pitcht upon the top o'th' Lawrel tree; When the Soothsayers saw this sight full rare, They did foresell th'approach of th' enemie.

That which Herodotus, Pansamas, Die Cassius, Pintarch, Iulius Casar, Julius Cupitolinus, and other Historians with greater observation then reason have confirmed. Saon Acrephniems, when he could by no means finde the Oracle Trophonius; Pansama, Alam Alexandrinus, Theoretic ya Swarm of Bees. Moreover, Pintarch, Pansamas, Alian, Alex. Alexandrinus, Theoretius and Textor are Authors that Impiter Melitans, Hiero of Syracuse, Plato, Pindur, Asim Comatus, Xenophon, and last of all Ambrose, when their nurses were absent, had Honey dropt into their mouses by Bees, and so were preserved. Xenophon also in his Oeconomicks calls making of Honey, the shop of Vertue, and to it would have mations and mothers of families go to be instructed. The Poets willingly yeeld themselves to be compared with Bees, who following nature as their only Missies, his no Art at all. And so Plato affirms that Poets were never able by Art to smill any master-piece. Insomuch that Pindar doth vanish himself in this to be superior, or to go beyond Bacchildes and Simonides, in that he was taught by nature not by Art. Bees whels provoked are harmlesse, but being vext they will sting and that most shrewdly. Such is the condition of Poets: from whence are occasioned these verses of Archibechus.

He that doth move me, quickly finds my sting, I'l make him cry, and through the City ring.

Wherefore Plato in his Minos gives it as a rule to those that desire peace and quiet, that they be very well advised how they intermeddle with Poets and Bees. To conclude, so many are their virtues worthy our initiation; that the Ægyptians, Greeks, and Chaldran took diverse fieldly blicks from them; as when they would express subjects obedient to their Princes, they set it forth in figure of a Beevery singular in that virtue; when a King loving to his subjects, they postay it likewise and set it forth by a Swarm of Bees. Other the like enablemes are to be sound in Pierin, Hieroglyphicks worth the labour of searching for. From them the Country seconds learned their skill of prognostication of the weather. If of they perceive wind or rain before

it comes, and foretell forms and showres that are at hand; when they are ready to come, they are ture not to fly far from their Hives, but will feed themselves with their own moisture, All those things being as they are, 'tis no wonder that Aristans, Philistrius, Aristomachus, Solonios Menus Sammites, and fix hundred others that have wrote of Bees, have left the pleatures and de-Menns Sammites, and his hundred others to have lived in the woods, that they might be the more parfectly acquainted with their conditions and manner of life, and be the better enabled to parfectly acquainted with their conditions. Neither was Virgile're the worfe for being fo well feen in their Hiltory, the which he hath most elegantly fet down in the fourth of his

But what their bodies and their labours do work upon our bodies, it is now worth the pains to relate; whereby we may assuredly know, that there is nothing in Bees but what doth serve for

our health and welfare. For,

Their use in Medicine.

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First of all, their bodies assoon as they as they are taken out of the Hive, and pounded and drank with fome directick, or wine and milk; do strongly cure the dropse, dissolve the stone or gravel, open all the passages of the urine, cure the stopping of the bladder. Bees the stone of graves, open and help the dulnesse of fight or hearing. Also being pounded together they cure the griping or wringing of the belly or guts, being applied to them ounded together they can be then felves being drank down after it, do expell it: they forcen hard ulcers in the lips; being bound to a carbuncle or running fore, they heal it; they core the bloudy flix. Honey being strained with them, helps the crudities of the stomach, or specks or red pimples in the face, as you may fee in Hollerius, Alexander Bened. and especially in Plior red philippes in the tacts as your sand when they are through dry make them into powder, as Galen in Euporist. Writes, mingle them with the Honey in which they died, and annoint the parts of the head that are bald and thin haired, and you shall see them grow again. Pliny in like manner teaches to burn a great company of Bees together, and mingle the after with oyl, and anoint the part; only with this caution, that the adjacent parts be not rouched therewith yea, Honey scraped of Bees that are dead, he affirms to be very soveraign in all diseases, and very useful. Erotie in his 61. chap. de Morb. mulieb. tells us that their Ashes beaten with oylis good to make the hair white.

Moreover, Bees are very profitable and useful in regard they serve for food to other creatures: as to the Bear, Lizzard, Frog, Serpents, Spiders, Wasps, Swallows, Houp, Robin-red-bresk-Ti-

mouse or Muskin; as Bellonius hath observed.

Ralladius faith, that some men are wont to take great delight in hunting after them; and he tells you how you shall finde them out in these words. In the moneth of April, in sumy places, if the Bees do frequently refort thither, either for food or water, then certain is that their nest or Honey-shop is not far off, but if there come thither but a few in a company, then 'tis a fign that they harbour farther off. But when they come very thick, by this trick you shall finde out their Swarms, take a little wet Oaker and mark them on the back, and there remain, while those that were mark'd return back thither again; if they make a speedy return, then they make their abode not far off; but if they tarry more then ordinary, then they relide farther off. Now by this means those that are hardby may easily be found out; but to come at them that are more remote and farther off, do thus; take a piece of a Cane and cut it off at either end at the joyne, and make a hole in the midst of it; there put in a little honey, of sweet wine boyled half away, and lay it by the fide of the fountain or water where they refort . When the Bees come thither, and are drawn in by the fent of the honey, hold your thumb close upon the hole, and suffer but one Bee to go out at once, follow that as far as you can well difcern him, when that is out of light let go another, and by this conduct at length you will earlly finde the place where the Swarm is, If it be in some hole or cavern of the earth; make but a smoke upon the mouth of it, and all the swarm will hurry out, and when they come forth, being a little scared, with the tinkling of a brass pan, they will hang themselves upon a little bough as it we ea bunch of grapes, from whence having a veffel to put them in, you may take them away. If they chance o make their nest in the arm of a tree, then take a sharp saw and saw off the bough above and below them, and cover the middle part where they are, with a clean cover, then carry them where you please, and put them in a Hive.

By this Art you may finde their Swarms where they use in woods, dens, or hollow places, slony or craggyrocks, or any place whatfoever: only fee that you begin your fport betime in the morning, lest the night overtake you, and you lose your game. Neither only are they delight full sport to them that hunt them in the day time; but also (if Fabritius and Artemiders do not deceive us) if a man light upon them in his dream when he is a fleep; if he be a poor man is forestells he shall be tick; if a King or a great man, that his subjects, or those that a under him be loving and obedient. But he that dreams he had a stock of Bees, but in present hath them note its flow had a constant to be fall. will be loving and obedient. But he that dreams he had a trock of Bees, but in refer had them not, 'tis a fign of a decaying effate, and of some imminent approaching distiller to be fall.

Of so great use here Bees: 'and so variously hath dame Nature the Continuer of all things spotted her self, or rather salest pairs indeed in furnishing them with such rate guilluss of all forest as wherewith you have heard them to be endowed.

But to what purpose is (will you say) that sting, against whose power and empire; the same says are some self-basew no remedy ? Toonsels) and experience reachests as much that Bees stings are some size.

rimes venoniois; but it is only of those Bees which are raving mad, or burning with some feaver, anger, or hunger. Otherwise they do little or no harm at all: and therefore Dioscorides did not deign so much as to mention the symptomes of the stinging of Bees; supposing it a childish inule thing for any man to much as to complain of the fling of a poor little Bee: later writers ohierve that the fling is accompanied with redness and tumor, especially if the fling do yet flick obleve that the flesh, which if it go in very deep sometimes proves mortal, as Nicander Writes in his Therica. The Ancients (that we may prove the fling of Bees to be converted to some good nie) as Suidas reports, were wont to punish cheaters with them on this manner; They strip the malefactor stark naked, and besmeared his body all over with Honey, which done, and his hands and feet being bound, they exposed him to the heat of the scorching Sun, that what with the piercing raies beating upon his body, what with the stinging of the Bees and slies, and their often stabbing and wounding him, he did at length suffer a death answerable to his life. But if you would indeed refolve to go sting-free, or at least heal your self being stung; expell out of your minde, idlenets, impiery, theft, malice; for those that are dehl'd with those vices, they set upon to chuse as it were, and out of natural initinct. Beware also in especial manner, you wear not red earments, which might represent you to them, to be a murtherer or man of bloud; as also that you be not taken by them for an unchaste or unclean person, which it seems they naturally know and abominate (as hath been faid before) They which carry the bill of a Wood-pecker in their hands when they come near them, although they do somewhat disturb their Swarms, yet (as Plin) faith) the Bees will not hurt them. Nonnius reports, that if you rub and beat to powder the herb called Balm-mint, or Balm-gentle, their ftings will not be able to hurt you. Florentine gives in charge, that he that is to gather the honey should annoint himself with the oyl or mice of Marshmallowes, whereby he may take away the combs without danger. But the juice of any Mallowes what soever will do the like; and the better if they be rubbed with oyl; for it doth both preserve from stinging, and is a remedy to those that are stung. But be it granted that diseases be contracted by their stingings; yet 'tis but taking a few of these Bees that are found dead in the Honey, and let them be carefully applied, and they presently cure them; and take away all the venome and aking of them.

What shall I fay? God never created a creature lesse chargeable, and more profitable. They arebought for a very little-money, they will live in all places whatfoever, even in woody and mount inous Countreys. The poor as well as the rich gain a great return or revenue by keeping of them, and yet need they not put more in the pot, or keep a servant the more for them. Merula reports that Varro rented out his flocks of Bees, for 5000 1. of Honey; and in Spain out of a little Village containing not above an Acre at most, that he gained of the Honey there gathered 10000 Seffercies, i. 6. 50 l. of our English money in one year. Besides all this, we have from their shops or store-houses, Wax, Bee-bread, Bee-glew, Rosin, Honey-combs such as no Commonwealth can well be without; not to repeat their virtues, which are no less wholsome for the minde, then those are profitable for the body and maintenance of life. And first of all we will treat of Honey, that immortal, nectareal, pleasant, wholsome juice, and principal of all works

and operations.

CHAP. V.

Of the Name, Difference and Use of Honey.

T the first Honey had but one name, called in the Hebrew Dabelch; but since that strange A and confused Polyglottology, or speaking with divers tongues it was called of the inhabitants of Arabia, Hel, Han; of the French, Miel; of the Italians, Mele; of the Dutch, Honichsem; of the Germans, Honig; of the English, Honey: the Greeks called it, wise, from the admirable care and industry of the Bee in making of it, as Eustachius notes: from whence comes malitum, Melitellum, of win, in Potphiry. This for the Name: But what it is yet after all is much controve fed amongst the learned. Some there are that fondly conceir it to be the spittle of the Definite-Planers, of the gelly falling from the Stars; Others, the purging of the Air, or the sweat of the on of Honey, Hearing; bur in my judgement it may more properly be termed the Chylus of the Bees, gathered from some sweet matter, but having its perfection and consummation from their ventricles; and afterwards by expuition or vomit cast out into the cells or Honey-combs. Aristotle, Pling, Auticin, Senica, would have the Bees not be makers of the Honey, but only gatherers of it: for thus they write; The Bees, (say they) do gather the Honey from the dew of the air, especially at the riling of certain Stars, and from the conjunction of the Rain-bow; for they make no Honey, but Honey combs of ly, Gales and the 3, de Alim fat, hath these words: I remember (faith he) who time, in Summer we girnered a great quantity of Honey from the leaves of the trees, and then the Countrely in way of sport lang, Jupiter rains Honey. But then the night before had been aceding cold, as it could be in Summer by the frength whereof the fweet exhalations, and val lour being drawn up by the Sun were congeated together. Now with us this is a very rate acdent; but in Mount Libanis it happens every year; and therefore they spread skins upon the

ground under the trees, and flake them, and the Aerial Honey that falls from them, they put up ground under the trees, and make them, as all other things, do differ in substance or matter, it in pots, and earthen yestels. Now Honey, as all other things, do differ in substance or matter, it in pots, and cattless resident, the months is either Aerial or Terrestrial; Aerial Hony is one thing, Terrestrial another: For in the months of May, Jane, and July, a kinde of heavenly Ambrofia falls down upon the leaves of plants (which of May, tane, and tany, a kinde of meaton, very fweet in tafte, liquid, pure, and as iweet as figur they call honey dew, but I rather mieldew) very fweet in tafte, liquid, pure, and as iweet as figur they can noney dew, but I rather mark in, the Bees I grant do ripen or bring to maturity, but that it felf; this being gathered and drank in, the Bees I grant do ripen or bring to maturity, but that it felf; this being gatnered and drains in the make any real mutation, I constantly deny; unlesse perchance you will say that the refining they make any real mutation, reclinating the dew, is an alteration of the species. Gal. lib. 3. de Alim. fac. affirms that the matter of Hother dew, is an alteration of the species. Gal. lib. 3. de Alim. fac. affirms that the matter of Hother dew, is an alteration of the species. the daw, is an atteration of the species of the inical and the initial of the initial do call not the very dew it felfs but something near of kin to it: the which Bees gathering do call not should be species of the initial and the species of the species of the species of the initial and the species of the species of the species of the spec ney is not the very dew it less, but they do not change the species of the juice; as Avicen also saith, up again into their cells, but they do not change the species of the juice; as Avicen also saith, up again into their cens, but this aerial Honey is gathered is of two forts; coagulated or thickned But this aerial dew, of which this aerial Honey is gathered is of two forts; coagulated or thickned But this aerial dew, or which the best Honey is made; especially if it retain the same venue it Manna; and riquid, or which the very fliding from fuch a height, and even with the very fliding of the fall by reason of the impurity of the air contracting defilement, and being infected with the exhalation reason of the impurity of the an contract upon which it lights, it looseth much of that heavenly verue, of the leaves, and juice of the flowers upon which it lights, it looseth much of that heavenly verue, of the leaves, and junce of the nowers after thisted in the ventricles of the Beesscells, honey-combs, although some remain, and being so often shifted in the ventricles of the Beesscells, honey-combs, attnough tome tentain, and to my sold to it. But in the beginning, Honey is like pure rock-water; it hath some strange qualities joyned to it. and in the fuft daies it boyls like new wine, in the 20. day it waxeth thick, a while after it is covered over as it were with a thin film or membrane, which with the froth of the heat of it, congealstogether. Terrestrial or earthy Honey we call that, because the dew going away, it is such our of the very sweat of the earth, and the sweeter part of the plant, of a thick substance indeed, and a quality answerable to that from whence it was extracted. And from thence it takes the name of Graffe-honey, Bean-honey, Lilly-honey, Violet-honey, &c. respect being had to those things from which it is collected or gathered. But that Honey is belt for substance, which is of fat oily consistence, partaking of both, which doth of its own accord run out of the combs, (in The best Ho-Greek called deoffer; or rather deegler) and doth not abound with dregs, and is quickly boyled and doth cast up very little or no scum; and alwaies so tenaciously slicking together, that if you lift it up a good height on the top of you finger, it falls to the earth still homogeneous, unsevered, no way parted afunder, but remaines in one continued flake, or line. And to conclude, that which if fire be put to it, will soonest arise in flame. Unless there be all these properties or most of them in your Honey, you shall discern the substance not of good Honey indeed, but of base, adulterate, impure trash.

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The Accidents or accidental properties of honey, are likewife forme good, some bad, both of them are taken from the season, place, quality. If you respect the time or season, the newer the honey the better it is accounted, and the Spring or Summer honey far beyond that is gathered in Autumn. The first of these is gathered from flowers only, and those very tender and newly budded (thence called Anthinum, or Flower-honey). The second is collected of nothing but herbs, and ripe flowers, thence called declor, or Summer honey. The third, last and worth is had after the first Autumnal snowres, and that very sandy or gritty and woody, gathered only of Heath or Ivie (which are then the only things green that are left) and from thence is called Ericaum, Heath-honey or Ivie-honey: all which (as I faid before) have their greatest commendation from their freshness or newness, because with long keeping and concoching, they wax birter; from whence the Proverb, He that will make a good mixture of wine and honey, mult mingle with new Hymertian Honey, old Falernian Wine. It is also better or worse in regard of the place whether proper or common. If yourespect the proper place, or the vessel wherein it is contained; the best honey is still found in the bottome, for the dross which is contracted either by foyl of herbs, or by the air whilest it falls from fo high a place, is cast up to the topassioth; and in the bottome it is found to be more glutinous, ponderous, luscious, and better com-

In what coun-Honey is tobe found.

If you would attend the common place or region wherein it is gathered; according to the man

treys the best ture of the Countrey, so is the value of it.

In the first place and above all other, the Attick, Athenian, Hymetick, especially, when made in the silver Mines, hath been hitherto adjudged the best honey, both in regard of the excellent nature of the Bees themselves, as also for that those Countreys do abound with Thyme and other choice plants and herbs, and likewife in regard of the goodnesse of the place where the thands are made. Diofeorides gives the next place, to the Islands of the Cyclades, or the Estat Islands (which is year lucions and last (which is very luscious and pleasant, and welnigh as good as the Aerick) And the third and last place to the Hyblean, and Sicilian.

Pohan. Bauhinus a very learned Physician, and surpassingly well seen in the knowledge of surples, faith that he faw of this Attick honey in Verona in an Apothecaries shop, which be found put up in the bladder of a Flanks to the bladder of a Flanks to the bladder of the th up in the bladder of an Elephant, very thick, and weighing 21. pounds, of the length of two or hirs, of the breadth of a chief for bits, of the breadth of a cubit and a half. I suppose it was brought thither out of Africk for how should an Electronic transfer out of the broad and the board of the board o how should an Elephants bladder be had in Athens? In the judgement of Caratanny that hone, which comes from Caratanny that hone, which comes from Cephalenia, an Island in the Ionian sea is the best; next to that in Enrops see Sanis and characteristics are sent and characteristics and characteristics and characteristics are sent and characteristics are sent and characteristics and characteristic the Spanish, and that not without reason; in regard the dew for the most part in those hour regions is harrown and the state of the most part in those hours regions is better concocted: and (in all Countreys) where the purest air is, there is the right Honey (i. a.) The Tark Honey (i. c.) pure pale, and is made up as it is, having no need of fire to purge it. The Tar

tine honey is also commended, as Strate, reports. About Tagodas, Melela, Hea, Hascera, the iron Mountain Rhabona, Rebeddenoma 3 70. Legislath there is very excellent African honey made, Ludovicus Cademustus prefers the honey of Simpson Andrew Consalies the Mombaren, Edurades Barbofs the Athiopick, Thomas Logins the Cathaian, Franciscus Alvares the Tigremahonenian, Sebafianus Baro the Samogiticks Enricus the Lituanian, Erelius Stella the Rutian, Thevet the American, P. Lovins is exceeding much in the commendation of Moscovy honey, but not to advifedly, in as much as our Merchants, and Sebaff. Baro a very impartial writer of those things which are seen and done there, do very seriously affirm that in all the Dukedom of Mosco, there are neither Bees nor honey. Albert. Campenfis in his history of Myfia which is called Britus, faith that even in the Hercinian woods, there is extraordinary good honey to be found, and that altogether as good as the Cecropian or Attick honey may be. Elianne affirms that in snowy and icy Septhia, there is Countrey honey very praise-worthy; and that it is carried to Mysia (where it is fold at a very dear rate). But if the heat of the Courrey doth add to the honey purenets and goodness, how is it possible such excellent honey should be had in Scythia, and Samosithia? Is it because the flowers there growing and receiving the dew are better then in other places, and by that means cause it to be clearer and purer? Or is it because of the North winds which are most frequent in those parts, which do purge the air? Or is it because as well Bees as men there are of more strong constitutions, and therefore are better able and do take more pains to refine and work the honey in their ventricles? which is the more likely, seeing they were not able to live at all in that cold region, nor could not arrive at fuch an Age (for there they live very

Of leffen living Creatures.

long) if they were not very healthy and lufty of body.

Now whereas Cardan denies that there is any exquitite honey made in moist Countreys: let England and Ireland challenge him for their right; which being obnoxious to showies and very much rain, a thing fatall to Mands, do yeeld fugh extraordinary pure honey, that it hath not the least mixture of venome, and doth last a long time before it be corrupted or putrified; that we do not speak of its excellent whiteness, hardness, sweetness, hanging well together, viscosity and ponderounels; and other principal figns of the goodness of it; But let us leave off to commend our own Countrey wherein good is to be found; and fet forth those Countreys which are infamous for the badnets of it. Hor the extreme bitterness the Chelchian honey, and next the Carsican, and in some places, the Hungarian, and the Sardinian hath an ill name. For in Sardinia Wormwood, What Counin Corfica Rose-lawrel, in Coldhis the venomous Yew, and all of them in Hungary. Also the ho-treys produce ney is venomous in Heracles of Ponens, and in the flowers of Goats-bane, fading with the wet-bad honey. ness of the spring; for then the flowers contract that burifull venome; which dorn presently infect the honey-deav that falls upon them. There is also another kinde of permicious honey made, which from the madness that it causeth, is termed Mad-honey; which Pliny conceiveth to be contracted from the flower of a certain shrub, very frequently growing there in the woods. Disferrides and Assiss do not amiss impute this poyson to be caused of great plenty of the venomous herb called Libbardsbane, or Wolf-wort which groweth there; in that it is cured with the very same remedies as the venome of that herb is. In Carina, Persis, Mauritania and Getulia, bo dering to Massestia, either by reason of vanours of the earth, or by reason of the virulent and poylonous juice of the plants, poyloned honey-combs are produced; but are descried by their duskie or blackish colour. In Trapezuntum in the Countrey of Pontus, Pliny reports of a certain honey that is gathered of the flowers of the Box-tree, which as it doth make those that are well fick with the noyfome smell of it, so those that are not well it restores to health. On the trees of the Heptocometanes, a people matrunto Cholchis, there growes a kinde of infectious honey. The which poylon being drank makes men stupid, and out of their wits. This was sent by the enemy to the three Legions of Pompey with a soken for the define of peace, they drinking very freely of it, were put both besides their wits, and their lives too (as Strabo saith). Ovid makes mention of the Corfiok honey very infamous, being extracted from the flower of Hemlock, speaking thus:

> I think it's Corfick Honey, and the Bee From the cold Hemlocks flowers gathered thee.

But yet it may feem to be more o much for Dame Natures honour, that she should bring forth a thing so desired of all men, as honey is, and so ordinarily to temper it with poyson. Nay but in fo doing the did not amiss for concernit it to be; that thereby the might make men more cautious indiale greedy, and to excite them not only to use that which should be wholesome, but to leck out for Antidotes against the unwholsomeness of it. And for that cause the hach hedged the Rose about with prickles; serven the Beesa sting hath interded the Sage with Toad-spittle, mixed poyson (and that very deadly too) with Honey, Sugar, and Manna.

The fignis of poyloned hone ware these, it figures the honey-comb with a kinde of Lead-solour, The figns of the nor become chicked tooks of a bright thining glifte ing newstharp or bitter in talte, and hath poyloned Hoafternoge and mesonth finelly incis far, more ponderous, then the other, as foon as it is taken it ney, and the calleth nealing and a loofing softine bell y nantomparied with exacts of sweating. They which gainst it, the dunkined a tumble themselves up and down upon the rold earth, very definous of reftigeration. The disnation poylonic thoney hash the same symptomes with the poylon of Wolfe bane,



and hath the same way of cure. Galen reports that two Physicians in Rome tasted but a very fmill quantity of poyioned honey, and fell down dead in the open Market-place,

Against madness from eating honey, Disservices prescribes Rue to be eaten, and salt fish, and Against magnets from eating lockers they must be vomited up again; and he prescribes ny agrees with nam; and he seems of good honey. Gulishmus Placentia bids to cause vomit fo wonderfully corrects the loating of Simplex, and warm water, eating falt fish before voadimorantily, with typing of violating of the state of th miting, and to fet cold water under the nofthrils, with the flowers of Violets, Water lillies, and mitting, and to let cold water the are Quince kernels bruiled, and given with hot water, as Santhi, Ardoing relates. Avicenna hath prescribed nothing worth speaking of, but what he had from others: for I understand not what he means by his Aumeli.

thers: for I understand not write English man, after so many grave and experienced Physicians. But what if I a youth and an English man, after so many grave and experienced Physicians the what it is youth and an Antidote, viz. to take nothing down but the Bees themselves, The likelyhood of the conjecture doth perswade, and reason it self doth somewhat seem to savour it: For unless that Dame Nature had given to these Boes, a very marvellous power against poyfored honey (as amongst men to the Psilli against Serpents, to Storks and Peacocks amongst the Birds) without all doubt with gathering of it, swallowing of it, and for some time keeping of it in their bodies, yea concocking of it there, they would be grievously pained, and the poyson numing

and dispersing it self through all the parts would kill them.

Now the Terrestrial honey, although it be not alwaies poysonous, yet by reason of the blackness and clammines of it, 'tis not much to be commended : also it is often found to be subject to be infected by the venomous breath of Serpents, Toads, red Toads, and therefore is carefully to

Honey.

Now let us come to the Qualities of Honey; whereof fome are first or primary, others derived from them; some formal, some specifical, which we deservedly call Energetical, por operative. In respect of the first Crass or temper, Honey is thought to be hot and dry in the second degree, for which cause Gales did forbid those that are in Hectick Feavers, and in all Feavers, young men, or those that have the yellow Jaundies to use it; whereas in cold distempers he doth very much commend it, and did prescribe it to those that were troubled with a raw and warrystomach; whomif you gently anoint therewith, it doth very much nourish, and causeth a good colour and constitution of body. If you delire to know the second qualities of honey, (viz. the fmelling, tafting, visible, tactile) the best honey ought not to have the eminent quality of any herb, or other thing whatfoever : and therefore the honey that doth strongly smell of Thyme, Galentejects; and yet is of it felf a most sweet and fragrant smell, and not without a certain spirituous fragrancy; such is that which in the middle of the spring, is perceived to be in the air about break of day. But if it have an ill favour, it is putrefied not being well kept. If it fmell strong, it hath contracted some contagion from Hemlock : if it sting as it were and prick the note with its sent, it is an argument of some poyson, or too much acrimony couched in it. If it shell not at all, it is stark dead, no spirit in it. If it smell of Thyme, Linden, or Teil-tree, Rosemary, Box, Wormwood, &c. it flewes that it is degenerated into their nature. The like is to be faid of the Taste of honey, which is known either by the herbs, age of it, or by the colour of it to be mixt, or adulterate, or natural, that is to fay, firthing, and filling the tongue with a certain fine and lively sweetness, so that it may seem to some to be a little tart.

As for what concerns the colour of the best honey; in the Tigremahonick and Tagodfick Region, that of a milky colour is preferred in hotter Countreys, that which is white and transparent, but commonly that which carries away the garland and is esteemed above the rest, is yellow, and of the colour of Gold. And in the second rank is that which is white and transparent, which I with Arifforte should put in the first place. For that it is a sign of pure honey and not infected with any tineture of heibs. The bright shining is also by him commended if it be not fummer honey, for the honey that is gathered at that season of the year (like wax or butter) er ther by reason of the abundance of yellow flowers, or the scorching heat of the air, it comes to be of a deep and full yellow, yea almost quite red. But if the Erycean or Anthine appear red dishit is not without cause accounted unwholsome, because it is not in its season. Suspected and of ill name, are the black, duskie, bright red, and above all the lead colours, which whether they appear in the comb, or in the honey, sometimes are evident signs of corruption and pure faction, and formetimes of poyfon. That honey is best in touch that is fat, clammy, gluxinous, heavy, and most like to the clear liquor of Turpentine every where like it self, that is pure without any, or with very few dregs, that is melted with a very fost fire, and with the least cold at it were con-

The Energetical or operative qualities of honey are seen in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it; the which is of directions are forced in the use of it. gealed into little flones. vers forts, whether you turn you to the Apothecaries shop, or to the Kitchen, for so mightily doth it nourish, and preserve health entire, and men long-lived, that the Greeks thought the Cyman and Die by reason of their constant using of it, lived long, being old men, as Herodorn, dihenam, and be done Steal to restrict the state of th down Signing testifie. Polis indeed being asked, how it came to pass that he lived to be foold as he will made in the Record Control with was, made answer, Because from his youth he used Oyl without his body, and Wine mingled with

Hopey within. More then this all flowers, innies, famples, and compounded medicaments. or confections by mingling them with honey are preferred entire from putrefaction; in which facontrol virtue it fo excells, that even the Babylenians were wont to bury the dead corples of their noble men in it; as Hirodius Witnesserh in Thalia. Vinciners also and such as deal in Wines that Will play the knaves, when they observe a piece of Wine decaying, and at its last almost then they put hopey to it, to bring it to life again; by which means the sophisticate wine appears pured and relishesh very Well upon the palars though never so critical and curious. It is not subject to purefaction. Fruits, and all other bodies are kept in it very long. Yet if it be but touched by its onemy, breads in putrefies. They therefore that fell honey, are very wary, lest children as they safe by should dip their bread in it. for so is will presently corrupt, and turn into Ants or such like creatures; if we will believe Paracelflus for his natural skill, in the nature of things, a most famous Philosopher. With admixtion of honey also Gales amendeth the naughtiness of sweet meats when they begin to fail. Honey mingled with other things, doth both noutish and cause agood colour; but taken by it felf without any other thing, it doth rather make the body lean than nourishin; because it dorh cause arine, and purge the belly beyond all measure, Hippocraterfaith, if you take the feeds of Cucumers, or the feeds of any other plant, and keep them for some time in honey, and afterwards fow or set them, the fruit that groweth of them will take

As for the medicinal and Physical vertues of Honey; It caufeth heat, cleanfeth fores and ul- The medicinal cets excellently, wears them away, and removes them in what part of the body foever gathered; vertues of Hoas Galen, Avicen, Celfus, and Pliny have observed. It perfectly cureth the disease which causeth ney. the hair of the head or beard to come off by the roots, called the Foxes evill, and other filthy ulcers of the head. Plin. To regain hair loft by the difease aforesaid, and for long Agues, it is very effectual, if the party be anothted with it rawasic is; or with the honey-comb newly dreined or emptied. Galen. But above and beyond all the Oyl of honey dittilled dorn effect it. The water that droppeth from the honey, doth excellently cleanse the skin, provoke urine, extinguish the burning heat of Feavers, open the oblimations of the bowels, quench thirst. The chalk or falt of it, as it is of all corrolives, the least painful, fo it is most energetical and operative, and therefore is very much commended by Chymicks, and Chirurgeons, for to care that kernell or tumour of flesh which groweth upon the yard. But how many, and how ample virtues that quinteffence of Honey (as they call it) hath attained against the strength of all tifeases whittoever, is excellently described by Isaacus Belgar the predecessor of Paracellus. Nay without doubt, if wilde honey, and raw, was able to to protong the health and live of Demorrates, Pollie, John the Baptift, in a words of the Pythagereurs, and Cyrneaus (as aforementioned) how much more will it do being refined, and heightned to the highest degree of nutrition? The Brienman who took the best way they could to provide for their health and their pleasure, sed alwaies upon Ambrosia, as Tantas reports, which did consist of a tenth part of honey; as if they meant by the use of it, to stave off all pains and griefs, and live free from all diseases and maladies. It doth wonderfully help the ulcers in the ears if it be powred warm into them, and effeccially if an ill fent be joyned with them. Moreover in their hilling, noyfes, inflamations, Galen commands to inftill Assick Honey, Butter, oyl of Roses, and as much warm water Marsellus Empirical afed to infuse into the car that was pained. The same also very much commends honey mingled or kneaded with the ordure of a young Infant, to cure the dulness of the fight, and the white spots in the eye. Vegetine by this means cures the watery eyes and dropping of the eyes caused by rheume or distillation. First of all a little below the eye he drawes bloud and anoints them with the purest honey till it be whole. But yet care must be had (as Columbila very well hints) that as often as the eyes are anointed with honey, they be befreared round about with melted pitch and oyl, left the Wasps and Bees infest and hurt them. Hear also what Marcellus faith, touching the clearing up of the eyes, and he prescribes this: The honey pure and neat wherein the Bees are dead, let that drop into the eyes; or honey mixt with the aftes of the heads of Bees, makes the eyes very clear. And again mingle Affick honey with the first ordine the Infant makes, together with the milk of the Nurse; and with that anoing the eyes that are fo dull what ever the cause of it be; but first of all you must binde the patient to a form or ladder; for otherwise such is the strength of the medicine, that he will not be able to endure it. Which is fuch a prefere remedy, that in three daies, it will fully reflore the fight, and take away every blemish of the eye. The Gall of a Vulture mingled with the juice of Horehound (twice as much in weight as the gall is) and two parts of honey cures the fuffusion of the eyes, Gal. in En-I'mil. Otherwhere, he minights one part of the gall of the Sea-Tortoffe, and four times as much hothey and anoints the eyes with it. Sereme prescribes such a receipt to cause one to be quick lighted

> Mingle Hyblann honey with the gall Of Gones, 'tiv good to make one fee withall.

Give Infanes butter and honey, for nothing is better for their breeding teeth, and for fore mouths. Galen bids us rub their gums with nothing but hondy. For it wonderfully helps to their reeding of reach, preferring, cleaning and beautivying of them. Also against the pain of the limes. If with Ausbian homey you joyn field poppy is carefit. And foindelines there honey

is mingled with clear water: and this, as Serense and Pliny tellifie; doth notably cure the direct of the tongue in Feavers, the Quinfie; and the difeafes of the Livula; Throat, Jawes, of the Tonof the tongue in Newton, the Country of breathing, and to cause one to expectorate; either byit felf, or mingled vith other things, it is highly commended by Hispotrates. And for the convultion of the taps of the with other transgates mighty continuous the drinking of cold water and of that wherein a honey-lungs (which bueth to be a deadly disease) the drinking of cold water and of that wherein a honey-lungs (which bueth to be a deadly disease) the dominate he not been shall risk the state of the st lungs (which there to be a deadly disease) the storhack be not not; cholerisk; birtery naufeating comb is steeped is very effectual. Also, if the storhack be not not; cholerisk; birtery naufeating or feaveriff, it makes it ftrong and vigorous, and nourisheth it much; not suffering milk to curdle or feaverith, it makes it tirong and vigoth water and butter it is good against the stone. It is cleanseth the stone. in it: it cleaniers the reins, boyled with the contwardly applyed with the deal Bees; for centa. It eafeth the pain of the spleen; but it must be outwardly applyed with the deal Bees; for cenna. It eateth the pain of the inposent out it fallen, faith Galen. When it is rand blockeneth the taken inwardly it hurts both the liver and the fpleen, faith Galen. When it is rand blockeneth the taken invarious in much both the Bees, or with new cheefe it bindes the belly fo much the Gales holds belly, but boyled with the Bees, or with new cheefe it bindes the belly fo much the Gales holds belly, but noyled with the Dyfentery and colick pallions: so doth Colin also and Plin, Hip. it to be a secret against the Dyfentery and colick pallions: so doth Colin also and Plin, Hip. poerates mingled honey with all Medicaments that were to fosten the belly. Honey mingled poerates mingled money mangled with rolin, is a cure for the cold Testicles, as Pliny faith, who also affirms that the assess of Oxeleather mingled with honey, cures all running fores, and borches. Nitre with honey and Cowes milk, cures ulcers of the face; and the froth of honey with oyl of Walnuts, amends the burning of the skin: it is excellent for old people, and such as have cold stomachs; and being boyled it discusses wind, and moves urine mightily. Galen. Hollerins reckoneth honey amongst Diphoreticks, because it openeth and maketh the passages clean: Gaten placeth it amongst Direticks. It layeth down its acrimony by being mingled with water, or being boyled; and therefore Galen prescribes boyled honey, to close up ulcers that are hollow. Salt with meal and honey takes away the pain of a joynt that is diflocated, discusses the swelling, and make it more apt to be reduced. I might here set down the plaister of Assists and Assists called Dis. melleum, the Tapfimel of Arden, and all fyrups that were anciently made of honey. In whose place the Neotericks have put sugar, but I know not by what reason, For if honey of Alberton ionio as good, be at hand, and doth not want its due preparation, do not use sugar that is earthly, reedy and so full of dregs, not comparable either for use, original, or any way whatsoever with this heavenly dew honey. But to let this pass, let us reckon up the kinds of drinks and mens made of honey. Six kindes of honey-drink the Ancients made principally. Honey and water, honey and wine, honey and vinegar, the washing of the combs, juice of some grapes and honey, fea-water and honey.

The first is called by Pollux and Nicander, Hydromel, or unhines lov. Galen, Pliny, Aeginta and Dioscorides have set down the making of it. Hydromel of Galen. Take sweet pure clean fountain water 8, pounds, the best honey 1, pound, boyle them at a fost fire in an earthen vessel, take off the skim a top oft times, and boyl it to its thickness. If it nust be drunk prefently, it must be made thin as water, if it must be setup to keep, boyl it longer, till it be thick, as a julep; if it be kept long it pierceth deeper into the parts far off, and is sooner convented into choler. Also boyling acquires to it many more faculties; for being little boyled it inflates more, it purges more, and nourisherh lesse. Longer boyled, it dissipates wind, nourisherh more and purges leffe. It is spiced at pleasure, with Ginger, Sastron, Gallia Moschata, Lignum aloes, Oc. It is made also another way, of honey 1. pound, water 8. pound, leaven 3, ornces; put all in a wooden vessel, leaving three or four fingers empty that it may work the better: when it hath done working, stop the vessel and let it be well hoopt, and after three months it will be fit to drink. Hydromel of Pliny, Take of pure rain-water that hath been kept five years, 12 pound, boyl it to thirds, add to it a third part of old honey, and in the dog-daies fet it in the sun for 40 daies, and letting it so stand, on the tenth day stop the vessel, this is called Hydromelsthan with age will tafte like wine, made no where better than in Phrygia. It was given to fick people that defired wine, but now it hath been forbidden many years. Hydromel of degiatts, Take the juice of bruifed Quinces 5 pounds, forntain water Sextarii, boyl them till they grow folt, take them from the fire, let them cool, then strain them, and crush out the Quinces and cast them away, add to this water half honey, boyl it, fcum it, till an eighth part be confumed: fome make it of sweet Apples or Pears the same way. Hydromel of Dyoscorides, is made of two parts of old rain-water, and one part of honey mingled, and fet in the Sun. Some call it Hydromel, became it is wont to be made of the washing of the honey combs with water, but it must not be made fironger, because it will hart sick people by too much matter proceeding from the wax, Hydromel after it has been loved by mel after it hath been long kept, is as strong as small wines, or Lora, being but half o old. Wherefore it is preferred before them in abating inflamations. The use of old Methegin is condemned, for such as are inflamed or costive, but it is good for weak stomacks, and such as loath their meat, or fick people that fiweat much, or for those that are thirsty, or after a burning fear ver hath wasted a man. Aerius describes a Clyster only of honey and water to move the belly, and with the same he cleanseth hollow ulcers. Galen commends, and uses Melicrate (wherein fome Hysop, Origanum, or Thyme, or Peniroyal hath been boyled) to prepare and purge gross humania are commended. humours in an acute disease, but he commends it not for the want of a stomach. Lately the English found our annual control of the want of a stomach. lish found out a new composition of Hydromel, (they call it Varii) and serves better for this than any Wine. The preparation is this, Take Barley torrested after due steeping in water, what was played benefit to the preparation is the barley torrested after due steeping in water, what was played benefit to the preparation in the barley torrested after due steeping in water, which was the barley to the you please, boyl it long in 5 quarts of fountain water, till it taste well of the malt: I pound of this hoyled with 2 and after male malt. of this boyled with 8 pounds of honey, and 20 pounds of water, makes a drink that talks mole water, makes a drink that talks mole water, makes a drink that talks mole water, wat (weet, and is most healthful for use. It nourishesh well, is hardly corrupted, and keeps very long. Hydranel of the Moscovites, Take of the decoction with Hops 12 pounds, purified honey scummed I pound and half, tofted bread firowed with the flour of malt, one piece, put all into a wooden veilel well covered, and place it near a stool, take away the froth that rifeth, twice a day with a wooden skimmer that hath holes in it; after 10 daies fet it up in your cellar, afset 14 daies drink it: They make it the same way in summer with fair water, and made this way they drink it in winter, and when they defire to be drunk. In Rufs and English they call it Mede.

Meur. 2. Ominuelis, it is called honeyed Wine; Pollux calls it Molicraton; Plantus, honeyed Wine. others call it Mulfum. Ariftans was the first that brought this into Thrace, being taken with the incredible sweetness of Honey and Wine mingled together. Mulsum made of honey of Herareles, when it growes old cealeth to be hurrful. Pliny. The new writers describe this potion thus, Take I gallon of the best Honey, 6 gallons of old Wine, Salt 2 ounces; it must then be stimmed as it works, then put in the Salt, and feafon it with Annife-feed, and roots of Elecanipane let down into the veilel with a bag. The Egyptians make it otherwise, namely of Raisins and Honey, which they call manades because it is of a very sweet take. Oenomeli spiced, Take Pepper washt and dried, 8 scruples, Atherian Honey 1 sextarius, and 5 sextarii of old white Wine, mingle them. Celfus (as I remember) and Celius speak of it. Aurelianus in the cure of the Sciatica. Also there is a kinde of Mulfum which the Greeks call King with Confishing of 26 ingredients, Gorreus. May be it is the same which Atheneus cals was would . For would is a drink made of Wine and Honey, and divers herbs mingled. Such as our Welch men call Metheglin. The Irih prepare a distilled Oenomeli made with Honey, Wine and some herbs, which they cal Vanebath not unfit for a nation that feeds on flesh raw, or but half sod. Mulfum made of sweet new See Buonymus Wine the Greeks call Nectar; to new Wine sodden, they add a tenth part of Honey, but this his Nectar in kinde is offenlive to the stomach, and causeth windiness; it is given to jurge the belly. Hippo- Wilkern his crates cals it Melibedia, and Melichronias Galen notes. Atheneus writes that another kindeswhich perial Anti-was true Nectat indeed, was wont to be made about Olympus a Mountain of Lydia, of Wine, & 195. Bees-combs, and (weet flowers. I take notice that Alexandrida did not think Nectar to be dinkbut the meat of the gods. For he faith, I eas Nellar cheming and ministring to Inpiter I drink. Ambrofia. You Homer and the greatest part of the Poets took Nectar for drink. Dioscorides made Oenomelithus, Take old Wine 2 Sextarius's, the best Honey 1 Sextarius, Some that they may drink it the fooner, boyl honey with wine and frain it. Some for profit fake to 6 fextarius's of new wine working, add one of honey, and when it hath works, they put it up in a veffel, for it remains fweet. The use of honied Wine is this: It is given in long Feavers that have weakned the florach with crudinies collected in it. It loofeth the belly gently, it provoketh urine, it cleameth the stomach, it is good for the disease of the joynts, faults of the reins, a weak head, and to women that drink no wine, for it is pleafant in finell, and nourisheth the body. It moveth somit drunk with oyle, and it is profitably given to them that have drunk poylong as also for such as are weak, and their pulse is feeble; for such as are troubled with a cough, and a short breath, or Impostume in the Lungs, and those that are wasted with extream sweating. But then it is forto mingle it with Hydroniel. Also Galen proscribes to them Melicrate qualified with water, that have had a shaking fit not above a week, and nature being yet strong. Some there are that uttorly condemn this in Feavers: but that must be understood of some times in Feavers. Remulusia certain quest of Casars, being asked how he had preserved the natural vigor of his body and minde to long, (for he was above a hundred years old) he answered, Without with Oyl, within with honey and wine fodden together, as Polito did: That we may the more wonder at the use of Mulfum, which the Ancients efteemed very much, for that they were perswaded that all actimony of the minde, was pacified with sweet liquors, and the spirits made peacable, the Paffages made foster and fitter for transpiration, and that it was also physick for manners. Pli-

3. Oxymeli, or honeyed Vinegar is thus made, as Pliny thinks. Take honey 6 pound, old Vinegar 5 Homine, Sea-falt 1 pound, rain-water (which Galen likes not of) 5 fextarii. It must all be made scalding hot ten times, and then set in the Sun, till it grow stale, and Oxymet is made. But it falls not above one years. All thefe, as also all made Wines are condemned by Themison thief writer. Galen prepares it thus. Lev the best honey be clarified, and add so much winemegar to it; that it may please the fick mans palate, boyl them till they are well mingled; and When you will use it, mingle as much water as you please : it is boyled enough when it sends font no more fourn. Some there are perhaps that deliver these compositions somewhat otherwife, and Dioscorides he differs from Misues, and Nicolaus from them both. In Misue you shall finde ten several forts of it; in Nicolans I have seen seventeen: some simple, some compound with Squills, Thyme, Flower de luce, and other herbs and roots.

Also Gefner brought in an Oxymel with Hellebore, which he commends not a little in his Greek Episse to Adolphus Otto. To make thin, thick and clammy humours, and to root them our; but especially to make way for insensible transpiration, that is to draw forth from the the to the superficies of the body. But you shall finde every where scattered in the Book of his Epistles, what force it hath against Melancholy, Cacheria, Dropsies, Epilepsies, and Fea-Wife, where also you have the Oxymels made with Hellebore, the great and the small.

4. Apomeli of Philagrius in Officera: Take white combs full of honey I pound, fourtain-Water 3 pound and half ; break the combs and prefs out the honey, boyl this water and honey water 3 pound and man ; bload that which as it were the waxy part fwim a top and be by together, untill the frosh of it, and that which as it were the waxy part fwim a top and be by together, until the troth of hy and that into a veffel. It cools lightly, as Galas faith, where degrees taken one when he is con put a Peaver it is very good. "Avisenna his tyrup of Horey, fore in Phlegmone, and wearines in a Peaver it is very good." Avisenna his tyrup of Horey, feems to be the fame with this. In Nicolans you shall sind three kinds of Aponesiand in Action or bassim, Altharim yet more; for they are changed according to the natures of the disease and the bassium; Attuarium yet more; sol they and charge account upon them, then to describe them at lick parient, that is the reason that we had rather only touch upon them, then to describe them at large. It is drunkall the fummer to cool the body, at which time any man may drink of it, large. It is drunk an the infinitely it is held to be of a middle nature between a Mulfum and (especially when it growes fowrish) it is held to be of a middle nature between a Mulfum and (especially when it glowes to meful to expectorate with, to move wine, to purge the belly, and an Oxymel. Galen. It is also meful to expectorate with, to move wine, to purge the belly, and to ear thick humoniss. Egineta, Ruelimi

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ent thick numbers: Depress and active of translate Bitter horney) it is made of the juice of 5. Omphacomelis (which Grapoldus did not well translate Bitter horney) it is made of the juice of 5. Omphacomens (Which Organical and 1. festarius of honey; boyled together; or fet a funning for 40 unripe grapes, 3 faktarii, and 1. festarius of honey; boyled together; or fet a funning for 40 unripe grapes, 3 materials and thong put it in a vofiel and stop it close, and keep it for your me. the same way almost is Melomeli of Quinces made, Rhodomeli of roses, honey of Myrtils, Rhoites,

Rhodostacte, oc. you may finde their descriptions and use in Actime.

nonnacie, of yournay of equal parts of sea-water, rain-water, and honey purified and ser in the sun in a pitched wessel in the Dog-daies: some to two parts of sea-water add one part of honey, and so cun it up. They both purge, but this hath far the less. Gorrans. It is pleasant in take and mell, it purgeth gently, without troubling the stomach at alle. Pliny. And thus much of

It would be too longfor me, and tedious to the Reader, should I set down all kinde of Means which the Ashenians provided with honoy, and other ingredients; therefore it shall not be needfull to rehearse them; and it may be it is impossible; for divers Nations did variously mingle honey with other things, as with milk, meat, flour, wheat, cheefe, and with Selama, whence are these meats made of honey called 2600, ansuga, who was, one wife makes undirected or honeymeats, and wafers, they have divers names as the thing is made. Athenans. They facilized to Gres this bread of felicity, as the Scholiast upon Nicander sheweth, we call it honey-bread. Also the Scripture teacheth, that the nations offered wafers made with honey to the Sm'and Moon, and to the Queen of heaven: wherefore Mofes forbad the Israelites to offer honey in their offerings unto God, Levisione the 2. But it may be that was rather forbid the Jewes because honey buth a power of fermenting. Also they made it with suet, fresh cheeses oyl and raising pallo to can't fleep, the Ancients made a kinde of meat of honey and poppy-steed, very pleasant, which they called Gecetum, as Festus reports. Also Ambresia which was held to be the meat of the gods, had that exceeding sweetness, whereby it was thought to be so healthful; from honey, to make men immortal; of which Athenaus and Bellenius write at large. But the Indians have the best and the most wholsome juncates, who were held to be Barbarians, but the truth is, they may for their wit be compared with any in Europe, and for what I can fee, to be preferred before

But before honey be used it must be clarified; which is thus performed: Takehoney and fourtain water distilled of each 2 pound, or as much as you please, boyl them and skim off all that fwims a top, till all the water be confumed. Then clarifie it with 12 whites of Eggs. Alyana. But if you make it hard, pure, and fast together, mingle half a pound of the bet wine to one pound of honey thus clarified, boyl them, skimming them till they grow hard, put itin a vial, and for it in boyling water, and it will grow clear, and ftony like fugar-candy. If honey be but mean, it will grow better by boyling : whether honey be sophisticate or pure, you shall know by the ning it; for what is not sophisticate will burn purely. The Author of the Geoponicon, But it you Would separate the quintessence of honey, oyl, salt, water, vinegar, see Isaac Belga, the resurred Euronymus and other Chymists, we will not venture into this ocean, being already plunged in the harbour. Now I shall shew you its first inventers.

Saturn was the first inventer of honey as Macrobins and they of Cyrene boath. Callet and Pling fay that Ariffans first invented honey-works. But Diodorne Signlas writes, that the Corner of Grees first found out the use and way of honey. Some ascribe this to the Thest alient Others to Melistur the most ancient King, of the Greeks. Some to Bacchus, as Quid testifieth. The Greeks feigns that a Nymph called Melifaffirst found our honey, and the use of it, and there she had her Name given her from Bees. Who found it, or when, it is not much matter. It is heavenly gilt, and very profitable for men, if they use it well and warily. The distance of the second sec

CHAP. VI.

Concerning Wax, Bre-glew, dregs of Wax, Pissoceres, Bees-bread, and of their Nature and Use.

WAX in Hebrew, Donagh; in Arabick, Mum, Examacha, Zamache, Aberan; in Greek, xaever, nue's and waken's in High Duch, Wachs; in English, Wax; in Brabant, Wass; in French, Cire; in Italian, Cera; in Spanish, Cicrai; it is either natural or artificial. Simple and numal Wax is the thicker part of the combs that contains the honey; and it is either virgins wax, or of a fecond fort; virgins wax is that the younger swarms of Bees make from the young branches of flowers. (That is the first Swarm put into a new Hive.) For so, as Aristotle and Hollerist tellifie, the Bee-mafters call it, which they diligently separate from the first and new combs, as being by nature the most perfect of all: the second fort, though they reject not, yet is it short of the other for esteem and worth. The way they make wax, is this: They creep upon the flowers first with their fore-feet, and they touch them but lightly, then they wipe and rub themfelves in the middle of them; then they nimbly and artificially lay down the tincture of the flowers which they have wrought with their water or moisture, and compacted between the legs of their hinder feet, and having gathered as much in quantity, and in form like a lentil, when they have this burden they carry it home to their houses. That matter is of divers colours for the nature of the flowers, as yellow, red, pale, faffron coloured, white, black; which is the cause that the wax is of fo many colours: they make wax, faith Pliny, of all flowers and plants, except force and arrach. Artificial wax, is that to which our labour and art must be used. Divers Authors use divers waies to make wax. Palladius in the month of July, takes out the natural wax which he first prepares softly in a brass vessel full of boyling water, cutting the combs small, and after that in other vollels he makes it up into forms, being melted. Pliny takes another way. The wax is made when the honey is prefied forth, but first they are cleanled with water, (that no reliques of honey remain) and he dries them three daies in the dark or in the shade. The fourth day he melts them at the fire in a new earthen pot the water covering them, and then he strains them through a basket; again the wax is boyled in the same pot and in the same water, and other cold water is put to it, so often as you see the vessels smeered about with honey. Columella goes this way. After that the remainders of the combs are diligently washed with clear water, the honey having been first well strained out, they are cast into a brasse pan, then he put water to them, and melted them at the fire, then he powred the wax through stray or rushes to strain it, and then he boyled it again as he did before, and then putting water to it, he made it of what form he pleased, and when it grew hard it was easie to take it forth, because the wax hath water under it that will not let the wax flick to the forms. Now wax differs two waies, for goodness and for use. The best wax is collected by the principal Bees, and is so wrought by the best artists, that it may appear white, tender, handsome, all like it self, pure, somewhat fat, well sented, without nerves or skins, hairs or any supersuous matter. Such as Nonius Marcellus describes out of Varro for Tarentine Wax made by the Bees or Miletus. Wax is so much the more depraved, the farther it is from these good signs. The use of wax is twofold, for physick, or for other matters what concems physick: wax is a mean between hot and moist, cold and dry, and emollient. It hath some gross parts, and that stopt, it not only dries, but seems by accident to moisten by hindring transpiration. Hence it is the matter of other medicaments. But by it self it digests lightly, being laid outwardly, for it hath a little discussing hot faculty, of which it partakes as much as honey doth. Indrink it cures the dysentery, ten grains of wax swallowed so big as millet seeds, will not suffer milk to clodder in Nurses breasts. Dioscorid. Actius bids to give it in the bigness of three Tares. A certain Anonymus, prescribes this remedy against pains of the head and malignant humours arising from a Feaver or any other cause. Take virgins wax what you please, soften it at the fire that you may work it at your pleasure: lay it as a cap on the shorn head of the patient, and upon that pur on a linnen cap that it fall not off. After three daies lay it off, or use it so long till you find the pain gone. Put wax into the hollow tooth that akes, and with a hot probe touch it. Archignes. Wax applyed to the nerves and tendons being bare, will cover them with flesh and cure them. Actius. For the cold pain of the joynts. Take a clout dipt in melted wax, lay it handfomely and as closely on as the fick can endure it for one night, and it will cure it. Galenus. Moreover it is good to anoint the ears with Be its grease, and Buls tallow, and melted wax. Marcellus. You may discuss corns in the evelids with a formentation of white wax. Gal. ex Archigen. No manthat is not an enemy of truth, will deny but that oyl of wax is of principal use to cure pains of the Gout, to fosten hard swellings, and to heal wounds and ulcers. Also it is mingled as Galen witnesseth to the medicament of Asclepias against an Ozena, and it is a certain cure for the Jaundies. Atenain Lady of most blessed memory, wonderfully recommended these pills to Gesner: Take the yolk of an egge boyled hard, and as much wax, with some grains of saffron and syrup of wormwood. Make pills to take morning and evening. They cause thirst exceedingly, but being continuted by degrees without drink, they root out the disease. Also a ball is made of wax to keep up the

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wombsubject to fall down; and medicaments made up with it will last the longer. Cladius the follower of Asclepias. The Greeks were wont to give the Cyrenian juice wrapt up in wax, to swallow it the better. Celius Aurel. It is also the ground of all Cerats and Plaisters. Myrepsia was the first that made a plaister without wax. It not only preserves the living, but it keeps the dead also from purefaction, for which cause, as now it is used by us, so weap up persons of great for tunes in wax, (as Strabo reports the Persons were wont to do.) By a waxen probe hollow ulcers are best to be searched. The Carthaginian wax is the best for medicaments, the next is the Postick which is very yellows and smells like honey, being very pure. Pliny. Which thing I wonder at amongst honey that is venomous: the third in esteem is from Craso, which is from abundance of Bee-glew: the last is the Corsick wax, because it is collected from box, it is thought to have a phy-

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fical quality.
Now followes the use of Wax otherwise. They that are rich, or sick, or great men, desiretheir candles to be made of it, by reason of the sweet smell. Also the use of wax is not small in stopping the chinks in vessels, for tents in the camp to keep out rain, for bed-ticks that the feathers sly not out, to joyn pipes made of reeds, as Ovidsang concerning the shepherds of old.

And with the Reed well waxed they play'd and fang.

Also the most excellent Painters painted with wax, as Pliny reports, and they adomed ships withit, This kinde of painting, though it were not hurt by falt, nor by the fun, nor by the wind, yet it was lottwe know not how, when Apelles, Protogenes, and Zenzu died. Also the Ancients were wont to inter over their writing tables with wax before that paper was invented, as Javenal describes And the younger Pliny in his Epiffle to Trajan; I face by the nets, there was no hunting pole or lance by me, but a style and writing tables, I did meditate and set down some things, that though I should have my hands empty, my writing tables might be full. Hence proceeded those old forms of speaking, In the first, second, third, or last wax. For Suctonius proves that the Romans withtheir Testaments in wax; in the life of Cafar in these words. He made 2. Pedius his heirto the last farthing, the rest he placed in the bottom of the wax, that is, in the last part of his will. Nor is the use of sealing wax little, whereby we seal letters and instruments. Of this there are four principal kindes, the Punick or white, the red or Indian, the black or American, the yellow or European. The Punick is made thus. The yellow wax is often laid in the open air, then they boyl it in ferwater, adding Nitre to it: then with skimmers they take off the flower of the wax, and they power It into a veffel that hath a little cold water in it; then they boyl it apart in fea-water, then they sool the vessel. This is done thrice, and they then dry it on a bul-rush hurdle by day and by night in the open air, for this makes it white, the honey being drawn forth by the Sun, and the yellow colour breathed forth: when it is dryed they melt it, when it is melted they cover it with a thin cloth, and fet it in the fun, after it hath flood in the fun it becomes exceeding white, being boyled once more. Wax is made white otherwise, but this is the most proper for medicaments, Pling. Isee that the Greeks speak of is no other than which Pliny calls the Punick wax. Action speaks of white wax in the Unguent Martiatum, and Paulus speaks of it also. Black wax is either natu-741, as in the Molneco Mands, and many parts of America, it is gathered by the Rees themselves (as we read in Thever and in the Centuries of Navigations) or artificial, adding the alter of paper. Redwax or like Minium of India, is made with mingling Anchusa or Cinnaber, There is another kinde of red wax, hard like a stone, but easie to break, the Merchants think their letters sealed with this to be very sure: yet there are some knaves so cunning that they will open them and thur them again not hurting them, that no man can possibly discern it; which art, though a chief Impoltor shewed to Pennius when he was at Paris, yet he was too honest to reval it to this mischievous age. The European honey is of the natural colour, that is, yellow. But the colour and variety of things hath so bewitched us, that we are not content with natural colours but we multimicate the Punick, Indian, American Waxes, and above those we must have green, dirk light, blew wax, made of Verdigrease and other paints, and some Turpentine.

Propolis the Arabians call Kur, the Greeks call it outsion, odiunits, seconds, done, the Germans, Vorflore, when Wachs, Wachs, winden, frop Wachs; the Helevetians, (if I mistake not) Bes, and mans, Vorflore, when Wachs, Wachs winden, frop Wachs; the Helevetians, (if I mistake not) Bes, and mans, Vorflore, when Wachs, Wachs winden, frop Wachs; the Helevetians, (if I mistake not) Bes, and so Virgins wax: Bylontiens fally takes it for the dongs of the Hives: Androne Bellumni, calls it for Virgins wax: Bylontiens fally takes it for the dongs of the Hives: Androne Bellumni, calls it for Bdellium. Some maintain that Propolit drops from trees, others say it is the first comb. It is indeed a thicker yellowish matter, sall passages are stopragainst cold and rain. The third fort is that black matter, and shap sented which Aristotle calls Mitys, Gara and Pliny call Commoss, the dregs of wax: the second is called which Aristotle calls Mitys, Gara and Pliny call Commoss, the dregs of wax: the second is called which Aristotle calls Mitys, Gara and Pliny call Commoss, the dregs of wax: the second is called mistotle between these two supporters and wax, laid very thick at the mouthes of the Hives, chiefly the between these two supporters and wax, laid very thick at the mouthes of the Hives, chiefly the Bees build with it at the doors before the Hive. Propolis (saith Cordus out of Plin) penaps the Bees build with it at the doors before the Hive. Propolis (saith Cordus out of Plin) penaps the Bees build with it at the doors before the Hive. Propolis (saith Cordus out of Plin) penaps the Bees build with it at the doors before the Hive. Propolis (saith Cordus out of Plin) penaps the Bees build with it at the doors before the Hive. Propolis (saith Cordus out of Plin) penaps the Bees build with it at the doors before the Hive. Propolis (faith Cordus out of Plin) Penaps the Bees build with it at the doors before the Hive. Propolis (faith Cordus out of Plin) Penaps the Bees build with it at the doors before the Hive. Propolis (faith C

is soft to be touched, and sticks like bird-lime, it smels sweet and comfortable to the head, cantech istort to be Storax, it takes like Poplar buds. The second is gathered from the Birch-tree, and is of a colour between a yellow, ash, and green, it is fost and ductil also inhandling. The third the Bees make out of the gum of the Poplar tree, called Alpina, but it is but feldom, and only in thole places, where no other Poplar tree or Birch abounds, but only that is called Alpina. The fourth or mingled, is gathered and confounded from all these trees, so that it hath a mix colour, fent, favour, and confiftence. Cordus faith almost so much; now let us hear Pliny. Propolisis a kinde of middle substance between honey and wax; rather between wax and Pissocros: and it seems to be gum collected by the Bees to stop up their hives. Rondoletine saith, it hath a thick substance, and the smell of leaven. Pliny saith, it smels so strong that some use it for Galhamm. But in the fpring gathering time of honey, this part that shuts their cells may be separared of which Politianus Writes thus: That the Bee laies a white foundation of his various coloured wax. So that Propolis seems to be a thick foundation for the wax. But it is now out of uses nor can any man finde pure Propolis. For most Bee-masters taking out the Hives, when all the honey is run forth, what loever is in the combs they mingle together, and keep none pure by it left; not is that wax which Avicen calls black Mum, any thing but the dregs of the combs, or elle tome rediment that finks to the bottom of the water after the wax is boyled, and this is now Propolis; but Propolis is not pure, but some mingled matter. The nature of Propolis, is to dislolve in oylas wax, but it is more ponderous and thick, and finks to the bottome of it being melted. when wax fivims on the top. Choose the sweetest, purest, not sophisticate with wax, which you may eafily part by powring it into water. The best Propolis is said to be pure, most fragrants without wax. That of Crete and Passidium is the most effectual, the Bees collect the greatest part of it from the unctuolity of Storax and Labdanum; they collect it queltionless out of other plants: for they make Propolis where neither the Poplar tree, nor Birch, nor any of the foreful plants grow. Great is the vertue of pure Propolis, upon the gross spirits, and it draws faulty marter out from the depth. Hollerius. It is of the nature of wax, but it powerfully drawes forth. Dioforid. Celfus placeth it in the number of biting remedies, faying that it digetts and moves matter inulcers. Actins fayes that it hears, discusses, ripens, cleanses, attracts. The cleaning force is not very firong, the attracting is strong enough, it is of thin parts, it heats in the second degree complete, or in the beginning of the third : you must first soften it with your hands before you mingle it with other medicaments, and then taking the rest from the fire, put it in and boylit, forit will not well endure any boyling at the fire. It drawes out thorns and all splints that are within. Actius. Varro faith, that for its manifold uses it was fold dearer in the market thanhorey. May be therefore Propolis was called holy wax, because of via sacra where they folditat Rome, as Largus writes in the cures of hard swellings. They draw forth thorns and such bodies slicking in the slesh, with runnet, (especially of a Hare) powder of Frankincense, and Propolis. Pliny. It helps an old cough with its smell. It cures the rose with water, and roots out ringworms by anointing them. Diorfcorid. It cures Ozanas: Serapio. Pliny 1. 11. c. 7. tells of more

Arifiale Calls Erithaca Sandatacha, others call it Cerinthum, and Smerion, I. 2. Arifiot. de Plant. The learned call it Vernilago; fome from the time of the year, Vernix; this Glew, faith Niphus, the country Lombards call Carbina, but ours Taram. It is the meat the Bees make, which they lay in the void spaces of their combs; it tasks bitter, it is made of spring dew, the juice of trees, and sometimes of gum. That of Africa smels little; that from the South parts is blacker; from the North is better and redder; there is much from the Grecian Nut-trees. Menerates saith it is a flower, that shewes the future harvest. Plin. Varrosaith, it is not meat, but glew, whereby the Bees sasten their combs at the ends together. It forcibly calls forth the swarms: where they would have the swarms light, they anount a bough with Eithaw, or any other place, adding balon. Virgil, Ithink, sollowing Varro, calls it glew. Myeiscommosis, (Stephanus calls it xosum) and Pissomo, cures strokes and ulcers. Aristotle. What we it hath in the hives, we said enough before.

CHAP. VII.

Of Drones and Theeves.

The Drone called in Latine, Fucus, is called in Greek, **nody* and *grovate, in the Illyrian frongue, Czara; in English, a Drone, a Dran; in High Dutch, Traen; Low Dutch, Belonder strain; in Spanish, Zangano; in Italian, Ape the non fa mele; In French, Bourdon, and Fullon; in the Hungarian tongue, Here; in the Polonian, Czezem. The word Fucus, a Drone, is derived as somethink from fur, which signifies a thief, because privily and by stealth he makes prey upon the honey: although with more probability the word fucus may be so used, because he doth cheat and cousen the Bees, and under colour of keeping the Hives warm, (which is his office to do) he instacks the combs. And for that reason, some with too much considence, perhaps, derive the Latine word fucus from the Greek word *avaus, signifying to eat or devour; others will have it some a fovendo, in regard of their sitting upon, and nursing up the young swarm.

The Die:





The description on of the Drone.

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Some make the Drone to be'a fourth fort of Bees, but not fo well as others think, because he some make the Drone to be a fourth any way help in the working or making of it up. He is almost twice as big as the ordinary Bee, and somewhat bigger also then the Thies; he is as big almost twice as big astne ordinary Beckman Although they do not arrive at this corpulency, by likewife as the King, and somewhat bigger. Although they do not arrive at this corpulency, by the dispensation of nature, but by their course of life that they take. For when the Bee doth set apart cells for the Drones to breed in, they make them leffer then their own. And the little Schadowes or worms whereof they come are far lesse than those of the Bees (who are spring of the nodowes or worms whereor they come are tall their first birth; which at length become a great deal ble race, and of the stock of the Bees) in their first birth; which at length become a great deal ble race, and of the Hock of the Bees) in their list builty and being read their natural fibigger than the Bees, both by reason they never take any pains whereby to spend their natural superhuiries; and also in regard that they do nothing night and day but (like oxen at the stall) neperhuiries; ver leave glutting and gorging themselves with honey, which afterwards they deally pay for, ver leave gutting and goiging them. and there fals out a dearth. They have a bright finning co-Mey der N when provinon happens to be those and the Beess in bulk they exceed them all, but yet with more black than that of the Beess in bulk they exceed them all, but yet with They both breed and live amongst the Bees, and when they go abroad, they one iting and idle. They both offerance in as if driven by violence, where for a while they belief themselves, and afterwards return to the Hives with good fromachs, falling greedily to the homelves, and afterwards return to the Hives with good from themselves, and afterwards return to the Hives with good from the falling greedily to the homelves, and afterwards return to the Hives with good from the falling greedily to the homelves, and afterwards return to the Hives with good from the falling greedily to the homelves. new. But why the Drone should equalize the chief Bees in bigness, and the Bees also in having ney. Dut why the Dione mount quarter reason. Nature did desire, faith hey to put a difference strings as well as they; let us hear Aristotles reason. Nature did desire, faith hey to put a difference between them, that they hould not be all of one kinde, which is impossible; for so the whole Stock would be

the faculty of generation; and the Drones only in bulk of bignesse of body, to whom if you should give a fing also, they would be nothing inferiour to the Kings themselves, 1. 3. de gen. Animal. c. 10. They are called also of the Greeks ubsuess, because they hade their stings. From hence Hefod, hath these words, some diepos, Zash uneshield nobless example spunts, who lives idly, having strength like the Drone that never sheweth his sting; certainly either they have no sting, or never use it to revenge themselves withall. Plin faith plainly they have none, and terms them no other then in a manner imporfect Bees, and therefore Virgit calleth them ignavum pecus, a sluggish kinde

either Kings or Drones. The Bees therefore are like unto the Kings or Master-Bees in strength, and in

Suidas Calls them xollipus muest to xul sur the scullar vers, from hiding their sting. Columella, 2 fort of creatures of a greater growth, very like the Bees, and accordingly he placeth them in the rank of herding or fivarming creatures. They fuffer egregiously of the whole fivarm many times, not only for their floth and rapacity; but for that wanting a sting they seem esseminate, and not able to make any opposition. Plin. 1. 11. c. 17. describeth them thus: The Drone is an impersel Bee without a sting; and begotten then after all when the Bee is decayed with labour, not being able to labour any longer. Like as men past their labour, and stricken in age, beget of women when they have well-nigh left teeming through age and weakness, feeble children, uncapable of procreation, little better then eunuchs: fo it may not feem strange, how these Drones are too weak and impotent, being begotten of the Bees when they are exhausted with age and labour, informach that they are fit neither to propagate their one species, nor to take pains as the other do. Which is the reason why the Bees so lord it over them, for they put them first forth to work, & if they loyter, they punish them without mercy. For in the moneth of June, two or three (especially the younger fry) drag out one Drone by himself alone, buffet him with their wings, gore him with their stings, if he result them, they cast him down from the form upon the ground, and at length when they have made him weary of his life for anguish, they make an end of him and kill him, this I beheld with mine eyes, not without exceeding admiration and delight. Sometimes the Drones being banisht from the Hive, are fain to remain without doors, not daring to enter. Now for three reasons especially thereunto moving, the Bees do shut out the Drones: either when their number is above measure increased; or when there is not room enough lest for the Bees to work in, or else when their honey fails, and they are straightned for want of provision,

And as they bear a deadly harred against the Drones, so neither will they hurt any man if with his naked hands he shall take the Drones and cast them forth, no although they be

The Drones, if the King be alive, (as some affirm) are begotten in a place by themselves, But if the King be dead, they are begotten of the Bees in their cells, and those are a great deal luftier Kerrpa 78 30. than the other, in which regard, they are faid to have a fting in their fouls, although they are aless. Arift. I lowed none in their bodies by nature. Thus Elian. lib. 1. de Animal. Hift. c. 10. The Drone on hift. 1. de Animal. Hift. c. 10. The Drone which is bred among the Bees lies hid all day between the Landau Marketin and the libe high the high the lies he night when 9, hist. c. 40. which is bred amongst the Bees, lies hid all day between the honey cells; but in the night when he observes that the Bees are gone to their rest and are fast asleep, he sets upon their works and preys upon their Hives. This afloon as they understand (for that most of the Beesbeing weary with labour fall alleep, and some sew watch) when they espy the thief, they moderately and gently chastife him, crop his wings, thrust him out from thence and banish him. But not come thence and banish him. But not come thence and banish him. tent with this punishment, whereby to amend his fault, being naturally possess with two ill quality is ideases and larger ties, idleness and luxury, he hides himself amongst the combs. But asson as the Bees are gore forth to pasture, presently he falls upon the works, doth as much as in him lies, glus himself with honey, and utterly ranfacks the sweet treasury of the Bees. They coming home again from feeding, as foon as they meet with him, no more favour him as before, with easie stripes, or as they were about only to be the were about only to be the stripes of the str they were about only to banish him again, but setting upon him with their slings they wound the

Of lesser living Creatures.

felon, and no more fatisfie themselves with chiding of him, but then he payes for his yoracity and gluttony with no lesse than his life. This the Bee-masters say and personal me that

σύμβολος, μη-

रिंग भेड़ गोंग १७१-

very many of

Drones come forth without a King, the Bees never. For they alwaies descend from Kings, Their Ocne-There are that affirm, that the young Drones are brought thither from other places from the flowers ration. of honey-fuckles, or of the olive or reed: But this opinion is infirm, and doth not fland with reason. Aristorie affirms that the great store both of Drones and Theeves are sprung of the tonger and flender kinde of Bees, which doubtleffe he was informed of by the ancient Philosophers, or by Bee-keepers, and Honey-malters of his time. Some likewife lay they are ingendred of putrefaction; as of Mules, so Isadore; of Asses, so Cardane; of Hories, so Plutarch and Serof putters will have them to be the issue of Bees by a certain degeneration, when they have loft their flings, for then they become Drones, nor are observed to gather any honey, and being as it were gelt of their natural strength, they neither do harm or good. Others on the contrary fay, that the Bees are bred of the Drones, because long experience hath taught, that as the numher of Drones aboundeth, by so much every year is the number of the Swarms greater. But that in my apprehension is rather a seigned than a solid reason: for therefore are there not (as some seasonable years it comes to passe) more Swarmes of Bees, because more Drones are bred: but rather on the contrary, because the increase of Bees is more in regard of the clemency of the heavens, and the plenty of mellifluous dews, fo from the abundance of superfluous moisture proceed the greater store of Drones; as the Philosopher hath well collected. Or if we grant them this, that the more the Drones are every year, to the more Bees; yet nothstanding we ought not to conclude from thence, that the Bees should derive their original of being to the Drones, but rather are beholding and indebted to them for their conservation, whilest they at the time of fitting and incubation, by their company do much further the procreation of the Bees; the throng of them (to use the words of Pliny) exceedingly encreasing the vegetative heat, by which they are sooner hatched up.

There are that divide the Drones into Male and Female, and will have them to propagate Plin. 1, 11, 6.11, their species by way of copulation, although (as Athenaus writes) neither Drone nor Bee were ever seen to couple together. Yet forasmuch as Wasps and Bumble Bees, and all other Hivebom Insects, are seen sometime (though very seldome) to couple: I see no reason why the modesty of the Bee and of the Drone, whereby they abandon publick scortation and venery, should debar them of the private use of copulation. For they, as the chaster fort of men are wont, do it privately, and do naturally detest the impudence of those that publickly prostitute themselves in

the day time, and when all eyes are upon them.

We have told you before in the generation of Bees, that some would make the Bees the male, and the Drones the female.

But when as (about the time of making their honey) they do so sharply punish them after they have cast them out of their Hives, and kill them (such violence which if used to their mothers, would much blemish the virtues of the Bees) I scarse think they are females.

Of what use then are they of in the Hives? is the Drone altogether unprofitable, good for no- Accounts, thing, idle, without sting, fit for no service, no way helpful to the publick? More than that, Vir-allande, despots all himself changes it to the effect: gil himself chants it to that effect :

Immunisq; sedens aliena ad pabula fucus.

The Drone sits free feeding on others food.

Where Festus takes the word in that sense for a slothful, idle, unprofitable creature, void of them bave all imployment, unlesse it be that of theeves and robbers, who take such a course that either they will live by the sweat of other mens browes, or esse they will disturb the whole Kingdom. Such like Hessed makes women to be, when he compares them to Drones.

> 'Oid' Elbe utvolles imperias x7 ouches Andorgeor raudor spelephy eis jaség' a jubilat.

Which is, I interpret it in Latine thus:

Qui segnes resident contectio adibus, atq; Sudorem alterius proprium furantur in alvum.

Or, in English thus:

Who sit at home, and to work have no will, With others swear they do their bellies fill.

But more creditable Authors propound divers uses of Drones: for if there be but a few of them amongst the Bees, they make them more diligent and careful in their businesse, not by their example, (for they live perpetually idle) but became they take the more pains in making oney, that they may be able to continue their liberality to strangers. They discove: also signs Thereby to know when the honey is come to maturity : for when they have perfected their ho-

1. de Animal. 1. 6. 10.

Amentol.

ney, then they kill them in abundance, lest they should (as their custome is) rob them of it in the ney, then they kill then in admindance, left they are quietly in the honey cells, but in the night night; for as officer faith, the Drone all the day lies quietly in the honey cells, but in the night might; for as or han latting the Bees are in their dead fleep, he fets upon their works and destroits when he perceives that the Bees are in their dead fleep, he fets upon their works and destroits

their combs.

But yet (if Barth lomain deceive us not) they are not unbused neither; but they build houses But yet (it Bartin tomam deceive us not) they and middle part of the Hive very finely covered for the Kings, large and magnificent in the top and middle part of the Hive very finely covered for the Kings, large and magnificent in the top and Ariffords) in regard of making honey or gathering over. They are therefore idle (to fay fay with Ariffords) in regard of making honey or gathering over. They are therefore full (10 lay lay with Ally workmen. For as the Bees make the combs dew; but in regard of their Architecture to they are workmen. For as the Bees make the combs dew; but in regard of their British Court, so under the same consideration the Drones build the of the Drones hard by the Kings Court, so under the same consideration the Drones build the of the Drones nard by the Kings boules, which is the reason why they and their young ones (if they have any) are suffained Kings houses, which is the reason why they and their young ones (if they have any) are suffained Kings houses, which is the reason why they and their young ones (it they have any) are sustained by the Bees. The cells of the Drones now grown up according to the bulk of their bodies are larger, but their combs lesses, for the Bees built these, but those the made themselves; because it larger, but their combs lesses, and the sustained food should be allowed to hinder and their larger, our their comes removed to food should be allowed to hindes and hired servants, as is not fitting that the same proportion of food should be allowed to hindes and hired servants, as to the child en or masters of the family.

Chil. 8. Hift. 217.

Treezes in his elegant Poem, and other of the Greek Poets, make them to be the Bees cellar-Tzetzes in his elegant. Fochis, and of affign unto them a most kindly heat whereby they are said to men, or water-bearers, and to might the hard the property and the hard the young Bees and make them thrive. In like manner Columella: the Drones do very naten the young Bees and make them the first ing upon those seeds out of which they are made. And much help to breed the young Bees, by sitting upon those seeds out of which they are made. And much nelp to breed the young admitted to the nursery to bring up and cherish the young the ero e they are more familiarly admitted to the nursery to bring up and cherish the young the ero e they are those familiarity adminested they are thrust out of doors. And Pliny also in brood, which when they have done, attended the Bees in their Architecture only, but also in cherishing their his 11. Book. They do not assist the Bees in their Architecture only, but also in cherishing their young, the multitude of them causing heat and warmth, the which the greater it is (unlesse the young, the multitude of them causing ment the more the swarmes of Bees are increased. To conhoney chance to fail in the mean time) the more the swarmes of Bees are increased. To conhoney chance to fail in the mean time) clude, unlesse they had been for some great use for the Bees, Almighty God had never housed them under one roof, nor made them, as it were, free Denisons of the same City. Neither would the Bees lay hands on them at all as enemies of the State, but when their fervile multitude doth increase and they take up offensive arms, or scarcity of provision were to be suddenly expected: in which tempelt of affairs who would not rather judge that the Carpenter should be dismissed than the Ploughman? especially when without him by reason of want of victuals, we may than the Programmer, especially without for a time, without prejudice to our lives, hazard our lives, but the other we may be without for a time, without prejudice to our lives, and our selves (if need requires) are able to build habitations every one for himself. Now as these, being but a competent number of them, are very profitable to the Bees, so if they be over many, Plato not without cause terms them morbum alvearium, the Pest or Plague of the Hire, in the 8, book of the Common-wealth (where you may see a most elegant companion between Acolass m and the Drone) both because they waste the provision of the labouring Bees, as also with their too much hear stifle them. This inconvenience the Author of the Geoponicky doth thus remedy; take the covers of the Hives and sprinkle them on the inside over night with water, and you shall finde them betimes in the morning when you take off the cover of the Hives again all over covered with the Drones; for when their bellies are full of honey, they are very thirsty, and are mightily perplext with an intolerable desire of water; so that they cling fast to the lid of the Hive; and it is an easie matter to put them all to death, or if you will rather to take away the greatest part of them. But if you take away the young ones and all, that are not yet come to have wings, and pluck off their heads, casting the bodies in again to the other Bees, you shall offer to them a very dainty dish.

Moreover also if you shall take the Drone and crop off his wings and cast it back into the Hive, he will if we may credit Pliny, pull off all the wings of the rest, 11b, 21.c. 11. of rather the Bees themselves will devour the wings of the rest of the Drones that are lest. For to faith Ariftor. the uneffros to afser anousious don me, the holande dural the afseed doublem. For it is not probable that either the Bees should crop one the others wings; or that the Drones should so far adventure, or be able to offer such violence to the Bees: so that as Pliny was mistaken in reading wire for avral, so also they do not a little speak by guesse, who refer the words of All miles the

rest, to the Bees and not to the Drones.

But what the dreaming of Drones doth portend, what use they may be of in the way of Hieroelyphicks: let Apomafaris out of the Schools of the Persians and Egyptians declare. It shall abundantly satisfie for what we intended to speak of them, to shew their true use, true nature, generation, degeneration, description and name. But as for what belongs to Emblenies and Hieroglyphicks, and precepts for Manners; every mean capacity may furnish himself with a world of fuch like rules by observing their course of life; without any need of consulting with those abstrufe Egyptian Priests.

The Theeves are thought to be amongst the Bees of a kinde by themselves that are very big. Plin 1, 1, 6, 17 and black, bigger in belly than the profitable Bee, and lefter than the Drone. So called because Arihole calls they devour the honey by stealth. Bees admit of the Drone into their company, and are glad, for one, Hess of it as being helpful to them, for their benefit sometimes. But the Theeves being naturally chius objects, and from odious to the Bees, steal upon their labours when they are absent, wasting and spoyling their products of the Bees, steal upon their labours when they are absent, wasting and spoyling their products. the Laint witton of honey. Yea they do fo glut themselves in the mean, while, that they are not able manner that they are not able manner than the laint while that they are not able manner that they are not able manner than the laint while that they are not able manner than the laint while the mean, while the mean while ny times to get out again they are so full, or to stand in their own defence; whereupon the Bess name was de-at their return without any more adoe, severely punish them, and according to their just dements kill hill them outrights. Neither do they eat up the Bees food, but also privily lay their young in their cells, whereby it comes to palle oftentimes, that the increase of the Drones and Theeves is no lesse than that of the true legitimate Bees. Now these neither gather honey, nor build houses, nor take any pains, as the other Bees do, for which came they have watchmen which obferre at pight when they come home, and they defend and fecure them from the Theeves, and if they spie a Thief come in, they set upon him and beat him, throw him out of doors and there leave him for dead or half dead at least. For so it happens, that the thief having filled himself with honey is not able to fly away, but tumbles up and down at the door of the Hive, till they that go out and in finde him, and having branded him with ignoming and footh, deprive him of

Aristotle doth not tell us of any office that the Thief is good for: but I think that he was Their Use. nude for this end, namely, that he might pur an edge to the courage of the Bees in point of injuries offered them, and that they might be stirred up to more vigilancy and justice: for what use else do Theeves serve for in a Christian Common-wealth, who with incredible fraud lie in wait for the credit and estates of their neighbours.

CHAP. VIII.

Of Wafps.

THE Wasp is called in Hebrew, Tsirgna; in Chaldee, Deibrane; in Syriack, Gnarguitha; in Arabick, Zamber; in English, a Wasp; in Dutch, Harfell; in Italian, Vespa, Vrespa, Moscone; in French, Guespe; in Spanish, Vaspa and Abispa; Gothish, Boolgetingb; in Slavonick, Wols; Illyrick, Ofa; Hungarick, Daras; in Latine, Vefpa.

They are called Vefpa, as Calepine notes, for that in the evening they feek about for flies to

CHAP. 8.

The Greeks also have several names for them; commonly they are called somus, Entrathina the Greeks and five teveral matter for them; commonly they are caused sometimes, payrarmine derives of the sharpage, because you may perceive them to divided in the middle that they seem to gape, as you may observe in the figure set down. The Scholiatt of Nicander Calls them Authoration of Suidan, Minhi, and Minhis; Hesselm termes them duvided and mandages; see (but abusively) divisions, for they ought to be called rather Grabrones. Now the Waspis awinged Insect, gregal or hearding round like a ring, long, having four Description.

wings (of which the two former are the bigger) having a sting within, fix footed, they have no bloud, they are of a yellow golden colour upon black spots placed triangularly, the whole body is garnished with divers colours athwart, whence it may be Pollio called it Mazques.

I think they all in general are armed with stings, (what ever Authors write that their Femiles are without flings) because when I was at Hams a village town in the West, about the year 1587, having sound an entire Wasps nest, I poured hot water upon all the semales and killed them, and yet could finde none that had not a sting, either within their bodies, or

The body of the Wasp is bound in the middle to the breast with a certain exceeding thin thred, that they feem to have no loins at all, and to Arifleph. In be quite through open : whereupon that Greek Comick Poet calls those Pilot Maids, (which Terence by way of elegance calls Bulrufbes) for their flen-

dernesse in the waste commons, waspy or like Wasps. They make a buz-aing noise also like the Bee, but more loud and hoarse, especially when they are angry; upon which came that proverb made by Theocrisus in Hodaporis, in comparison of a bawling idiot, to aman of learning and parts, goal Boucon restore travilor, i.e. The buzzing Wasp against the Graf-

If you will have the endowments of his minde described, he is a political and flocking or gre- The gifts of his young, and a lover of his neighbour, his minde an gal creature, subject to Monarchy, laborious, a lover of his young, and a lover of his neighbour, his minde and of a very quarressome disposition, and very prone to choler. It is a sign that their life is Poli-wit. tical, because they live not solitary, but do build themselves a city eminent for structure, in which they are subject to their set lawes, and do yeeld to them as wel in their external actions, as in affections. Whereupon he Philosopher doth rightly reckon them in the number of the Ci-Lib.s. bif. e.t. vilor Political fort of Infects, They are governed also by Kingly power, not tyranny (as Alias faith) although by nature very figree; making his Argument, because Captains of the Waspe want flings, or if they have any, they never put them forth or strike with them. And although they be tivice as hig and hard above all the relt, yet are they not without gentleneffe, and grateal demeanour, with which also somerimes they restrain, and appeals their rebellions and mucinons fub ects.

Bur of their mutual love one towards another, every man is able to give a tellimony; who apother. beverhe be that shall offer injury to any one of them near homes for with his buzzing and Annessale.













BOOK I.

GHAPO 8.

Of leffendiving Creatures.

making a noyfe; all the fwarm being terrified iffue out to the fuccour of their neighbour; and will making a noyie; all the twain being terribugh armed; to run away (as they did the Phafelites of old) caute the troubletome tranger, arthough annually to the waspetites of old) of whom Elianteports that by the multitude and fiercenelle of the Waspe they were quite bea-As for unnatural neife toward their young, that it is a vice which is very far from their ten out of the City.

Love to their young.

Astor unmaturamene toward then joung, fo that above all, that with more than He-disposition and nature, as many things do evince, so that above all, that with more than Hedisposition and nature, as many things do contact that would surprize them; neither do they rolck undauntednesse of courage, they see upon those that would surprize them; neither do they fand in fear of either Neoptolemus, or Hellor, or Achilles, or Agamemon, the General of all the stand in tear or either in energy of literary of the stands, when he would express the Gretian Forces, year that divine Poet Homer in the 13. of his Iliads, when he would express the Greenan Forces, year that drying Force Fromer in the compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares them to a speckled Wasp, and engenerous spirits of the Greenan Commanders, he compares the compares Benefous spirits of the Wasps animosity and flour hearrednesses, when they are pur upon it to fight for 2) Solution Loss. dowed with the vivales and family. They do moreover erect for their children large tructures, (and as it were their nome and raining. They do more of a round form, floored, and standing one on the rop of like those Manifolea of the Egyptians) of a round form, floored, and standing one on the rop of the other. One of these fabricks most curiously built, was brought to Pierius when he was at the other. One of these factors find the Belinum out of a certain folicary grove. There were seven stories of building set one on the Betunum out of a certain tonically gives a cach of them, disjoyned by the putting of certain top of the other two fingers space between each of them, disjoyned by the putting of certain top of the other two ingers space between them, that there might be a convenient space lest to passe in and our columns or pillars between them, that there might be a convenient space lest to passe in and our of their lodgings. The diameter of the orbs up to the fifth flory about twelve ingers over, all of their roughlys. The diameter of the cop by degrees, so that the last is about five or fix the other from the fifth are narrowed up to the top by degrees, so that the last is about five or fix fingers broad. The greater round contains the first room, fashed to the bough of an old tree, very well fenced above with a certain rough-cast to keep off all wind and weather. Within are fix square cells standing very thick together; but the middle concamerations the multitude of Wafps had filled, a very thin leaf being laid over every hole for a covering, some of which when Pierins had taken away he observed all those chambers to be full of Wasps creeping with their heads to the bottome of them. Those in the rooms below were certain imperfect things like Embryons or little worms, which were covered over with the fame covering, as it were a winter Offer, in expectation of the more milde feation of the fpring. Which building although their fucceeded a very flarp winter did remain entire, and no way decayed; at length Pinim expe thing what should be done with these little worms when the Spring came, he perceived nature to make no further progresse in her work with them. But still the fabrick was kept by him, not without the great admiration of those that saw it,

wondering much to see so much art and cunning in those little creatures, and that they were able to hold out to finish such an elaborate edifice. This relates Pierius. I also have seen many such, but of a different fashion, some like a Harp, some like a Cup, some like a Pear, some like a

Toadstool, some like a Bottle.

The matter of their Combs is faid to be confused, heaped up together, like bark or cobwebs, transparent, gummy, and made into very thin plates like leaf-gold; but I found it alwaies light like paper, dry, easily pust hither and thither by the wind, and for the most part growing up from the bottom like a Turban. As for the place where they use to build, it is thought to be divers. If their chieftain be dead, they make their netts aloft in the hollow places of trees or wills, and in these as some affirm (though I never could finde any) they make wax also. But if they have their mafter Wasp, they build under ground in fix square cells according to the number of their feer, and after the fashion of the Bees. Their combs are made in the form of a large Toadhool, round, out of which there comes out in the middle or center as it were a little foot by which the cell is fastened to the tree, or to the earth, or to another cell.

But so tender are they over their mares or females, that they will neither fuffer them to take any pains, nor to feek after any provision; but they themselves bring in all necessaries to them,

and do as it were enjoyn them to keep at home.

All which things, and each particular being confidered by any man, he must needs confesse the pain, industry, cunning, sweat and labour of the Wasp. As for their choler and frowardnesse of the Wasp, not only poultrey that scrape in their nests and trouble them, but in like manner all that provoke them do know them to be implacable: from whence arose the proverb squite te-Henr, i. e. to contend with a Wasps nest. Of which fort something to that purpose was written on the Tomb of Hippocrates, who was systems or no unique vor, i. e. Do not rouse a seeping Wasp. to Aristophanes in Vespis, when he would expresse a cruel, morose, fretful, quarressome for of people, calls them Waspish, de Connouisus. Clem. Alexandrinus also, when he would set forth the acerbity and bitterness of those vices that lyo in wait for the souls of men, saith, sunga dilapartes Taxes of supposed, & μαλισι sides is extensive in wait for the fouls of men, faith, συμπρε αντραστικές αντραστικές διαμπρεολ, & μαλισι sides is extensive, are furly Olympick Antagonists and more tart than Wasps. To which may be added a certain speech of Themssiss disconting of the speeches of many male volume advertising sides. (Said to the speeches of many male volume advertising sides.) speeches of many malevolous adversaries, het ou (saich he) in tually of or to make the saich me control of the saich me contro wiver: they railed upon me as it had been a swarm of stinging Wasts. Which oftentimes proves more all as Physical backs that been a swarm of stinging Wasts. tall, as Phrynichus knew by experience from the Milesans, and the Phaselites were sufficiently in structed by their own great mileries: yea, who soever he be that shall challenge this generous and redoubted Chamber of the structure of the s redoubted Champion into the field (to use Nicander's words) shall obtain but Cadmus conquest, the shall small the shall small be shall small be shall small be shall small be shall small small be shall small sma he shall furely be worsted and slain; for they do not fight so much with their stings as with the strength of their hodies. Rength of their bodies, and more than that, when they fight they will never give over, being not only strong his reference. only itrong but resolute,

Sifom. 2.

Love to their

wives or fe-

males.

Notwithstanding they differ in their original, kinde, sex, age, place, dier, and labour.

If there affirms that Waspecome out of the puttered carballes of Asses, although he may be rence from mitaken, for all agree that the Searabest are procreated from them; rather am I of opinion others. Their diffewith Pliny 1. 11. c. 20, and the Greek Authors, that they are forms from the dead bodies of Harles, for a horse is a valiant and warlike creature, hence to that verse frequently and commonly used amongst the Greeks.

Trans de squar press, rapest of pararer.
Wafts come of Horfes, Bees from Bulls are bred.

And indeed their more then ordinary swiftnesse and their eagernesse in fight, are sufficient arnuments that they can take their original from no other creature (much leffe from an Affo, Hart, or Oxe) since that Nature never granted to any creatures elfe, to excell both in swiftness and valour. And furely that I may give another fense of that Proverb of Arifotle, Kalten Zustanilar walfiger lame, Hail the dang beers of the wing footed feed; this would I suppose fit to be spoken in way of jeft and fcom to scolding women, which do imitate the hastiness and stoward disposition of the Wasp. Other forts of them are produced out of the putrid corps of the Crocodiles, if Horm and the Egyptians be to be believed for which reason when they mean a Wasp, they set it forth by an Horse or Crocodile. Nicander gives them the name Auxomians, because they sometimes come from the dead carkasses of Wolves. Bellenacensis & Vincentins says that Wasps come out of the putrefaction of an old Deers head, flying sometimes out at the eyes, sometimes out of the nostrils. From Lib. 2. hence Cardan seems to have collected this observation, that out of the corruption of every creature, there is another fort produced; which would be very about 1. For by this means Generation would be infinite, and likewife daily experience doth teach the contrary. For that little beaff which I term Tatinum Alberti, doth naturally produce nothing at all, as I have tryed a thousand Albertis. times. There are those also that affirm that Wasps are begotten of the earth and rottenness of trad. s. some kinde of stuits; as Albertus and the Ababick Scholiast: but for the most part they are begotten by copulation, and the mutual embraces of the male and female; which although Athenans 1.8. dipnof. esteems as fabulous, yet when as the Philosopher affirms that he saw it with his eyes (as 1. 1. de gen. anim. c. 16. & 9. Hiff c. 41. it is evident) I am wholly of his opinion, and do give full suffrage to his affertion. But how after copulation, they grow and come to maturity, we may know of Arift. Hift. 9. c. 41. and Pliny his Interpreter. The master Wasps, when they have chosen them a convenient place under ground, in the chinks of maller or (which I have sim seen) in the thatch of houses; in the beginning of summer they make their nest; and they contrive thin little nests or cells (which the Greeks call opinioness) with A doors or passagen in which are besum worms only, not Wafps, which when they are grown up, then they make larger colls, and when they ome to have young ones, then they make more still, so that at the latter end of Autumn, you have many and large nests, builded; in which the chieftain or master Wasp (which is called the Matrix) procreates mame Wafps, but those of his awn fex; which also are begotten aloft in the uppermost part of the nest; in thelikeness of worms, but far bigger than the other, in four or more cells continued, or joyned one to anothe otherwise there would be no difference in their breeding, between the Master or nobler fort, and the ordinary Wasp. They let fall their sperm as the Bee doth at the sides of the cells of the comb, and soone them close to the wall or outmost part. It is not all alike in all cells, nor of equal ligness, but in some in L. II.c. it. equal and frange (faith Pliny). In some so big that they are able to siy: in others only Nymphs, covered with a thin membrane like an Aurelia: some also have them yet in the worm. The worms only have excretion in like manner as the Bees have. Their ferm or spann doth not fir at all whiles it is in the Nymph, and is covered with a membrane. In the same time of the year, and the same very day Im ball observe them to be of unequal growth, one flies abroad, another is only a Nymph; one is able to rileg tumble, another not able to ftir, a third is a little worm. All thefe things happen in the Autumn, ht in the Spring. They most increase at the time of the full Moon. Here then is to be noted, that the Walps have no swarms, and that all the Summer they are governed by their Masters or male Wasps, but in the Winter by their females. Afterwards the multitude of their issue being ichewed, the government fuch as it is, of thort continuance and weak, however, upheld with more just lawes, terms to the males. But yet notwithstanding their young seems not to be brought forth by may of Birth, faith Ariff. because it presently becomes bigger than a Wasp should be able to bing forth. A very sterile and empty conceit of so renowned a Philosopher. For what should have that Nature should not be able as quickly to perfect and increase that which is produced by a leaving the state of th by a legitimate buth, as that which is generated of purrefaction? Let us but call to minde the Ye regumate buth, as that which is generated or purietaction? Let us but call to minde the found ones of fowles, which may very hour time when they are once out of the shell, do get eather on their backs; how loon do they go, feed, grow, and come to maturity? and then we half eathy see the hypothess and improbability of the Philosophers Argument. The Mallet Walps are greatly increased in number, especially if there were great store of Walps, and a well ref the year before. Anison Mymphs, s.e. young Wasps, are somewhat long, like those they become Nymphs, s.e. young Wasps, are somewhat long, like those word in sells (swhich Hipper are calls word) and small nuts, which, full of dusts or wreather, lower the back, without seen, not creeping, but it were tumbling up and down and moving themselves from one place to another. When

an were tumbling up and down and moving themselves from one place to spotter. Wites

they have layed their young fry, they cover the cell with a kinde of a little thin skin as it were, they have layed their young try, they break, and two daies after fly about with Wings. An. which when they come to personal they one mildes the other ficite; the fierce kinde is very find mentions but two kindes of Warps, one mildes the other ficite; the fierce kinde is very forte mentions but two kindes of very and breeds not under the ground, but in ahoak, being rare, and breed in injountains and woods, and breeds not under the ground, but in ahoak, being greater, more freiched out, blacker, longer, having a fronger fling, and flingerh more freiched greater, more irretened out; placed; to be, than the milder do, and is armed with a greater fling than his body feems to be able to carry; than the milder do, and is armed with a greater fling than his body feems to be able to carry; than the milder do, and is armed with a groupe old, and when the tree is lopt, in the winter Ariftotle faith that they live till they be two years old, and when the tree is lopt, in the winter Aristotle taken that they live the time they be two years only and most commonly live in old walls they are seen to sly away. They lye close all the winter, and most commonly live in old walls

A fort of these I found once in a wood in Essen, not without great peril of my life, at such A fort of these I round once in a work at the and there a simpling, with my friend Penny and one time as by chance I carelesty wandered here and there a simpling, with my friend Penny and one time as by chance I careletty washed be prying into their nett; with which they being offended fervant attending us. I would needs be prying into their nett; with which they being offended fervant attending us. I would be with all the force they had, and but (as God would have it) all the Iwarm north out upon a forme spries of Brooms (with which we used to carch those Insects) we had carried in our hands some spries of Brooms (with which we used to carch those Insects) we had carried in our names former appears of fafety but for our fafeguard and defence, we had payed for our folly, not only with the hazzard of fafety but for our lareguard and determines, its market of the very middle of the wood, and a great while it was

Detore they would take purchase of Charimell hills amongst the stones I saw two forts of Wasps In the year 1582, on the top of Charimell hills amongst the stones I saw two forts of Wasps before they would leave purfuing us. on the year 1502. On the control of wants of wan very eagerly inguitable, the less trusted in their faction and multitude; for fix of the lesser structures are greater they fought with one of the greater, not in the air, but in the graffe. From whence I gather that the rought with one of the less of their honey or young ones, or perchance offer them some other greater did use to rob the less of their honey or young ones, or perchance offer them some other greater the me to too the fight, fo that scarse after two or three whole hours encounter, injury. Long and sharp was the fight, so that scarse after two or three whole hours encounter, and the Sun very vehicmently thining and scorching them, did they give over. For they are ve-

ry hot upon revenge, and long ere they take up the quarrel: fo boldly and furiously charging the enemy, that even Mars himself were not able to answer them, or match their valour; such à strong undaunted nature hath God inftilled into them, and such spritelike courage hath Nature planted in them. I once received from Vienna and Hungary two kindes of Wasps, such as you see in the Figure, their backs were variously coloured with a shining yellow black colour, the one had rough horns, the other smooth; both of them almost three times as big as the ordinary fort of Wasps.

The Wasps called Ichneumones, are less then the reft: they kill Spiders called Phalangia, and after they have done they carrythem in to their nests, and dawb them over with dirt, and so string ponthem do procreate their own species. Ariffor. Therefore they are called Ichneamones faith Niphus from their spareness and stendeness.

This kinds of Wasp I make to be all one with that spoken of before, building he ness in mudwalls, and such like places; before the entry or going into her hole she builds a porch of dire, the length of it about the breadth of two fingers, which within is emplaiftred over with smooth platsfer of the same dirt. Pseudospheon seemeth also to be a kinde of Wasp having no sing,

with a blackish head, having two cornicles of little short horns, great eyes, black, standing out of its head, a long forked mouth, a bulky breatt ftrutting out, to which on elther fide are three feet fastened, the shoulder thick and bunching out, the body long, flender, confiffing of many joynts, two dusky coloured wings, rough fett, and of the fame colour with the wings. There is a kinde of Walp called Laerra because it shings deadly, like the pissue of called. Parneys are a kinde of Wasp for called which experiences are a kinde of Wasp for called which experiences. eth grapes, (as Ariftonians relates) and terres for a prey to the Owls and Screetch-owls, as Alian faith.

Of the Waips as well wilde as tame some have no sting, (or at least make use of none) others have; the lesser and more feeble are those that want, which nother are able to diffend or defend. On the other they that have stings, are bigger, stronger, and able to them that have so be the Males, the other that have to be the Males, the other that have to be me that have so so the state of the males.

fling Females. Also very many of them that have slings are conceived to lose them upon the approach of winter. But this as yet hath not been my chance to fee (faith the philosophe). If you take a Warpahd hold him up and make him buz, those that have not fains do presely flock to him, which those that have do not; which is the argument whereby fome are to prome the one to be male; the other female. Of both forts fome are objected to couple together as the other hale; the other female. the fly doth. Moreover, (according to their fex) both kindes of them are divided into two loss. either they are marker Waspel or drudges and labouring Waspe the one is greater and more generated the other less and more petrish. The drudge or labouring Waspe doth nor live our a wear



y large

igrai.

Hift. 9. c. 41.

Of lesser living Creatures. CHAP. 9.

vers, for in the midft of winter they all die; which is known because so soon as winter comes they grow stupid, and in winter there are none to be seen: the others, that is to say, the Lady Waips, are observed to hide themselves all the winter long under ground. For divers men when they have gone to plow or dig in the winter, have feen them, though no man ever faw

now the Female Wasp is broader, weightier, thicker and bigger than the Male Wasp, and but flow of flight; for by reason of the weight of her body she is not able to fly far; by which it romes to pais that they for the most part lit at home, making of a certain glutinous material which

the labouring Wasps bring to them, combs and cells,

No man ever observed these creatures to live long, for the longest lived, which are the Ma- Their Age. rices, female or lady Wasps, live not above two years at the most, the other cie every Autumn. Now whether or no the Female Wasps of the former year, after they have brought forth another broad of master Wasps, die together with the young Wasps, or whether it alwaies fall out to be fo, or whether or no they can pollibly live any longer time, many Authors leave undetermined. But the wilde Wasp is accounted to be longer lived than the tame, the reason is because those making their nests commonly by the highway side (from whence they are called is on the Home i. e. Highway dwellers) are necessarily exposed to divers injuries, which hasten them to their death. And yet that little time that they live, is made up in the frength of it. For if you takethem off at the head, and so again at the breath, they will continue a great while after, and putting forth their sting, will as shrewdly hurt any man that shall touch them as if they never had been pulled in funder, or were alive as before. Guillerinus in his book of Shell-fish, writes very confidently that they put off their shells and renew their old age every year: certainly (unless he dreams waking what he would have to be) this must needs be discovered sometime or other in their Nests.

Apollonius cals them of wolfers, Ariftor. 1. 11. c. 53. warold us, although they feed not Their Food. on raw stesh only and ripe Apples, but upon Pears, Pruines, Grapes, Flowers, and fundry forts of faits; also on the sap of hims, Sugar, Honey, and almost whatever-

They feed on flesh of Serpents, and then they sting mortally. They hunt after the greater Flyes, and spare not the harmlesse Bees, who do so well deserve of the Common-wealth of mankinde.

According to the nature of the place they live in, they differ both in shape of body and dif- The place of polition of minde; the trivial and ordinary Wasp being accustomed to the company of men and Wasps. attel, do feem to be more milde of nature; but those that live in woods and folitudes are more fierce; yea, infomuch that Nicander in one word calls them another, i. e. permiciofas, permicious and destructive. There are also, as Oviedue affirms, in hotter Regions, those that are more huntil then others, as in the Well-Indies, whereas they differ from those of these parts both in bigness and shape, so also in their venome. For so are they reported to be far more deadly then the English, French, yea or the Spanish or Barbary Wasps: such as these also, Olaus Magnus in his 22 Book, faith, are very frequent in some very cold countreys.

The use or benefit of Wasps is observed to be divers; for besides that they serve for food for The use of the

Castrels, Martins, Swallowes, Owls, Badgers, Chameleons, they are also many waies profitable Waip. to men, for they kill Phalangium the most venomous kinde of Spider, and they themselves are a plaister for their own stings. The Pseudosphe or wilde Wasp (especially that which is taken in the beginning of that year) being taken into the left hand and there held fast, Pliny commendeth for an excellent remedy against a Quartan Feaver, 1. 30. c. 11. Miraldus attributes much vertue to the distilled water of common Wasps, or decocted, for raising of a tumor in the place that is wisht with it; applied to the belly it makes it swell as if it had the Dropsie, by which trick whores use to perswade their sweethearts that they are with childe by them; and by this way they deceive many times very cunning and expert midwives. Mirald. Memor. cent. 7. from whence it may be concluded that their venome is exceeding hot and inflative.

The Fox also (a subtile creature) is said to prey upon the Wasps, on this manner; he puts his tail into the Waips nest so long till it be all covered with Waips, which he espying, pulls it out and bears them against the next slone or tree he meets withall till they be all dead, this behis done again and again till all the Wasps be destroyed, he sets upon their combs and devours

But men purfue and destroy them with other cunning. As thus, in the mean time that the labouring or working Wasps flee to the Elm, which useth to be in the Solstice or at Midsummer, to gather some gums material to work withall: the master Wasps remain in the Nest and sit upon their young, those they smother with the flinking vapour of Sulphur, Garlick, Reed, or such like; and throwing down their combs kill them with hunger. Now when they would preferre their Bees from being surprised by the Wasps, they set by the Hives side a pot with some little pieces of flesh in it: into which when the Wasps in hope of prey are entred, they suddenwhelm the lid of the pot upon them and kill them; or else putting hot water in at a hole scald them to death. Others hang a net before their Nests over a small Menow. Now the Wasps beng drawn by a natural and strange sympathy to the Menow (for no food more takes then than that) they are presently involved in the net, and so caught, and with casting on hot water are killed. As also they lightly spurt our of their mouthes oyl upon the grapes, fruits, sugar,

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CHAP. 9.

Of lester living Creatures.

honey, &c. which caufeth them either to fly away, or tafting the oyl, to die; fometimes they mingle corrolives with honey (as Mercury fublimed, Vitriol, Orpiment, &c.) which when they take, ears out their howels, and so they pay well for their gluttony and intemperance.

Pieferyntives . againft the finging of Walps.

Now if at any time by reason of the itinging of Wasps, the e arise pain, perturbation, swelling, redness, heat, nusteousness, and thirst; and not long after swouning (which happens when they redness, heat, nusteousness, and thirst; and not long after swouning (which happens when they have poyloned their things with feeding on venomous herbs, and Scrpents flesh) Physicians have have poyfored their rungs with recently or repell their flings and eafily one them, out a preservative and remedy, whereby to repell their flings and eafily one them. The found out a pretervative and remaind the sexcellent against the stinging of Wasps. Thus the virtue of Mallowes, and Marson addressed a sexcellent against the most walke and insurance the sexcellent against the most walke and insurance the sexcellent against the most walke and insurance the sexcellent against the sexcell witthe of Mallowes, and mathematical and against the most wurlike and injurious creature, with most fost and supple he b becomes a remedy against the most wurlike and injurious creature, with whose juice and a little oyl mingled with it, and the part anointed, doth either mitigate the whose juice and a nittle oyl marger the fing to enter, Plin. 1. 22. c. 179. So Avien, the Wasp, or doth not fuller the fing to enter, Plin. 1. 22. c. 179. So Avien, the Wasp, the wasp that is anointed with oyl and the nice of Matter. rage of the Walp, or doth not sugar that is anointed with oyl and the juice of Mallowes; for as faith he, will not come near any man that is anointed with oyl and the juice of Mallowes; for as faith he, will not come near any man trace Gareks use to say) is the mines of the organization of the fortal answer appealeth whath, and (as the Greeks use to say) is the interest of the organization of the organization of the control of the organization of the orga a fost answer appeared what was anger: so also in physicks we see those things that are most fife and unyeelding to be related and beaten off with the most fost things, as the Iron with seathe sythe Adamant with bloud, the ting of Waips, Hornets, Bees, with oyl and the juice of the s, the Agamant with blonds the his Silk-worm? which yet Aetim affirmeth being besten to-Mallowes. What is inore to anointed with it, is a prefervative against the stinging of Wasps; gether with oyland, the party anointed with it, is a prefervative against the stinging of Wasps; gether with oyland the herb Balm beaten together with oyl, if the Greeks may be crethe same doth the social and the the true, although dawbed over with honey, and born about, died. The stone Garatides, if it be the true, although dawbed over with honey, and born about, dired. Incitione Garatium, a Walps whatfoever, as Sylvaticus out of Albertus doth conjecture, doth fray away all Flyes and Walps whatfoever, as Sylvaticus out of Albertus doth conjecture. The like virtue doth. Mattholas afcribe superstitionsly, and too confidently, to the Iron that both the figure of the shell-tish Strombus graven in it.

The symptomes that follow upon the stinging of Wasps, are said to be these; they suffer all alike as those that are shing with Bees, to wit, smart, rednels, swelling, but the pain is more grievois and of longer continuance, especially if they chance to be stung by the citron coloured greater Wafps in a finewy and tender place, for then followes the Cramp, weakness of knees,

Iwouning, and sometimes death.

Remedies a. gainst the Waips.

Physicians have found our many remedies against the stingings of Wasps; we shall first speak of those we have tryed and which may challenge your acceptance, being confirmed by long experience. We finde that Warps applyed to the wound they made do exceedingly help it, being perfivaded to use them by Gilbert an English man. It may be that not the Scorpion only hath this vertue, but the greatest part of Infects have it also, if we should make trial diligently. Bur fany man be flung by venomed Wasps, (which is easily known by the wound of the part by raing and swouning, and coldness of the extreme parts) then give antidotes against venome, and open the place with a knife, or rather lay on a cautick; when it is laid open and dilated suck it forcibly, and taking some of the earth of the Wasps nest, make a plaister with vinegar, and lay it on the fore. Alio a Cataplasm made of Mallowes, Willows and Wasps combs helps wonderfully as we proved by the cornfel of Halyabbas. The North English men make a good plaister against the Ringing of Wasps, of the earth of furnaces, vinegar and flyes heads; it is worth its weightingold. Rubthe place with juice of Citrals, and let the patient dink Marjoram-feed 2 drams: or take juice of Marjoram 2 ounces, bole Armoniack 2 drams, with juice of fowre Grapes what may suffice; mike a plaister. Another; anoint the place with the Juice of Purstain or Beets, or with sweet Wine and oyl of Roses, or Gowes bloud, also with seeds of wilde Cucumers bruised with Wine, Galen. Barley meal with Vinegar is good; milk of the Fig-tree dropt into the wound, Bineot fea-water to foment the wound; give in drink 2 drams of the tender leaves of the Bay-tree in sharp Wine, which also will do much good in a formentation. Also drink the decoction of Marshmallowes with Pojca: apply Salt and Calves fat. Mallowes with Pojca is a principal remedy. Dia-Gorid. 1. 2. c. 42. Actim joyns an earth named Cimolia to these, and Clay, and Oxeding, and Sefamum, and many other things with Pofea. Oyl of Bayes drawes out the poyfon of the ling of a Wasp. Leaves of Marsh-mallowes bruised and rubbed on, cure the venome of Wasps, Drink a little measure of the juice of Rue or of Balm, with Wine : and the leaves eaten, and applied with Salt and Honey, or boyled with Vinegar and Pitch, are very good. Water-mints, Roleman, with Barley-menland Pefea, juice of Ivy-leaves, Golden flower, and Owles bloud, are excellent against the stingings of Wasps. Pliny 1. 32.c. 9. Galen praiseth Water-mints and the seed of it drank, and Centaury, if at the fame time you lay on Oxe dung for a plaister. Lib.de simplicibed Pater nianum. & lib. de Certaur. ad Papiam. A branch of the wilde Palm-tree, Endive rost, and all wilde Betony, laid on for a plaise profit very much. Also drink wilde Betony 2 drams with Oxymel. First, suck out the posson, then hold the part hur in hot water for an hour, then seep it sudden ly in Vinegar and fifth Pickle, to the pain is presently gone, and the swelling finks away, and the venome is pacified. One half dram of Marjoram feed applied fills the pain, or 3 publis of dy Coronae feed, or cool juice drank. Avicenna. Leaves of Night shade or Houleleck laid on at good. Also bole Armoniack with Camphire and Vinegar. Nits bruised with a little Vinegar and Castoram. and Casto eum: apply a honey comb, and presently hold the part affected to the fire, or put hot allow under in apply a honey comb, and presently hold the part affected to the fire, or put hold affies under it, and the pain will cease forthwith. It is good to lay on green Coriander, or of and after mingled. Rhafis. Savorey or Water-mints applied, and the feed of them dranks of the ledge Control of the juice of the lefter Centory drank in Wine is excellent. So are the leaves of river Basil, Mercary

Mandragore with Vinegar. Serapio. A snow ball put to the spindament takes off all pain, chiefly if it proceed from a Wasps stinging: soment the part with Camphire & Vinegaror oftentines with how-water. Take Opium, Henbane-feed, Camphire, of each alike, mix them with Rosewater or inice of Willowes, and apply it, lay over it a cloth wet in Wine. Ardonne. Take juice of wilde Mints Aurei 2, with juice of fowre Lemmons, make a julep. Also the Juice of the Arabian Thom, and of Marjoram help much. Messe. Water-lintels with Vinegar anointed. Aaron. Rub the part well with the finest leaves of Xylogaraster, that is, sweet Cods of Pliny, and the pain prefently ceaseth. The juice of Lettice dorn the same, or the juice of Dandelion drank. The Mud in the bottom of a vessel where water hath stood long, applyed with Vinegar, cures the Wasps stinging. Simeon. Foment the part with Snow-water till it be stupested. Fagunisium. Any new earth, especially Cimolin is good: Poly smeered on, as also Goats milk, cures Wasps wounds. nolder. Alcanna with Barley meal, and Vinegar, bound to the part, Nuts, the leaves of Walnuts. Blices, are very good; also lay on hot to the wound a Spiders web beaten with a white Onion and Vinegar, it cures. Constantinus. Rub the place with Sage and Vinegar, and after with Possa. Gnil. Placentinus. Lay iron on the part, or Lead fleeped in Vinegar. Gordonius. Apply Chalk in powder, and drink Mallowes seed in Wine and a little Vinegar boyled together. Varignana. His Bezon is Coriander taken with Sugar. Christophorns Probus, commonly called Honeste Nonius, commends Balm leaves bruifed with Posca or with Oyl and applied. Nonins. Sparagus bruised with Honey and smeered on, Flyes beaten and laid on, Savory, wilde Mints, oyl of Mongratica anointed, cure. Marthiolus commends Oxe dung laid on. Marcellus. Any man may finde these and a great many such like receipts, the storehouse of Nature and of Physicians affords infinite remedies and antidotes innumerable to your hand every where. The Remedies for Bees and Wasps stings are the same, only that one requires them somewhat stronger than the other. In the year 190, before the Birth of Christ, as Julius witnesseth, an infinite multitude of Wasps flew into the Market at Capua, and fate in the Temple of Mars, they were with great diligence taken and burnt for lemnly, yet they did foreshew the comming of the enemy and the burning of the City.

CHAP. IX.

Of Hornets and the Tenthredo.

THey are called in the Hebrew, Thirdah; in Arabick, Zabor, Zambor; in the German tongue, l ein Hornaus horlits froisen pferzwuhle; in Brabant, Horsele; in French, Frestons, froisons, sulons; in Italian, Colauroni, Crabrone, Scaraffon, Galauron; in Spanish, Tabarros o moscordos; in the Slavonian tongue, Sierlern; in Illyrian, Irffen; in English, Hornets, Great Wasps; Hungarian,

The Greeks call them defferas & defferes 3 because with their sting they raise a Carbuncle; They are called in Latine Crabrones, perchance from the Village Crabra in the Countrey of Tusculum, (where there are great store of them) or from the word Caballus, i. e. a Horse, who is said to be their father. According to that of Ovid. Mis. 15.

The warlike Horse if bursed under ground, Shorely a broad of Horners will be found.

Albertus talls it a yellow Bee. Cardanus will needs have them to arise from the dead Mule. Plutarch in the life of Cleomedes, faith they come out of Horse Best, as the Bees do out of the Oxe his paunch. Now whereas they are more melancholy and fullen then the Wasp, why should I not with Virgil say that they are produced of the Asse; whom we have seen not only to sight with the Horie, (when as the semale or she Asse would be backt) but also to chase and overcome him often times. I conceive that those are produced of the harder shesh of the

Horse, and the Wasps of the more tender flesh.

The Hornet is twice as big as the Wasp, and very like it in shape; they have sour wings, Their Dewhereof the two undermost are twice as little as the upper or outermost, the which are fastened scripton; to the shoulders, being of a dark brown and Chesnut colour, and with which they say very swiftly. Six seet they saye of the same colour with their breast and shoulders, their head long, of a yellow hew; their eyes hanging out in fashion like a half Moon, between which grow two home like a solution and solutions are the same colour with their breast and shoulders, their head long, of a yellow and solution and solutions with the solution and solve the same colour with the solution and solve the same colour with the same solution. like a tekle or reaping book of the same colour with the feet. The belly is made fast to the shoulders with a small thread; of which the one half is of a duskie colour, and begin with a girshoulders within sittall thread; of which the one stall is of a duskie colour, and begint with a guide of Saffron colour; it is other half seems to be all Saffron colour, set with five dark colour specks, together with a small triangle, shaving moreover on both sides of them certain joynts, by which they can contract or extend themselves at pleasure. On both sides of the belly they have some black spots, and their tayle is armed with a long, shiffs and exceeding venomous sting. As they shy they make a numering and immining noise far more house than the Wasp. Who notwishinding they are gregal or heateling creatures, are sierce and cholerick, and alwaies of a wilde nature for some still be sufficient to safe sufficient to safe still be sufficient to safe still be sufficient to safe still be sufficient to safe su



twenty seven strokes they will kill a Man, or a Horse, especially in the Dog-daies, at which time their nature is more hot; and men are more weak by reason of the abundant exhalation of the

spirits. No wonder then that in sacred Writ they are compared to most cruel enemies, Exed. 23. 28. So Ovid. Metamorph. 11. Spicula Crabronum ardentia, the fiery datts of the Walp. And Vergil in the 4 of his Georgicks calls them afperrima, very tharp. Terence in his Phormio: Planens in his Amphieryo use that Proverb, Irritavi Crabrones, I have stirred up a Hornet, to shew the nature of women when they are angry, the more you firive with them, the more you provoke them, and at length go by the worst. Now as amonght Bees both the Drones and the Kings or Mafter-bees have no sting, and also some Wasps, (as we have said before) so amongst the Hornets there is not one but harh, both those that are in trees Master Hornet but hath one. For the Horners as well as the Bees

Aria. 148.1. 9 and those that are in the ground, not formuch as the Captain or Arif. bif. 1.9 and Waips have their Commanders or Master Hornets, what ever 6.42.

Pliny 1. 21. c. 11. dreamt to the contrary; only they are bigger than the rest according to the proportion of Horners to Horners, then Waips are to Waips, or Bees to Bees. They do also remain within doors as the Matter Waips do, but they never breed but one Malter Hornet of them in a Neit, for fear of tumults and taking of

parties; but as they are very troublesome, and fatall to those that from without annoy them and feek to spoyl them, so they are very strict in preserving domestick peace and quiet, and in keeping of mutual fociety one with another, and in providing for their young they do even outstrip the Bees themselves; for they never quarrel about priority of place, nor diftract them with divertity of imployments, nor make a ftir or tumult about the election of their Chieftain or Master Hornet, but all have one and the same employment, and they all dier together, what foever prey they take, or small creature they kill abroad, they carry part of it home to their fellowes, and young ones.

Neither do they every year fend out and expose to the wide world their young ones as the Bees do (and for which they are censured as in that respect unnatural) to finde out an harbour where they can for themselves to dwell in: but all their new brood they nourish and bring up in their own bosome, and as need shall require build more and bigger ness to keep them in. As for their King or Matter Hornet (whom also they dearly love and respect) such a one they have that doth appear not to want power to command, but occasion to exercise it. Only he excels the rest in courage of minde and bigneffe of body (as it is usual for Princes to do) for he is more herce than any of the rest when he is to encounter with forein enemies, as he is on the other hand most milde and gentle to his subjects at home.

The Horners make their nests under ground: casting up the mould as the Pismires do. For neither they nor the Wasps send out young swarms as the Bees do (as is before said) but as the young are bred there they remain, and so they dig their nests bigger and bigger, as the samily growes greater and greater. They make their nests exceeding large; we took 3 or 4 baskets full of combs of the luftier brood: they have very little or no honey in their cells; a drop or to

where their young are.

If any of them chance to wander from their nest, they gather themselves together into some tree, and there make their combs in the top, which oftentimes are easie to be frent in which they procreate one King or Master Homet, who when he is grown up, leads away the whole moop

and provides them a neit with himself.

The wood or wilde Horner (faith Pliny) live in hollow trees all the winter, like other Infects they lie hid, they live not above two years. Their fling is feldome without a fearer, cautch a earbuncle tumor, and exceeding great pain. They build their Nelts far more artificially than either the Bee or Wafp, sometimes in the hollow trunks of trees, or else under their roots in the ground, which they make bigger and bigger according as their family increaseth, and curiously platter over with a kinde of slimy spittle gathered from gummy leaves. The mouthes or passages of their cells are never upward, but altogether downward; and they very providently place the bottom of their cels upwards, that the rain may not pierce through them, or left otherwise they floud be exposed to the extremity of wind and weather were the head above. All their ness in a manner are exactly 6 fquare, the front or outside whereof is beset with white and justy iron coloured segments; the matter of them is membranous, much like pieces of Beech-bark, when it is rolld together and shrievel'd up with heat. Whilest Penniss was at Peterbarough in England, he saw in the wide open freet a Horner pursuing a Sparrow, whom when he wounded with his sting he fell down dead to the ground, and with the admiration of all that beheld them, he fuck't out and fill'd himself

Concerning the Copulation of Hornets Ariff. knew nothing of certainty as neither from whence nor how they are bred. But for as much as they do for certain lay their young at the very fides of their relies as they do for certain lay their young at the very fine them forth. But if they do couple, they do it in the night, as Cars do, or in some se CHAP. 9. cret places, out of all possibility of being feen; where wirge himself should not estie The Homet doth not feed on flowers, but lives for the most part on flesh: and rather then fail, oftentimes they will stoop to dung and excrements. They hunt after great flies also and the

smaller birds, which when they take, they first would the head as the Hawk doth, and then pluck it off and fly away with the rest of the body. In the winter they die many of them: because they do not as the Bee, lay up provision beforehand, but only live from hand to mouth regarding nothing but their present necessity. Arist. 1.3. Hist. Moreover, as Landing observes; they warch about the Bee Hives; and getting on their backs use them in stead of a Coach or Chariot to carry them; for when the poor wretches strive to fly away, they carry a most cruel rider on their backs, who when he hath fuckt out all the juice that is in the Bees body, is the most ungrateful of all winged creatures he kils and ears up him Which supplied his hunger. Also all sweet things whatfoever the Hornet will feed on: infomuch that I have feen him with mine own eves to eat of graffe worms. But the Indian Hornets have such a vast appetite (as Oviedm witnesseth) that they will light upon Oyl, Butter, Cakes, Sawce, and all liquid things whatfoe ier: not foaring nipkins or table-clothes, which they will consputeate and defile with their filthy excrement, and laying of their flimy eggs. Now as they feed upon what they got from others, fo they do not want one to prey upon them likewise. Above the rest the Brock, who about the full of the Their His. Moon enters their clens or nells and destroys both house and family. Nor are they food for this nfeful fat creature only, but they serve the countreymen by way of prognostick, to foreshew the alregation of weather; for if toward the evening they are icen to fly about in greater flore then ordinarily they are wont to do, it is a fign that the next day will be fair and hot : but if about twilight they often enter into their nelts as it were to hide and flielter themselves, then expect rain, winds, and stormy weather to ensue. Upon which Avienus thus:

> So when you fee troops of boarfe Hornets fly, Late at the end of Autumn, they foresberr, When first Virgilius stirs the evening skies That storms at sea shall presently ensue.

Morever whereas the same Medicines that cure the stinging of Wasps, will prevail also against Remedies as the flinging of Horners: yet as Aggregator hath taught us, a Horner is the Bezoar stone for its own gainst the wound laid on with Poscas, Oyl, or Oxe dung; Also Bole, and all fat earths are commended, such Horners, who was stung with Horners, whilest he risked their nest for honey supposing they were Bees: Ovid describes it neatly in a Fastor:

Thousands of Hornets his bald pase torment, And with their stings they wound his ugly face, He fals, and cries for help, a foul difgrace; What remedy, it was too late for to repent.

When that the Satyrs came, & found poor Silenus, His face all swoln, and balting on his knee, They could not choose but lange Bacchus said thus, Noint it with Mud, it prov da remedy.

He that defires more femoralies against the Aing of the Homer, may finde of them plenty in the story of the Wasp. For Airthors do seein to make them all one, only with this difference, that in this call they ought to be given in greater quantity, and the use and application of them longer continued.

Now let us proceed to the Infelt called Tenthredo.

Whether it ought to be called mighthur, mighthur, & mighthur according to Arifforde, or muspidous in Alexing. according to Nicander, let Philosophers judge; they seem to me to differ only in name and bignesse. For whereas the Scholiast of Nicander Cals it insettum opniones an Insect like a Wasp, I do not weigh that, when as ever and anon, by Poetical licence, he cals the Wasp, agem Croceam, a yellow Bee. What name it hath in other nations I know not, and (to fay the truth) nor know the little Beaft it felf. Only this I finde, that Authors describe it to be in colour like a Wasp, likea Bee in bulk or bigners, and in communication of labour like all other focial winged Infects, He is very fawcy, loves the kitchin well and fish, insomuch that some think it should be written nothing in stead of resolution and resolution, because it signers so much to Licorishnesse. Hospitaling cals it dreian williams, a wood or wilde Bee. Hermolaus thinks they should rather be called diffusion or despending, rather than mysenthing, as he saith it is corruptly read in Aristosle: He makeshis nest in the ground as the Wasp doth, with many rooms very large and handsome. Pennin will not by any means yeeld that the Pemphredo should be the same with Tenthredo. Femphredo (as the Scholiast of Nicander describeth it) gate in meanthing matters, and it recombines "office, i.e, the Pemphredo is very like the Bee, but the Tenthredo like the Wasp. But yes notwithstanding the Scholiast forgets himself; who writes also of the Pemphredo after this manner: Pemphredo is an Insect like a Wasp, it hath a sting, is greater than a Pismire, but lefte than a Bee; it hath wings, and a various colour tending to black; in fair weather it gathers inflenance from the thrubs in the valleys, then it flies and laies it up in the hollow oaks.

This Infect Haunteth woods and mountains, gathers honey juice from flowers, and layeth it up

Kkkk



Their place



in a hollow oak as being his Repository for the sustentation of his life; but honey he makes none, wherefore they differ in no other thing but in bignesse; rightly termed of the Poet, Parvala wherefore they differ in no other thing only and especially by that mark from the Ton-Pomphredo, i.e. a small Pemphredo: as degenerating only and especially by that mark from the Ton-thredo. Of winged Pismires, we shall speak in the Chapter of Ants. And this shall be sufficient thredo. Of winged Phillines, we maintiple as are focial and five cogether. Now we shall hitherto to be spoken of winged Insects, such as are focial and five cogether. Now we shall numerto to be spoken of winged interest infects, or fuch as live feverally by themselves. Amongh these solitary ones, some there are that have nests, as the young Drone called Sirm

Amongst these solitary ones, some there are that have no nests, as the Flys the Granthe Drone called Bombylius, and the Bombyw; others that have no nests, as the Flys the Granthe Buttersty, the Mothsche flying Glow-worth. This exhat build nests, are the Sirenes of both kindes, so called by Enstating, on suppose and principle of the context of the co fo called by Enfatum, on superson man as than fea Monster, Ministenges, because with his pleafint noise and buzzing he doth as it were tickle and charme the dar and not unfitly with 78 offer, because they beat and flutter in the air with their wings: 11 short live rou

Of the Siren there are two forts, the one lette all of an duskie colour; the other bigger black mixt with other colours. This fort Penniss referreth to the species of the Wasp, and to he describeth it in his drafts. All the body black, except the back, which is reddish from the middle almost to the tail, the extremity of which being black, hath filver coloured wings affixed, the former twice as big as the other: they harbour in wals, and in the brinks of ditches, and ruinous

buildings; whether they have any fting, or no I know not.

The Bomby is so called and to Bincer, because they never flye but they whirle and turn round in their flight: whence the Greeks call Topps or Wheels, Bincing. It is a creature refembling the Wasp, of a black hue, having a sting like as the Wasp hath, but stinging so deadly, and with such force, that it leaves the weapon in the wound. As a remedy to this Nicander commends the Pine tree Gum, and the unctuous honey of the Tenthredo. Parmeni in his Iambicks makes mention of this creature, which in the time of vintage useth to eat the ripe Grapes. Another of this fort is found in Assyria, but of greater bulk. Some of them build their nests spire wise out of clay like to glaffe or falt, fastening them to a stone or such like thing, but so hard and thick that you can scarle pierce them with a dart. For these they lay and bring forth little white worms, covered over with a black membrane; in another membrane they make wax in clay, much paler in colour and in greater plenty than the Bees. So Aristotle and Pliny. Who indeed were very sparing in their relations concerning the Tenthredo, Bombyx, and Humble Bee; either because their nature was not fowell known to the generality of the Grecians, or rather because they themselves were not so well vers'd in their History.

The Bombylus, greatest of the nesting Insects, is bigger than either of the Sirens (spoken of be-

fore) he hath his name from the humming noyfe he makes: for the word Bou-Buniden fignifieth as much, to make a humming or buzzing noise: forwhich cause he is called by the Germans Hummel or Humlen, in English a Humble Bee, as you would fay a founding Bee, the name being taken from the noyse they make: from whence (as the learned Turnebus notes) the long pipes are called Bombyces from the hunming found they give.



aund, and Theophraffus cals a reed fit for these kindes of pipes Bousuar. They are of little or no use. Infomuch that the Greeks use to call an idle unprofitable man, Southister argemen, i.e. a man no better than a Humble Bee; for such is this kinde of Beceven of no use at all. Neverthelesse one Antisocrations, to shew his wit, hath taken a great deal of mains to set forth the commendations of it. A cup with a wide mouth making a great noise as they drank, was in great request with the Ancients; that so, not only the brain might be intoxicated with the liquor, but the ears also with the greatnesse of the noise. They breed under stones hard to the grounds they build their ness sometimes with two doors, sometimes with three; in which there is found a beginning of a certain course Honey, and that (as Albertus relates, and Per nius faw) not of any great quantity; who once found to much as he could fearfe hold in three handfuls. The English Fhumble Beeshave not all stings, only some sew of them, but those that have do fling grievously; the honey they make is not very sweet, and withall some what waterish They fasten their wax as the Bees do to their hinder legs: they couple tail to tail, in the mean while holding fast by some plant or tree, they continue long in the act of venery, and all the time clapping with their wings they make a harfh noise, as if they were singing a Bridal song.

Of leffendining Creatures.

CHAP. X.

TN Hebrew, Zebub; in Arabick, Dubene, Aldubel; in Illyrian, Muscha; in Spanish and Icalian. Moles; in French, Monfehe; in High Durch, Flieg. m' nek; in Low Durch, Vliegh murge; in English, a Fly, from flying or scaping aways for it signines both; in Scottish, File: in Greek, uila and To utilen, that is, to futk deeply, or to mutter, the Fly doth both. Latine, Musca.

Not as proceeding from Museus Moss, as some do fondly dream, but from Museums a muscle: for raking off his wings you shall see that his head is full of sinewes, his body foft, his tail rendinous. Hence the diminutive muscula in Boethins, who thus elegantly cries out, Quid homine imbecilling quem morfus muscularum necas? VVhat so frail as man whom the smallest Fly is able to bite

Now the frame both of its body and minde we describe thus out of Lucian and others. The Description, great Fly is the least of winged Infects, infomuch that it may be compared to the least Fly or Flee:

only he is fo much bigger than they, as the Bee is bigger than he.

Itharh wings, not fuch as other things that flie have, but made of little skins as the Locusts, Grashoppers and Bees are, but a very great deal foster, as an Indian Garment is softer than those of Greece. It any man observe the Fly when he opens his wings in the Sun, he may perceive them painted with variety of colours, as the Peacocks are. He doth not flie straight forward, as the Bats do; nor skipping as the Locusts, nor making a noyse as the VVasp; but winding in and out to what part of the air foever he pleaseth to move himself. Neither doth he flie quietly and in silence but with finging and melody; not so hard hearted and cruel as the gnat or little Flyes, not as Bees and Wasps with a grave harshnesse, making a horrible and terrible murmuring: yea so far doth the Fly exceed all these in sweetness of sound as he slietly, as the small Pipe doth the Trumpet and Cymbal, or as still musick is sweeter then the loud.

He hath a very little head bound to his neck, turning every way, not compacted and fastened to his shoulders as the Locusts is. His eyes stand our very much, thining as if set in hom. His brealt is very firm and well compacted. He hath fix feet growing out of his body, not as the Wasps fall bound or tyed to it; he goeth only with four of them, the other two so emost serve in head of hands 1 as you fee him commonly go upon four feet, in the other two holding up formes thing or other that he hath gotten to feed on to his mouth as men do, and as we do. His belly is funder answerable to his breast, having broad girdles and scales. He doth not sting with a sting as The commenthe Bee and the Wasp do, but with his mouth and mout like the Elephant, and he eats and takes dation of the upthings with it, and sticking in a concave vessel he holds it in the top of his front: out of this Fly. comes forth a tooth, with which he pricks or bites: he drinks nothing but milk and bloud; the which he draws forth of those he stings with very little or no pain at all, but only with a kinde of utiliation or tickling. The light, like Truth, he doth exceedingly recoyce in, and doth behave himself honestly therein and civilly. Yea the Fly doth so covet the light, that many times with the Spider or Spinner he loseth his life for his pains; at night he goes to rest (as honest folk use to do) and makes no noise. He does nothing in the dark, counting it unbefeeming for him to do any thing privately, or to be guilty of that fast which if done in the light would be a difgrace and displinagement to him. I can affare you it is no little understanding that he hath also; whereby he doth escape the wiles of his treacherous enemy, the Spicer: for he marks him as he lies in wait for him and looks upon him, and so declines his force lest he should be taken in his nets and be destroyed. I must not speak of his prowesse and valour, for in that he may seem to surpateman himself. Homer the Prince of Poets, when he did endevour to set forth and commend begallantry of the bravelt noble man, doth not compare his strength to that of the Lion, Leapud, wilde Boar or the like, but to the undannted courage and confidence of the Fly. Who although he be never to often repullt and bearen off, comes on again, and bites as close as he did before: yea such a strength he hath with him, that he will not wound the skin of a man only, but of in Oxe of Horse: yea the Elephant also when he gets between the wrinkles of his skins, he will hewelly ver him, and according to the bigneffe of his mout gaffi and wound him : when he bites, the not out of multicity or clownishings to get bloud only; but by way of love & humanity, & for that reason especially he seiseth upon the fairest : yea what a pretty thing it is to see a company of Flyes Tying to and again playing and sporting one with another, and hanging upon a thred as it were dincers on the ropes?" Moreover as the cleanly horse doth, the lates her ordure all in one places so that opper washicot and felling of the rooms where they use are all full of great spots which they this orthur occasion, which is an argument that they are not altogether void of some kinde of themory alle. Treeserfaith moreover, that futh is their love to those of their own kinde, that they bury their delad corples. Elian doth as much discommend them as Lucian commends then anothe invelops against their proceedry and sauciness; which is such, that being driven may never to ofteny they notivitherending recurrivith fresh assaults. He blames them likewise fortheir impudence, in that dies couple in publick, and know no end of their Venery almost; Milhor do they as the Cocks when he once high tradden presently fals off, but is born upon the

back of the female a long while, and she carries him; they sly away together into the air, yet back of the female a long willies and the Alexand Pennins Caught two Flyes in the Act, and thut them up are they not fundred with flight. Learned Pennins Caught two Flyes in the Act, and thut them up are they not undered with hight. Leathers that stage they not then up in a box, and the next day found them together ftill in the same posture; which doth much continue years long in the same posture in the same posture. in a box, and the next day found from the flyes do continue very long in the act of ge-firm what Arift. Alian and Niphus fay, to wit, that Flyes do continue very long in the act of generation. Plusarch faith that the Moule and the Fly are indoctle and unteachable creatures, who neration. Piutaren lattit that the thomas the same daily; are by no means tamed, neither do they she whe although they me the company of their dary, mad for what they receive of any man: both of least courtele, or the least they of a grateful minde for what they receive of any man: both of least courtene, or the least line of a grant and the care of them are by nature very suspicious, alwaies fearful of treachery, afraid to be caught. She is altogether idle and carefelle, feeding upon the Jabours of others, and where ever the comes the hatha gether idie and caretene, recting upon that and the Bee bestowes her pains as much for her as for full table. For her the Goats are milked, and the Bee bestowes her pains as much for her as for any other; the Cooks provide Meffes for her, the Confectioners Sweet-meats, the Apothecary syrups, and these she castes before Kings, and walking all over the table she feals her self with them in their company, as also with all other whatsoever. Plantu took her to be of no use inhis them in their company, as also with my conceit you are a kinde of Lions among st men, as Flyer, Gnate, Curculio, where he thus speaks: In my conceit you are a kinde of Lions among st men, as Flyer, Gnate,

Somlice, Fleas, that do much hurt and do no good. Well therefore did Nature take care, that the should have no certain place to dwell in, as howell therefore and reaching as no neft folks have, but should wander up and down, where she could get her a lodging and travelnelt tolks have, out moule value up and the ling harbour. But in impudence the goes beyond any begger what foever; because they having had once a denial are therewith fatisfied, but this begger will take no answer, but will fill his unprostable gut with the best cheer in the house whether the master will or no. Aristaphon in his Pr thagorifta recited by Athenaus, brings in an impudent Parasite speaking on this minner:

Conis etiam non vocatus, ut musca, advolo.

I hasten to supper as the Fly, without any invitation.

Some such like matter Socrates upbraids Theodate withall in Xenophon: wherefore the Egyptians being to fet forth dishonesty and impudence together, they made the picture of a Fly, as Orus faith. Whence it is, that Cicero (if I be not deceived) faith it was faid formetimes by way of jest concerning a troublesome impudent youth, Abige Muscas puer: Boy beat the Flyes away. To this so peltilent a little beast Nature (as meet it should be) hath denied long life therefore. For as foon as winter begins to come on, the greatest part of them expire; and those that escape starving, in clifts, wals, hollow places, ovens and such like, they lie all the while weak and languishing, and not able to hold out another winter. All of them are begotten of filth and natinelle, to which they most willingly cleave, and resort especially to such places which are so unclean and filthy; unquiet are they, importunate, hateful, troublesome, turnultuous, bold, sawcy. Homer amongst the battels of the gods and heroes elegantly descants upon the baseuesie of the Fly, who like the Mouse, alwaies hath his hand upon another mans trencher.

> The Fly, though often forced from your skin, Tet she returns again, shee'l never lin.

Yea Solomon himself thought their nature to be so bad, that he saith in his Proverbs, that one of them is able to spoil a whole box of ointment. To conclude, the Hebrewes to set out the Prince of Devils, called him Bahalzebub, i.e. a Fly: which useth the same diligence, and never leaves of doing of hurt. Which is the reason that Witches and Wizards will have their Familiar to be alwaies in likenesse of a Fly, using the body of a bad creature to far worse purposes. I could at ledge much more a great deal than this against the Fly, if I desired the name of Antilucian, with whom it is a disparagement for a Chillian to contend, year or to meddle withall, more than with the most loathsome carkasse. Neither will it be more disgrace to me to make nothing of a Fly, than for Lucian to make him an Elephant: both indeed being but loffe of time, and vain often tation of wit. But yet nevertheless that lest like the Eagle I may seem to contemn flies, or to neglect the least of Gods works; I shall with all diligence fet down the Generation, Difference,

Flies are generated two waies, by coupling with their own species (which is done in the time and Use of Plies. mer feafon, and in the winter if the weather be fair) or by the purrefaction of other things. The Flies use copulation, some of them dispatch the work sooner, others after some space of time: the minner whereof (as Arif. affirms) is divers from most of the other Insects; for when the male ascends the female, he takes the member of the female (that is stretched forth to seek for feed) into his body, the which being accordingly received he furnisheth with matter and strength to bring forth. Reverend Pennins fawtwo Flyes at Hedelberg flying in the act of copulation, who (as it had been the fon of Mercury of Venus) seemed to be of a mixed nature, and they did get up by turns. Somewhat a while after copulation they exclude or shoot forth little worms, as the Hen doth eggs; which afterwards by a strange Mesamorphosis are again changed into Flyes. Although Blimas and a strange Mesamorphosis are again changed into Flyes. though Pliny contrary to experience doth without ground affirm that nothing else doth affices. them. Very rightly Scaling faith, that the Rives at first do generate Insects unlike themselves, but yet in a capacity of becoming the fame, (that is to fay) white little worms, which afterwards

being made like to Flies, have eyes hanging down by their fides; in reference to whose likeness there is a kinde of disease in the eye, called punctions, i.e. headed like a Fly. Now a great number of Flyes, if not the more part of them, arife from dung, whence I have feen them to come perfect where before they were begun. But in this kinde of generation we must note, that fives are not immediately procreated of dung, but of the little worms proceeding of digested ding, as the Philosopher writes in these words. At A pulca in the or or or or in the in the continues of the in the continues of the interest migs, oc. Which Gaza translateth thus: Musca en vermiculu simi digesti un partes gienuntur. &cc. In English thus: Flyes are begotten of dung digested into parts, therefore they that desire to meddle in this businesse, strive to distinguish the dung that is not digested, from that is mingled with that which is digested. Now these worms at the first are exceeding small, afterwards begin to be red, then as net without motion as it were, cleaving by fibres they begin to move; then they become unmovable worms. afterwards they move againsthen become they again to be without motion, and in conclusion by the affiftance f air and sun there is begotten a living Fly. Arist. here, as it seems, spake rather from others obfervation than his own skill. For neither those worms that are generated by copulation: nor those which are bred of putrefaction are subject to so many metamorphoses or transmutations, before they are transformed into Flyes. For they only grow to such a bignesse, afterwards are tuned into a Nymph or young Fly, and so lie still, then at a certain time appointed by Nature the Nymph groweth to be a Fly.

Neither are Flies begotten of dung only, but of any other filthy matter putrefied by heat, in the summertime, and after the same way spoken of before, as Grapaldus and Lonicerus have very

But yet the question would be, whether Flyes are not immediately generated of putrefactions and not of those worms. For experience witnesseth that there are a certain kinde of Flies which are begotten in the back of the Elni, Turpentine-tree, Wormwood, and so perchance in other herbs and plants, without any preceding vermiculation, or being turned into little worms first. So that Scaliger that angelical man, and the most learned of this Age, writeth thus of their original : Peradventure (faith he) they may seem not to arise from putresaction, but from some certain principles changed as from some kind of liquid gum, or from some other matter concolled by Nature for this Now whether concoction can be without putrefaction there is the scruple. Each part of mans body hath its conveyance for the expurgation of its excrements, called in Latine Emunitor na. But whether a living creature may be the excrement of a creature that never had life, let others determine; here my fight fails me, or rather I am altogether blind. A third way how Flyes are begotten, Sir Tho. Knivess an English man, and of singular learning, did first of all inform Penniss of, and it was thus: The corrupted body of a Caterpillar or a little bruifed, is conmied into an imperfect Aurelia, then from that not a Butterfly, but three black eggs are cast ox that are somewhat long sashioned, from whence proceed ordinary Flyes, or others like to them; and some times the Aurelia being putrefied, neither Butterfly nor eggs come forth of it, bawhite worms, (sometimes one, sometimes many) come forth, whence are generated very imil Fives.

The which famous observations of natural History truth it self doth enjoyn us to acknowledge received from the foresaid Knight; for no man before him did ever observe the like. Peter Martrin his 3 Decad. and 6 Book, reports that he saw drops of sweat falling from the fingers of labouters, turned into Flyes, and so they write that in the marshy Countrey of Paria, by reason of the contagiousnesse and venemous quality of the air, the drops that fall from the hands of the labourers do bring forth Toads. But whether it be done immediately or mediately by some worm out of which the Fly should break forth, he doth not shew.

In the year 766, before the Nativity of Christ, Rivallm then being K. of Britains, there were showres of bloud three daies together very great, very many, from whence came abundance of Flyes, and so poysonous, that with their stings they killed a great number of people; so saith

the English History.

Now the Fly for the most part is not at the first a Fly, but a worm, proceeding either from the dead corples of men, or the carkaffes of other creatures, then it gets feet and wings, and so becomes of a creeping creature, a flying; and begets a little worm, which afterwards becomes a Fly. Take off the head of a Fly, yet the rest of his body will have life in it, yea it will run, kap, and seem as it were to breath. Yea when it is dead and drowned, with the warmth of the im and a few ashes cast upon it, it will live again, being as it were anew made, and a fresh life par into it, informuch that Lucians disciples were perswaded and did verily believe that the soul of them was indeed immortal. Forasmuch as it goes and comes, it owns its own body and raiforhit up, so that it. drinketh, eateth, wipes its head and eyes, makes clean its snout, rubs its shanks and legs, claps its wings and flies: verifying the opinion of Plate concerning the immortality of the foul, and the fable concerning Hermosimus Claramenius, whose soul would often go out of his body, wander up and down a great way by it felf, and afterwards would return into the body, toplenish and raise it up again. Some will put drowned Flyes into warm Ashes, or warm Bran, and in a quarter of an hour fostering them in their hands and breathing on them, they will bring them to life again. s all de era 1884 bills di balanca de la la Ny INSEE dia mampiasa di Balanca di Balanca

CHAP. XI.

Of the divers kindes of Flies.

There is a great deal of difference amongst Flies, whether you respect the matter or form of them. Some of them come from themselves by way of copulation as hath been said, others from some ascititious or external matter: such are they that are bred in Dung, Apples, Oaks, Beans, &c. In regard of their form or shape, some have two wings, others four, with horns or without; some short, some long, some have round tails, others sharp or piked, hairy and withwhout; some short, some long, some have round tails, others sharp or piked, hairy and withwholt; in a word, they vary in colour, shape, bighes according to the nature of the Countrey out hairs: in a word, they vary in colour, shape, bighes according to the nature of the Countrey of the putre in, or the putre and matter whereof they are made. I wish I had seen them all, and I know Apelles, himself would hardly have been able to paint their fashions.

know Apelles minient would have your forts of Flies. For either they are daynoodyn, or Now for brevities sake we will make two sorts of Flies. For either they are daynood, or how for brevities sake we will make two sorts of Flies. For either they are daynood, or how for the feed upon other things. The

interespont in the tract reed upon their own species, the wolf sty is first of these called in Latine, Lupus, in English, the wolf sty is described to be big, black, with long shanks; he seeds especially upon slies; if he cannot come by these he preys upon other Insects. Those that feed upon things of another species: either they are such as feed upon living creatures, or upon things inanimate or without life. Of the first kinde is the Fless-fly, Horse-fly, Oxe-fly, the Suck-egge-fly, the Fly that eats Serpents, the Dung-fly, the Fly that preys upon the Humble Bec.

The Flesh-fly, in regard of his bignesse and bulk of his body, is the biggest of all other, he hath a reddish head, his body full of gray spots, his belly thick, blew, transparent, having two wings, hairry, very greedy of slesh. He slies for the most part alone, unless it be perhaps in the stellar market or Shambles; where the Bucchers turn sencers, continually killing and beating them away with their Fly-slaps, lest with their fly-blowes (which Hippoerates cals was in Greek) their slesh should be tainted. There is a story (as Calius Rhodiginus relates it) that at Tolerum in the open Buccher-row, one Fly amongst the rest used to come by the

space of an year, as white as snow, which I dare say was of this fort in regard it was seen to be The Dog-fly, fo long together in that place. Kurouwia, Musca canum, in English a Dog-fly; in the German tongue Hunds Fliege, Hunds Mucken; in the Polonian, Psia Mucha; Isidore, and Euthymins and Philo, suppose it to be a Wood-fly : very irksome to the ears of Dogs, the which notwithstanding they shake it off never so often, yet returns with as much violence as before; where if he tarry any while, with the galling of the flesh he raiseth a blister: of whom Homer in his Iliad. 15. Tial au moopula sies seed Eurenaureus, i.e. why like a Dog-fly dost thou contend with the gods? Athenaus also in his 4 Book, reports that the like name of Dog-fly was given to a cortain famous Curtizan for her unparallel'd impudence, mordacity and troublesomenesse, Now the Dog-fly (to borrow the words of Philo) is an Infect that bites hard, is importunate and treacher rous: Voquer Nies Inches, draudes & draudes. This feemeth to me in holy Writ, as in End 8. Pfal. 77. & 104. to be the common name of all hurtful Insects, as appeareth by the Chaldee Paraphrase. As for their more special signification, they can be compared to no kinde of Fly better than those black great broad flat ordinary Flies which do so boldly fly upon catteland not only fuck from the outermost skin of them warry bloud as other Flies, but with great pain feeth out and finck bloud very deep. They want a front, but in flead thereof they have two teeth as the Wasps have, which they fasten deeply into the skin, but more especially they insert and annoy the ears of Hounds in Germany, informuch that (as Camerarius witnesseth) they even place of the selin. These are Englished Control of the selin. off the skin. These an English Gent. said he saw in Italy in shape altogether like the bog fly, only without wings: whose wings also are represented to close to his body that the learned Dr. Barbar takes them for the same. Niphus doth ascribe unto it wonderful swiftness of a roundnesses them for the same. Aspens doth ascribe unto it wonderful swiftness of ingle of a roundnesses of body. The nearest in likenesse to it is the Tick or Sheep-fly, making a kinde of a horsid noise as he flies, and is in his flight more flow and heavy them a Gad-fly. There are two kindes of them, differing only in bignesse, the greater which is the Forrest-fly, the other the less living in bedges and switches.

living in hedges and quickfets.

The Horse-sty called in Greek lames (not), in the German Tongue Ross Mucken, is of the bignesse of the ordinary Fly, with a slat, hard, smooth body, and of so compact a substance, that you can scarse break it betwint your singers; they are somewhat blacker than the common sort of Flies are, they never sly right forward but sidelong, as it were hopping the common sort of Flies are, they never sly right forward but sidelong, as it were hopping and skipping as they go, they sly neither long nor fast. In England especially shows very troublesome to Horses, stinging them continually about the ears, nostrals, and



the tails, with the sweat whereof flowing down to the root of the last they live and are sustained. The English call it a side-fly or a Horse-fly, as the Greeks and combines, of the like signification. Some of the Greeks call them wrocessus, and they say that in hot Countreys the Dogs are very much vext with them. They say that it is of that kinde Groto makes mention, having wings and able to fly; but yet I think this to be another species; and only proper to Horses, and offensive to them.

This Beatt-fly is in Latine called Afilum; in Greek offers from stri-Brees of king or stinging: whence not only this Insect but another that useth to Beast-fly, scare Bees (of which hereafter) and a third very so midable to some kinde of Fish, are called by the same name of Oestrum. Of this kinde of Fly the

Poet Virgit in the 3 of his Georgicks chanteth after his manner :

A Fly there's in Silarus woods, that much Useth neer to green holm, the Greeks call such Oiltron, Asilus is the Latine name, It makes a sharp harsh noise, and with the same Heards of cattel frighted sty and guiver, Woods, and barks sound of Tanaguis River.

Calepine and other Lexicographers of his gang, belides some Physicians, and even Plint himself Difference of makes this Fly one and the same with the Oxe-fly, so that it is very probable that they did not Asilur and Taso heedfully read Aristotle as they might, or did not indeed understand his meaning. It is confest banus. on all hands, that Afilus and Tabanus are a species of Flies, and that both of them have a sling in their mouth, with which they pierce the sides of the beasts, and suck out their bloud. For so saith the Philosopher, is winner if is of soon and Aguala And purion in relegation: Oxe-slies and Brees make holes in the skins of four footed Beafts, and they have a strong tongue which serve them for a fling, they are creatures that eat bloud, &c. But yet that they differ much, Arifforle and Ælian plainly shew. First the Tabani are more frequent especially in woods and highwaies that are beset with trees and hedges, as they who use to travel on horseback know to their great trouble and vexation. For in the heat of the day they sting deeply: And being then greater in number do draw out such a quantity of bloud, that many times the horses strength fails them, insomuch that the Countrey people are forced to beat them off from their horses with fly-flaps and foughs which they carry in their hands. But the Afili are more rare, and never fly but near the wiferside. Moreover the Asili (as witnesseth Aristot.) do take their beginning of certain kinde of broad and flat little creatures which haunt about rivers sides: but the Tabani come of certain moms breeding in wood or timber; that which Softrates wrote, and Pierius diligently hath obferred. Besides the Asii do trouble Oxen and all living creatures, according to that of Hespehin, what unia ris isolican rate site is man Coor shadren, signet A ubror ser, but the Tabani trouble Oxen only. To which agreeth that of Orphens, verf. 47.

> Nov a' two deedoolly dwinfers Mig of pos, Huntegor Muas camegalitair els seguin evelup, esc. The horrid Brees mans body dosh not spare, He flies from us into the open air.

And Homer in his Odyffes.

Oid' iposorro x' uspages, sois is dystaiau Tas us's' atoros ipopundels issents Den ir siaceni, ore T' huala uanea witor I.

But they fled home as herds of Oxen doe, When that the Brees doth force them for to goe, In the spring time when daies do longer grow.

Where the Scholiast thus defines this kinde of Fly, Oireis is Zãor variganar no papeir, &c.

The Fly called Oestrum is of a yellowish colour, who when it enters the ears of the Oise, causeth him to run mad: upon which Callimachus in imitation of the Countrey people cals him souver, an Oire-driver.

But the Myoper or Tabani do set upon Men, Horses, yea and Seipents (as Nicander affirms). Their shape and form is also different, as the Philosopher sheweth Depart. Anim. 1. 2. in these words: The tongues of the Asili and Tabani are alike, of a purple colour; yet these dare seize upon men, the other upon Oxen only. Now the Asilis hath agreen head, and the rest of his body all over yellowish, having a greater snout than the Tabanus, but making not so great a noise, or buzzing; he carries before him a very hard, slifte, and well completed sling, with which he strikes through the Oxen his hide; he is in sashion like a greaterly, and forces the beasts for sear of him only to stand up to the belly in water, or else to betake themselves to wood sides, cool shades, and places that the wind blowes through. For whilest they stand in the cold water they stap their wettails all about their bodies, and so cause him to be

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gone,

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gone. The Scholiast of Nicander faith that they are bred of Hotteleeches. As if he would have gone. The Schottaff of Ascander that the flat creatures (of which Arift. makes mention before) and us to underthand Horseleeches by those flat creatures (of which Arift. makes mention before) and us to undertund moneteeches by those that bloud-fucking mothers, should bring forth a bloud-yet it is against nature or experience that bloud-fucking mothers, should bring forth a bloudfucking brood. He flies exceeding fwiftly; drawes bloud with much pain.

Remites hathfer down 2 very rate kindes of Afili, one of which was fent him out of Virginia Pennius nath let down 2 very rate kinds of Chirurgeon for a gear prefent. That out of white, the other out of Ruffa by Elmer a Chirurgeon for a gear prefent. That out of by White, the other out or Rujjia by Eimer a standard and very like in shape too, but Virginia was full as big as the biggest Flies, having a reddish head, and very like in shape too, but only that the head was black, and had from the shoulders a white stream to the mouth, having and read the standard and the standard to the standard and the standard as the standard and the sta only that the nead was blacker eyes. He had in his mouth a long sting and very strong, his shoulving allo bigger and dia ket eyes the same forth two wings of a filver colour, to the tail there of a blackish brown colour, from whence came forth two wings of a filver colour, to the tail der of a blackish brown colour, from whether can be a whitish colour, all the rest of the body downward, it had fix or seven joynes or fisheres, of a whitish colour, all the rest of the body blackish. In swiftnesse of flight inferiour to note; surpassing the most, his belly was between in blackish. In twittnesse of higher therefore that of Elmer which came from Moscovia, had liver ash and yellow colour, or a pale green. That of Elmer which came from Moscovia, had liver ash and yellow colour, or a pare great eyes, very long, taking up almost all the head, a black bill wings longer than the whole body, great eyes, very long, taking up almost all the head, a black bill wings longer than the whole body, seem of hand the penetrates hole lined with a three double or beak, hardiffs, tripartite, with which out of hand the penetrates hole lined with a three double or beak, narmin, tripatities, with it with great pain. As for the Generation of the Afili, or the cloth, skin, flesh and all, sucking it with great pain. cloth, skin, nein and any mening at the inconstancy of the Philosophers opinion thereupon. For Fly with great eyes: I wonder at the flat creature fwimming in the water (which the Scholiaff first he makes them to come of a little flat creature swimming in the water (which the Scholiaff of Nicander not unfitly cals Borna, i. e. Hirudines, in English Horfeleeches) and in the 8. of his of Nicander not unntry cars pourses, s. e. Liernames, in Light woods: will find the 8, of his Hillo yo he will have them the off-spring of the Gnats, in these woods: will have them the off-spring of the Gnats, in these woods: will have them the off-spring of the Gnats, in the words in the w er ne upen, was or expenses of the first in moysture, and after that they change their shape and live out of it, as it fals out with Gnats about rivers, from which proceeds the Brees. But how that can be I know not: For or creatures that have wings, it is impossible that other winged that can be a know not: 101 of closed as the diligent observer of Nature may easily gather. And so much of the Oxe-fly which the Gaths call Hestabryvis: but the English have no name for it. [Wherein the Author feems to me to be mutaken, because it hath afforded it a very proper name as is abovefaid].

The other Tabanus or Assum is begotten in the utmost part of the combs, and exceeds in bignesse any Bee whatsoever, which, because he is so troublesome, not suffering the Bees to be at quiet (as the former would not suffer the cattel) the Greeks have comprehended under the same

name of Oestrus. The head of this Fly is of a bright bay colour, with a white streaming from his forehead to the nape of his neck, his shoulders and back of a duskish colour, in all parts else no way differing from the common fort of Flies.

He feeds not only on the juice of flowers and honey, but on the bloud of

bealts, which with great tedioninesse and pain he sucks out.

There is another Fly much of the same fort, with a head and body more in-Clining to green. His shoulders shine with greennesse, wings he hath two, whitish in the middle and outward parts, but are otherwise blackish or dunnish. This only once Pennius saw it it Hanworth in the year 86. in the moneth of August. In the year 82, he found in England two other forts of Flies like Gnats; one of which had a perty big body of yellow and red colour; it had two wings, the head very long, the tail reddiff. The other also had a long head, long and flender shanks of a very fad black colour : the latter were longer than the former which he stretched at length when he flew and let hang

A Countrey-manthere was that affirmed for certain, that out of their eggs (for he had oblew ved them coupling together) came those worms that usually eat the leaves of trees.

The Fly called in Latine Tabanus, is of the Greeks called work, by reason perchance of its flinging or pricking, for much fignifies also a spur wherewith horses are pricked or spurred. The French call it Tahon; the Italians, Tahano; the Spaniard, Tavano; the Germans, Braum, Kaflyege, ross muck; the Brabanters, Rochleghebrem; the Polonian, Kiromia muka; the English, Burrel-fly, Stowt, and Breefe: and also of ticking and clinging, Cleg and Clinger. This Calepine more boldly then truly faith hath four wings. But with more judgement Elian and others, fay it hath but two filver white. The whole bulk or body is very long, divided into three principal arms the hard for the state of cipal parts, the head, shoulders, and the venericle or belly, dislinguished with five or six cleres or incidures, the whole body of a blackish white, in the mouth of it it carries a strong long, and browny Proboscis; it hath six black feet, in all parts else representing much the Dog dy. In the moneths of July and Angust, by reason of the extremity of heat they are most fierce, and do mis enably handle Oxen and Horses and young cattel, unlesse protected with fly-flaps, boughs of trees, or plants: which they follow by fent of their sweat, because they cannot reach them with their substitutions their substitutions and the substitutions of their substitutions and the substitutions of their substitutions and the substitutions of the substitutions of their substitutions of their substitutions of the su their fight, being very weak fighted, from whence the infirmity of the eyes called publindnesses in Creek samed and the control of the in Greek termed wwarder. They are generated faith Pliny of the worms that come out of the word pure field. Which is a short the in so great abundance, that a friend of mine whom I dare believe told me, that his horse being

tyed to a tree, was by reason of the multitude of them, killed in lesse then six hours, they had drawn out so much bloud that the spirits failing he fell down dead. By these things it is manifest. that the Tabani are of a different nature from the Afili, notwithstanding that most of the Greek and Latine Authors do feem to confound them and make them all one. Yea even Gesner himself in this yery matter could not tell what to say in his book de Quadrup, and indeed unlesse it were only Pierius and my friend Pennius now deceased, no man as yet found the difference between them. Ardoinus is here desired to be consured in the first place, because he high that both the Tabanus and Afilus have stings in their tails as the Wasps have; and secondly, because he makes them to have eight feet, whereas none of them in the world was ever known to have above fix. Lastly, he reckons them in the classis or rank of Gnats, whereas the Gnat never bites in the heat of the day (as the Afilm and Tabanus do) but altogether in the night at what time they are very irkiome indeed.

CHAP. 11.

Next to these is another Fly shrewdly annoying cattel in the heat of the day, which Pennius cals Curvicandam, very well in English a Wringle-tail, in regard that alwaies sitting upon the buttocks or belly of the heaft, he bends his tail towards him with his fling started, that he may be ready to strike at pleasure, whensoever opportunity may offer it self. This Fly the English in their proper tongue call a Whame and a Burrell-fty, and it is scarce found any where else but in England. This kinde of Fly is almost like the Bee in shape and colour, only it is bigger in body. It doth not cleave to the flesh, nor suck bloud as others do, but only stings with its tail, flying a long way after horses, and stinging them in their travel. Horses are naturally asraid of this Fly, whom upon the least touch they endevour by what means possible with their tails, teet and mouths to drive away. Some are of a minde that these flies do not indeed use a sting, or prick, but with their tails they fasten their dung to the horses hair, from whence a while afte: come a number of very irksome Nits. But experience must prove that, for reason in a matter so improbable is filent. True it is they are very violent upon their prey, as being blinde both the Tabania and the Wringle-tail, which may be the reason why they are so bold and fearlesse, as being fecure of any danger. But especially the Ochrus, from whence those famous Poets of old we e faid to be Oeftro perciti, flung with this furious Fly called Oeftrum. Plutarch cals them inspinatopieve, Gad-Stricken.

Those kinds of Flies that follow are more rare.

The first of which is very like the lesser Butterfly, with four filver wings full of blackish spors, all the body over adomed with silver streaks running athwart of it, the tail reddish or brownish, the head black, the shoulders of the same colour with the tail, the fore-yards are thin, black and short, the feet small and black: they are most commonly feen in hedges, especially in the morning. The second very little differing from the former, but that the body, sail-yards, legs and feet are of a brownish or duskish colour. The third species hath four wings: this hath longer wings than the two former, spotted with black spots, the head somewhat bigger, black, here and there marked with yellow spots; the two fail-yards thin and black, fix whitish feet fastned to the more bulky brest, the shoulders are embroidered with yellowish white spots, overthwart the back are five streaks of a yellow colour, with a little spot or speck between each almost of the same colour; in the tail there are five red spondils, the end of which is forked. The fourth is not much unlike, but it hath filver wings, without spots, the fail-yards black and somewhat longer, the body is adorned with feven white lines athwart. I have feen also two Flies with tails like Scorpions. The first of them, as the former spoken of, hath filver wings, but somewhat lesse, with three crosse black listes towards the end, the head black, the breaft, the feet and shoulders whitish: the rest of the body black, the tail hath five joynts as it were or partitions, three of which are of a pale red, the rest black, the end of the tail forked, the forks are black, and like the Scorbion turned up. The other almost like to it, but the very end of the tail is

more thick, the fork that is in it more blunt, the head dunnish, the mouth somewhat long, each wing bedeckt with fix black spots. There is also another fort of Fly that hath four wings, the body greenish, the four wings longer than the body, made as it were of melted filver, the nerves whereof are greenish, the sail-yards thin and black, eyes as yellow as gold, from whence it hath the name, and that not undeferredly of Chrysopis a golden eye, flow in flight, of a very



The Bee Fly.

The fecond kinde of Taba-

Gnat like.

strong sent, which like the Moth it loseth with the life. A great frequenter of gardens and sitting firing fent, which like the moth it follows the Butterfly doth, or out of the worms of trees, on Elder: whether he come of a Caterpillar, as the Butterfly doth, or out of the worms of trees, on Elder: whether he come of a Calcipring of trees, I cannot tell. That most learned and courteous Gentleman Joach. Camerarius suff shewed it to

mnins.
There are fundry forts of Flies, of the Greeks called religion, in Latine, Pilicanda, Sericanda; in There are fundry torts of Files, or the State of them have one, others two, others one yet three English Hair-tails, or Briftle-tails. For some of them have one, others two, others one yet three

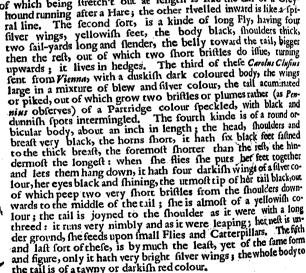
or four briffles in their tail : of which in order, or four brittles in their rail: or winch in older.

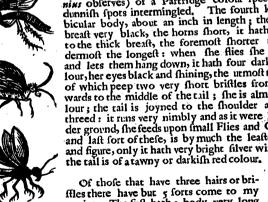
The first of these called Henethrize or Unifeta, is a fly that hathatail, the whole body is black except the middle or the back and belly that are red; it hath two silver wings, the shoulders except the middle or the back and belly that are brittle short forth of the rail to the shoulders. except the middle or the back fail-yards, and a long briftle short forth of the tail of it. The figure of thick, with two little black fail-yards, and a long briftle short forth of the tail of it. The figure of

this Fly did the abovefaid Jeachim fend to Pennins, withall attesting that it never offered to light upon any other herb but the chiefest Amess. Afforeiges, are two Flies that have two hairs in the tails of them; whereof some have bodies sharp or piked at the end, others more blunt. Of the former fort, two I have feen with four filver wings without spots, head and shoulders blackish, the rest of the body dunnish, bedecked with divers crofle lines of black. Both these had long and slender fail-yards, and the like in the tail, only somewhat longer, the body big and bulky. Those of two hairs or bristles are of five forts: the



first, in all things like those with a hair, but that these are almost all over yellowish, it hath two very long briftles in the tail, one of which being stretch't out at length is like the tail of a Grey-





notice. The first hath a body very long and black, the middle very red from black, with two black horns in the head, fil-

ver coloured wings, the very edge or extremity whereof is spotted with a blackish spot, the thighs or shanks reddish, in the tail it hath three long hairs or briffles, and flies very swiftly. The next is like to this, but lesse, all over black, longer than the former, thinner and slenderer, it hath filver wings also, the cornicles or horns all one with the former, it also thrusteth forth three long bristles at the tail, not so swift in slight by much as the former. There is another of this kinde all over whitish, but only the wings, which are spotted with four black spots; the utmost of which are larger, the others shorter, which





CHAP. II.

to long as she flies not, stand bolt upright: she hath six seet, the four lesser of them sattened to her body, the two formall are greater and black, coming as it were out of the neck, between the swallfack round eyes which standeth forth of the head come forth two black short, horns; the body thin, round, long, about a singers breadth; in the sail all to be sain three britles as long as the body, the which when she slies she pure into the form of an exact triangle. In the moneths of May and June before and after rain the is to be feen; the flies ordinarily about rivers with fome company

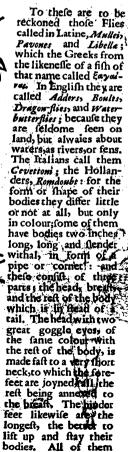
with her, with whom the feems to from her felf by the way, the useth her forefeet fometimes to feel whether affecting lie in her way, extending or first ching them forth in manner of little horns. Such work as this Pennius took notice of in the year 13. The fourth of these is of an admirable structure, it has no give rwings,

the body black, the mouth forked and Eagle-bill'd, in the forehead sprout out two little short horns, it hath only four feet, two winder the breast small and short, the other two a little below firm and strong; out of its tail which is very long iffue two very short briftles, and between these, one of a great length and blunt at the end. This kinde of Ely Rennine remembers that he faw only once about Hinning ham, sometime a fort belonging

bers that he law only once about Hinningham, sometime a fort belonging to the Earls of Oxford. The last of all both body and tail is all black, it hath a very long body, two wings somewhat shorter then the body, the feet of a reddish yellow, the tail altogether as long as the body, seen only once of Pennsu about Greenhive in Kent.

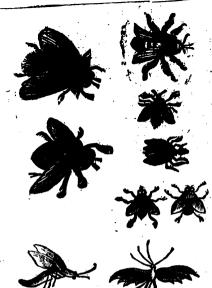
The Fly with four hairs represents the first of those with three hairs, only its tail is somewhat bigger arthe latter end of it, the feet as also the horns black, the wings long, the outermost three times exceeding the innermost in bignesse, having a black spot in the middle, and in the tail





Lill 2





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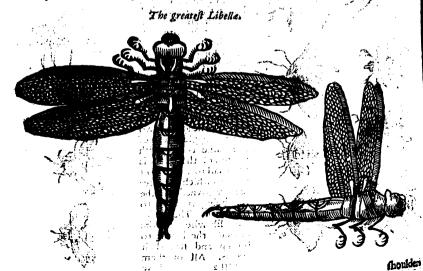
have forked tails, and With these they couple, remaining long in the act of generation Countreymen for the most part of them, are of opinion that these Flies are ingendred out of the wornis that grow from the water-bulrush putrefied; which if I should yeeld to be true, yet doth it not take away copulation, and putting forth of worms from their own bodies, whereby they might from time to time increase, and perpetuate their propagation.

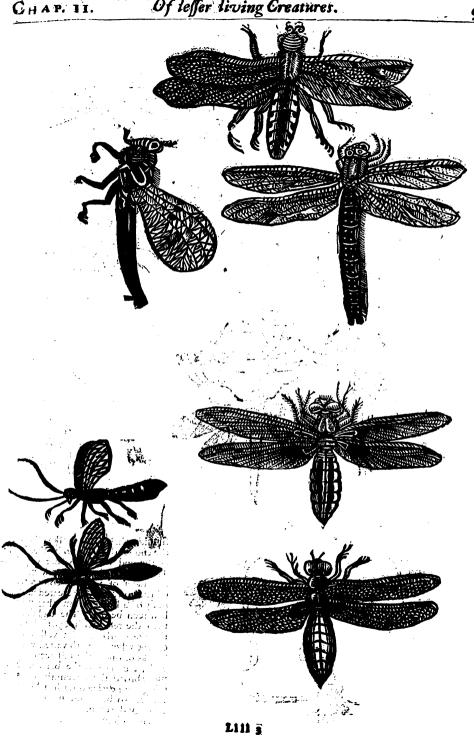
The lefter of them

are very flow of flight, the greater very fwift, and are only to be feen in heat of Summer. Of these we have observed three forts or species: The greater, lef-fer, and least of all. The



biggeft of all, some of
the English call Brifes. Of which fort eight only have come to our view. The first greenish, the
spots also in the neck and tops of the sides of a dark green, the wings silver coloured, they are iwift and make great speed in their motion. He hath seven black lines athwar the back, and feeds upon flies like the Swallow. The second is like to this, but of a more dark here. The feeds upon flies like the Swallow. The fecond is like to this, but of a more dark hew. The third hath eyes like to pearls, filver wings, the hem or extremity whereof is stained with a dusky spot, the body is black, but very seldome yellowish on the back and belly; the tail black and sorked, adorned as it were with two plumes. The south is of a muddy colour, having the seld-divided as it were into six parts; neat about the coming forth of the wing which are like silver, you may perceive a large black spot, distinguished in the middle with lines of mud colour, toward the end of the tail there appear som or sive hairs or bristles. The sitth hath its head and tail gray, the mouth black, the silver wings marked with one spot, in the end of the tail it haththeebrisles in manner of a Trident. The sixth is silver winged, with a black spot in the middle, the body all over black; the back and belly sometimes, but that seldome of muddish colours he breast and

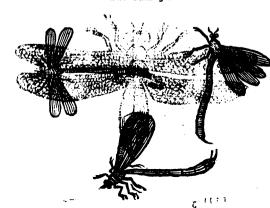




CHAP. 11.

The Mean.

The Smallest.



fhoulders half block, halk yellow, under the end of the half block on booked briftler, at the end of the half block of the half block, and fhoulders of the half block, and fhoulders of the half block, and fhoulders of the half block, and fludy of a like workered in Pomine fludy of a like with eyes like pearls, the body all over of a yellow colour, except where it is thwatted with cross fireaks or lines, the tail feems as if the end were cut off, the but end thereof more broad, the extremities of its five wings are darkned with a black foot, they are to be found most commonly amongs the corn.

The middle fort of the Libella do

ferforth Natures elegancy beyond the expression of Art. The first is of a most curious colour. The body blue or sky colour, the wings of bright violet colour, the space between the shoulders is adorned with four golden gents, set as it were in a blackish collet. The second hath the head and body gray, the wings whitish, which are beautified with gray lines drawn quite through them, in the middlethey are of a purple colour. The third hath its head and body of a greenish colour, the lines of the wings aremarked as it were with bloud colour streaks, towards the edges or our-most parts like to a dark purple. The fourth-seems to be all over of the same colour, to wit, of a duskish colour mixe with a pale green. The eyes of the fifth are blue, the head green, the whole body mixt of green and body except the wings, which are most accurately wrought with silver colour and black, in the trade and owned with a dark purple. The sixth is all over green; yet and the wings themselves are at the recent.

ilver colour and Diack, in the impression adoved with a dark purple. In earth is all over green; yet and the wings themselves are at the green.

Therefeen four of the least contribution of the least of the green.

The first the body all over of a bright blue colour. The shird yellowish, but the tail more thick; the edges of the wings (as also all the lines that run along them are red and marked with a bloud colour ipor. The fourth which is the least of all, hath a long spiny tail, a great head, blue eyes standing out with two little horns to guard them; the body somewhat long, itender, underneath greenish, above blackells, on the back it hath two greenish lines or streaks drawn along from the head to the rather of the avings, the tail bound together with five joynts or knots, in the end whereof is a range of blackell.

One there is of this number which talketh tome of the other bigger very speedily: of a thin gray coloured body, and the wings albe coloured, and when he creeps into an apple, no hole can be seen where he went in: he feeds also upon seeds. This Fly william Brewer a learned man and an excellent naturalist sent to Pennius. There are found in the leaves of young Fennel Fies of an exceeding smallnesse, inastruct as sometimes they are for little, that they are not able to be seen; they run and say very swiftly, insomuch that you would wonder how it were possible for mature to rate seen and wings to such very exceeding small bodies.

exceeding smallestie, inassimuch as sometimes they; are so little, that they are not able to be seen; they run and sly very swiftly, insomich that you would wonder how it were possible for nature to ratten seed upon the seed of the Greeks balled inso, or Licustres, as abiding in sonny places, are those that seed upon things that swim upon the surface of the water, and that tive especially upon the water, as these and the like, Phryganides, March 12 garina, Eschan Luttus Fusco & Phryganides (which in English is called Cados worm) siving in the waters, and in the mids of August according to the top or superficies of the waters; it bath four wings of a brown colour, the body somewhat long, having two short horas, the suffersked, or rather bristles coming out of the tail. The form or sigure of this Fly is various, in regard of the geat variety of those little Cados worms whereof they come.

Among the Macedonians about the River Austraum which runs in the midst between Beroza and Thessalonica, there say a kinde of Flies, which are not every where to be sound, neither are they any way like other Flies, they are neither like the Bees, Wasps or Horners, yet resemble allin fomething, in bignefle the Horner, in colour the Wafp, in humming the Bee; in audacity and boldnesse all the rest of the Flies; the country people call them in regus, the Latines Equise-lus; these slying upon the surface of the waters become a prey to the fish that are in the river. The greater summer Water-fly is seen in Helvetia in the moneth of May (commonly cald Tes glaffi) as we have heard reported by a Gentleman, but which we leave to those of that Countrey to describe. The Æschna so called, are a kinde of Water-fly of an ash colour, with four wings, six feet, near the tail having as it were many downy hairs. The Witter dy called Laten is of a vellowish dun colour, it hath long wings, alwaies standing bolt upright upon the shoulders so long as it flies, the eyes big and flanding out of the head, the tail long and knotty, having two long hairs or briffles at the end of it; the is converfant alwaies about rivers, feldome elsewhere, especially after rain. There is another of adun colour with four long wings, and long shanks, the body full of joynes, two long horns it carries in the forehead, the headthatle, the eyes blackiff and fland ding out of the head, the wings dun, but a little more bright then the rest of the body. For the most part found in woods adjoyning to fens and franding waters. To conclude, I shall relate amongs the rarer fort of Flies, that of Cardane, as he himself describes it. Thus: I have saith he a little creature like to a Beetle, of no unfavoury smell, sofe, and the swiftest of all that ere I knew of Infects, it is of a dark yellow, not black, with fix feet, and two wery thore thin wings not covering the tail; the tail is of the same figure and form with the head, insomuch that you would think it had two heads; for as it hath a mouth in the upper part of the head, and two small comicles there under the chin, so it hath two onhers also in the lower part longer then the creature it felf, as many likewise in the tail, but these shorter then the two longest in the head; only the uppermost of those are longer and thicker then the lowermost. Which rare creature I with I had seen with Cardinalo than I might have hete added no this description the figure of it. There is also bolides the 18:2 Water Ay, which men call from and length of the feet or shalles of it, Tipatrima Alasvandium, Redamin Grainna; called thecefore in English's Cram Fly. Of their Elies, and found four forsa. The full species hath song shanks like a wood spidery the body almost avail of a whitish ash stolons saver wings, blackeyes shicking out, with two tery thore hornes, the call pointed or piked. It dies (much tike the Olerich) thopping with besiece, comercines it dies inithesirchatmor far mor dong. So greatly after the lighty that it

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oftentimes is burnt in the candle. In Autumn it is frequently feen in pastures and meadowes. This of the male kinde. The female is almost alike, but somewhat more black, the end of the tail as it were bitten off; these are called in English Shepherds, in Latine Opiliones, because they are most often seen where sheep use to feed. The second fort of Tipula hath a great head, eyes standing out, four small horns, the body pleasantly various with the colours yellow and black interchangeably mixt. The third is almost like unto this, saying that the body being all yellow, is better fet out with fix or feven black spots; both the male and female have a three forked tail. The fourth species is very rare and curious, the head and especially the mouth forked, the shoulders swelling, the feet shorter, the body twice as thick as the rest; the back black, the belly and fides vellow, the tail black and picked. It lives in hedges in the Summer, and is seldome found in open fields. Those Tipula or Crane-flies aforesaid do couple with their tails turned to gether, and so they fly; yet fometimes they turn again as it were to embrace one another.



CHAP. XII.

Of the use of Flyes.

Hese little creatures so hateful to all men, are not yet to be contemned as being created of Almighty God for diverse and sundry uses. First of all, by these we are forewarded of the near approaches of foul weather and storms; secondly, they yeeld medicines for us when we are fick, and are food for divers other creatures, as well Birds as Fishes. They shew and set forth the Omnipotency of God, and execute his justice; they improve the diligence, and providential wisdome of men. All which shall appear in their places.

Prefaging of

As for their presaging of weather: when the Flies bire harder then ordinary, making at the face and eyes of men, they foretell rain or wet weather: from whence Politian hath it.

> -----Sitienfq; cruoris Musca redit, summosq; proboscide mordicat artus. English:

Thirfly for bloud the Fly returns, And with his sting the skin he burns.

Perhaps before rain they are most hungry, and therefore to asswage their hunger, do more diligently seek after their sood. This also is to be observed, that a little before a showre of a from comes, the Flies descend from the upper region of the air; to the lowest, and do fly as it were on the very furface of the earth. Moreover if you see them very busic about sweet meats, or unguents, you may know that is will prefently be a showre. But if they be in all places many and numerous and shall so continue long (if Alexander Beneditiv and Johannes Damascentis (ay true) they forestel a plague or pedilence; because so many of them could not be bred of a little putter faction of the air.

Many waies doth nature also by Flies play with the fancies of men in dreams, if we may credit Apomasaris in his Apotelesms. For the Indians, Persians, and Agyptians do teach, that it Flies appear to us in our fleep, it doth fignifie an Herauld at Arms, or an approaching difease. If a General of an Army or a chief Commander dream that at such or such a place he should see a great company of Flies; in that very place, where ever it shall be, there he shall be in anguish and grief for his Souldiers that are flain, his Army routed, and the victory loft. If a mean or ordinary man dream the like, he shall fall into a violent Feaver, likely may cost him his life. If a man dream inhis fleep that Flies went into his mouth or nostrils he is to expect with great forrow and grief im-

minent destruction from his enemies.

Nor do they only foretell fforms, that shall fall out such daies, or such times of the year; but Their uses they do afford much matter for Medicine, and cure for diseases. For Galen Out of Saranus, Acle-Medicine, piadet, Cleopatra, and others, hath taken many Medicines against the disease called Alopecia of the Foxes evill; and he nieth them either by themselves or mingled with them things. For so it is written in Cleopatra's Book de Ornatus. Take five grains of the heads of Flies, beat and rub them on the head affected with this disease, and it will certainly cute it. Ascepiades used to take a great many Flies heads fresh pluckt from the body, and rub the part that was bare or bald with this disease, especially if they were exulcerated. For the bloud of Flies (saith he) doth much help the parts that are exulcerated with Nitrous medicines, or are otherwise galled or fretted. Soranus used to mix a porfull of whole Flies dried to powder, with Alcyonium, quick Brimstone, Ginpowder, fowes Gall, and other like things against the Fox-evil. Some adde to these Bears hair, roots of Reed, and Fern, and bark of Chesnut; and with which medicine they cure perfectly not only the Fox-evill, but whatever defluxion of hair, and the thinnelle thereof however contracted; the place affected being only first rubbed till it be red again, with fig-leaves. Others in the bloud that runs out of the heads of Flies: othersome apply the asses of them ten daies together with the ashes of paper or nuts, so that the third part be the ashes of Flies. Some others do temper ashes of Flies with womens milk, or coleworts; some only with honey. Plint.

After the same manner, Haly and Marcellus burn the heads of Flies and mingle them with honey in flead of an oyntment. Braffavolus lib. de morbo Gallico, maketh use of both the bloud and the ashes of Flies against the Foxes Evill. The like Medicine Pliny userh to procure hair on the eye-lids: Take of ashes of Flies and Mouse-dung of each alike mingled half a penny weight, add to it two fixth parts of Sribium, and with these and Ocsipus or sheeps fat anoint the part. Some pelcribe Flies with the roots of Docks for the Leprone to be announted withall. Pliny faith that there were some, that for the same cause did give 21 red Flies dead, in drink, but those that were very weak a fewer number. That Flies are very good for fundry diseases of the eyes, not only Haly, Galen, Pliny, and Archigenes have affirmed, but also Neotericks or later writers, especially for the Pin and web, Bleer-eye, Iquint-eye, and warts on the eye-lids. If the eyes be washed in the evening with water of ordinary Flies diffilled in way of bath, for a moneths space, it will cure them of all spots or films. If the hair be often wet with it, it will grow exceedingly. But the Vestel mult be buried in Autumn, and the Material diffilled about Winter. With two drops of this was ter put into the ears, Gefner writes, the deafnesse of them will be cured; and this Medicine he hith he learned of a Jew. Mutianus which was thrice Conful, from observation, did hang a live Fly in a little linnen bag about his neck, wherewith the rhume or bloudflot of them was cured, as Pliny affirmeth.

Flies in an odde number being rubbed together are reported to be very good to cure a fellon on the ring finger. Bean Flies drank with vinegar do drive forth a horseech sticking in the throat. Haly Abbas. The Fly Napellaris, of the herb Napellus or Wolfebane fo called, doth not only cure the poyfon of that herb, but all other poyfon whatfoever, as Avicen witnesseth, and Julius Scaiger confesseth: from whence this Antidore is made. Take round Birth-wort, Mithridate of each two ounces, terra sigillata half an ounce, Flies of Napellus in number 18, juice of Citrons what may suffice, mingle them, make an Opiate. For (saith Scaliger) against the biting of the Tarantula, or any other venomous bealt, or the poyfon of Wolfebane there is no Antidote comparable to this. The same do Gainerius, and Petrus Apponensis teach us. Yea, moreover when as there is no Fly almost but will cause vomiting (as I shall make good out of Arnoldus) why may not all of them be thought preferratives against poyfon? Cardanus in like manner commends the Wormed Fly. But it is best learning of medicines by hands and eyes : William & rais pool of Supan holemakia. i.e. by known experience, left while we affect unknown medicines we lose the use of those we know. Hetels us that an oyl made of wood Flies was in great estimation; yet he telleth not us how to make or touse it. A Fly chewed and swallowed doth vehemently provoke vomiting. Arnoldar. I have heard of a certain man (faith Gesner) that was wone to take three or four Flies into his body, which gave him a very good flool. Take five grains of Broomflowers, let them be put into an batthen por, with butter here and there laid between them bed upon bed, with which the vessel may be filled, and being very well closed, let it be buried in horse dung, where the Sun useth to come, for the space of one year; at the years end you shall finde the Flies turned into an Unguent; the which afterwards are exceeding good for any grief whatloever in any part of the body, as I have learned of a friend of very good credit. Nones advise the take the bodies of great Flies when the heads are off, and rub'd between the fingers, and to are mint a small impostumate swelling therewith, for a special remedy. Fortist the Poet affirms,

that

CHAP. 12.

that there was a German maid which lived three years with eating of Flies. If cattel cannot urine, or that there was a German man without a live Fly into them, and it will give them ease. Columella, the urine scald their genitals, put but a live Fly into them, and it will give them ease. Columella, Neither do they forve for the health of men and catted; but withall do feem to be created for

Neither do they ierve for the heatest of their are fome kindes of Spiders which food and untenance or undry 10115 of cleanance on Flies, and almost on them alone, as if they hunt after Flies and prey upon them. Swallows feed on Flies, and almost on them alone, as if they hunt after thes and prey upon them. Swallow, inafmuch as without them the Swallow could not were to be supposed to be made only for them, inasmuch as without them the Swallow could not were to be supposed to be made only to them, but after them aloft in the air, in miny below live: and that the reason why in fair weather they hunt after them aloft in the air, in miny below near to the earth. Pliny affirms that the Bird called Himantopus, makes them his chiefest food. near to the earth. Puny annual state the Tigurini, Muggent (as if you would fay, the Duck that There is a kinde of Dick cancer to the Duck in bignesse, which greedily snatches up the Flies swimming

on the water and eats them.

The Chameleon which some have reported, but fally, to feed only on the air, feeds on Flies, which with his tongues in inches long, putting it forth suddenly and waving it to and fro, he hits which with his tonguesta findings form, as I have seen with mine own eyes in the year 1571. All those Birds called Wagsails (if I am not deceived) live upon Flies, but especially those that are whitish about the tails: in the German Tongue todten 'nogel, but others call it more properly Muggen flicher; in Greek, uniteasy; in Latine, Mufcivorum; in English, the Fly-eater, as being Muggen sicener; in Season as Bellonius Writeth. The bigger fort of Zigaine, so called, seed on Flies which they catch as they fly, as Swallows do, and never miffe one, as I have taken a great deal of which they catch as they mysas of Flesh-flies, which we English call Maggets and Gentles, Fishesare very much taken with; Anglers use to fasten these to their hooks to catch Roch, Perche, Carp, and other fish withall, very good they are for that purpose especially if preserved in honey. Trouts are taken with the ground or Gaipath Fly, but chiefly with the dung Fly; so that the Anglers use to fasten one or two of them to their hook, and with a sporting, or rather curning snatching back of their Line, do invite the Trouts more greedily to bite, and the bair being swallowed down to hang the surer. Others put as many of those flies upon their hooks as they will hold, and plunge them quite down to the bottome, especially where they know the greater Trouts use to haunt, who are very defirous of the bait so laid before them, and by the their greedinesse become a proy, and lose their lives; as William Bruer informs me. The Fly called Phryganium (in English, the Cados Fly) serves for the like use, as also the Fly which usually sits upon mans ordine. But every moneth must have his several fly, for that which is for one moneth is not for another; the which the Fishers very well know, who in defect of the natural Fly do substitute artificial Flies made of wool, feathers, or divers kinde of filken colours, with which they coulen and deceive the Fifth. Only you must take heed that assoon as ever they bite, you pull your line to you, lest the Fish refuling the unfavoury bait get away. In the River Afraum there swim fish of divers colours feeding upon the native Fly that flies on the top of the water, which when the fishermen perceiyed, they began to catch of those kinde of Flies, and fasten them on their hooks. Now these Flies it seemeth as soon as ever they are touched lose their native colour, and so become altogether unuseful to fish withal. Wherefore they are fain to use aritificial ones made according to their shape and colour (as Elian reports). They add alfo to the purple wool, and divers coloured, made into the shape of that Fly, two cocks feathers of wax colour, and so exactly resemble the natural Fly. From whence we conclude this art of making Flies to be very ancient, and derived to usby long tract of time; however we have some bold bragging hookmen at this day that ascribe it to their own invention. Nor may we wonder that fishes and fishermen do so lie in wait to catch Flies; when as Domitian the Emperor thought it a work not unbeseeming Casar himself; who as Suetonius faith of him, with an iron pointed instrument stab'd all the Flies in his Chamber to the wals, as they stuck upon them, and would not leave so much as one; insomuch that when it was asked by any who was within with Cafar, the servants answered, Nemnsca quiden, no not fo much as a Fly.

But how strongly do those infirm creatures demonstrate the great power of God? Forconsider but the least Fly that is, and observe how in so little a body the most high God hath cuiriously fitted feet, wings, eyes, snout, and other parts, which yet are lesse than the least threed. How doth he out-fly a Fly of his own name ten times bigger then himself? doth he not excell all other Flies in running? doth he not pierce deeper with his mout, and draws out whole veffels of wine? The Elephant, that great monfter of creatures, is often exed and molested with Flies; and that they are able to tame the Lions, Affi shewes in his elegant Fable. The Horse, and Bear are not able to endure their biting much lesse then can the Sheep, and Asses, unlesse humane prudence came in for their aid, and did prevail against them. Hence came the invention of that which some make of Leather, rushes, or bristles which we call a Fly-flap: and that orbicular fan fastened to 2 Longslick made of the most choice Peacocks feathers, of which Propersine of old, makes men-

tion in this Distich:

Lambere qua turpes prohibet tua prandia Muscass Alitis eximia canda superba fuit.

That is to fay, That which forbids the nasty Fly thy dish to lick, Is Peacocks feathers fastened to a stick.

The Indians and Germans make these, the one of Oxes, the other of Foxes tails. Some make them of small willow twigs, others after another, manner ; the fashion whereof, Elian, Vegetim, Ovid, Grapaldus do exactly describe. Moreover, whereas the rugged skin of the Elephant is in flead of rail, mane, hair, (to speak in Plinies language) neither hath he any briftles to cover him. ortail to guard him, therefore men cover him all over with linnen or filk, the better to free him from the irksomnesse of the Flies, and to keep him safe that they may not come at his skin.

That Oxen and cattel be not annoyed with Flies, anoint them with oyl fryed in a frying-pan or with Lions greafe, and Flies will not fettle on them. The same will Origanum or wilde Marjoram effect, if rubbed till it be limber and spread upon them. If you anoint the hairs with the juice of the leaves of a gourd, you would not a little wonder how it will free them from Flies; this I have oftentimes made use of with profit. Selardanus. Bay-berries being made into a very small powder and boyled with oyl, have the same virtue, if they be anointed with them; as also the drivel or form of Oxen and Horses. Affricanus.

Oftentimes Flies get into the wounds and ulcers of cattel, so that by reason of the worms which they breed, there is added much malignity. First of all therefore, those ulcers being made clean, Columella applies an ointment made of Pisch, old Oyl, and Bacon greafe, both within and without; afterwards he applies Whey wingled with Ashes. Almost all the Summer long the ears of dogs are so exulcerated with Flies, that they often lose them quite. The which that it might be helped, they should be anointed with oyl.

The Fly Ophioborum (from eating or devouring of Serpents) gets close, saith Actius, between the scales of the Serpent Dryinam especially, insomuch that at length it kils him outright; this Fly from the colour of its wings is called of Helychius zanunuia, or the Brazen fly, because it resembles the colour of brasse, it feeds on black Beetles; and by biting begets in the Serpent extremity of heat, after that unquenchable thirst, and death followes: having fed upon the carkasses of

these Serpents, if asterwards they happen to bite a man, the wound is incurable and deadly, The Flies called Mordivora or Dung-flies are of divers forts: one is like the Flesh-fly but bigger, his eyes of a darkish red, shoulders black, in which there is a circle somewhat long and whiuh; the back black drawn over with crosso lines or streaks. The wings silver colour, longer then the body; most commonly they are seen about mens excrements, seldome otherwhere, There is also a Fly green all over, so resplendent and glittering as if it were transparent, the head denish, filver wings, frequently in the woods, and most commonly about dung; in bignesse equal to the common or ordinary fort of Flies. Whether it be that which Silvations cals Giacuall I know not. I have light upon another Fly called weeged pr. Dung-eater, leffe then the green Fly, the body dun, the head of a full red, with a line along the middle of it. I have another the body rough, yellowish, the eyes black standing out; the shoulders and back black, curiously spotted, the tail ash-colour. Another sly there is whose shoulders are of a pale red, somewhat towards a Saffron colour; it hath two horns longer then the rest, silver wings covering all the body; the head black, soursquare, and small, very frequently seen about horse-dung. To conclude about dunghils (from whence also it is probable they are generated) there are certain yellowish Flies, the body somewhat longer than the rest, and bunthing up; of whose generation we have before made mention. Also I saw another rare Fly, not every where to be met withal, that feeds on a mudwall made with mud and putrefied materials, it was black all over, only it had filver wings, and in the shoulders it hath four white spots, in the rest of the body eight, i.e. on each side four; the eyes white, the frontlet marked as it were with whiteasterisk or little star; out of which shoot out two black horns and long, it hath also upon the top of the thigh or shank a little white spot sprinkled up and down. This Fly I keep, though dead, in a box for the rarity of it. Bombilophagus, is a Fly, montanous, big, very black, the body rough, the eyes somewhat long, great, the head of a bright red; for his prey he fals siercely on the Humble-bee, and getting the better of him by flight, nimbly gets upon his back, and sticking close to him, doth so extremely bite, that he throwes him headlong to the ground, sucks out what honey he findes, and goeth away conqueror. In the top of Caremel hills Pennins affirms in his papers, that he saw it as long as the fight lasted; but the fortune of the battel falling to the Flies, the Humble-bees were put to the worst and slain. And thus much of the Zoophagi or the Flies that live upon living Creatures.

The Azosphagi so called, are those that make their living out of creatures without life, and those are either on the land, or in the water: of the land Flies, some feed only on the earth and the dew of it; others of plants, herbs, and flowers growing thereon. The one I call (in a term of my own) Ground-luckers, Humisuga; the other, Hearb-eaters, Herbivora. The Humisuga, ot Ground-fucker, hath a dun coloured body, in the head toward the mouth, a whitish shining spot, the belly and feet black, at the comming forth of the wings on both fides a white spot, the back grey, in the shoulders according to the length of them four sullied white lines, the wings silver, and (if they be put into the water) shining like the glo-worm: it is found in soot-paths, and

Mole-

Mole-heaps newly turned up; for it loves the ground that is made plain and smooth with Mole-neaps newly tunned up; to the distribution of the interesting on, and therefore called in English the Grappath Fly: it seldome comes upon flowers, treading on, and therefore called in English the Grappath Fly: it seldome comes upon flowers, especially at what time the Mole casts up fresh earth, of the juice whereof it is sustained.

of the Herbivora or those that feed on herbs of flowers there are divers forts or species: Of the Herbivora or those that leed of Lucian Falands, military or war flies. In regard they whereof three are like the Bee termed of Lucian Falands, military or war flies. In regard they whereor three are the the bee termed to look on, very gallarity let our with two filare bigger, littler, and ittonger, very inhalt a blackish head, the middle of the back being cit ver wings. The first and chief of these hath a blackish head, the middle of the back being cit ver wings. Inemurand the of the end of the tail black; the body otherwise mud cocroflewine with two overthis the head blackish, the shoulders according to the length of them drawn with three yellow and black lines, the reft of the body, marked alike and with the fame colours. The third and leaft of these, the shoulders are rough and yellow, the head red, the rest of the body is divided with four yellow and four black lines going acrosse it. The bodies of all of them do glitter, and as if they had nothing in them are transparent. They are convergne of all of them do gitter, and of the flowers. Lucian describes these military flies thus: There are in gardens, sucking the juice of the flowers. in gardens, the king the face of the same a kinde of Fly which some call Military, others Dog-flies, that make a very harsh and shrill noise, a kinde of Fly Wilfeld Thefe are very long livedy and continue all the winter without meat, and fly exceeding fwiftly. Thefe are very long livedy and continue all the winter without meat, especially when drawn together, and fastened to ridges and tops of houses.

In whom this is most worthy of admiration, that both of them do the naturall office both of mile and female, like the Son of Mercury and Venus, who was of a mixt nature or Hermophredite.

Much like to these is there another Fly called Apiaria, of a shining black, having two wings, gathering wax, and fastening the juice that he hath gathered from the flowers to his hinder legs, as the Bee doth: He comes abroad in Autumn, and is seldome seen at any other time. Whether this be that which Arift. cals Sirenis; it differs certainly in the number of wings only, for that he

makes to have four wings, whereas Nature hath afforded this but two.

There are other forts of Flies, that devour herbs and flowers, that are not like Bees, to wit, the Struthiopteri, Eninopteri, and Chelidonii, because it is like to the Swallow. Of the Struthiopteri, I have seen three forts. The first whereof is tender and fort, fix footed, with two wings, the belly longer then ordinary, sending forth from the head a little above the eyes two feathers like Offriches feathers, as it were horns of a downy foffnesse, as foft as any feathers whatsoever; crump shouldered, all the rest of the body white, longer then the wings which are black. The second is of the same colour, whitish, the head of a dusky colour; otherwise it differeth little or nothing at all from the former. The third is all alike, only the horns are not fo foft and downy; the tail is white, the body long, with five white lines going athwart it, the feet long, marked with black and white colours: as it goeth it lifteth up the fail a liftle, and fortly claps his two transparent wings together. These three species do appear in the Spring time with the fifth in gardens, hedges and shady places very frequently before and after rain.

The Erinopteros is a fly all over white or rather filver colour, small and every where downy, innsmuch as when it sits upon a flower, if you look not hard upon it, you would think it were a feather; the wings of it are divided, the feathers being severed one from the other almost like Birds wings. Pennius received one of these painted, from Edmund Knivet: afterwards he often

faw them in hedges, and places fer with privet.

The Fly called Chelidonius, is swifter of wing then all the rest, sides, tail, head, brown and hairy, the eyes black and hanging out, the bill or rather the nose picked, out of the top of which that out two hotns; the top of the shoulders as also the back black, two filver wings, the forepart whereof do answer to the blacknesse of the feet: sometimes it fits in one place for a great while together, as if it were unmovable, but as foon as you come near it, its out of your fight before you can fay, What's this? and will not yeeld a jot to the Swallow (from whom it hath its name) for swiftnesse of slight. Pennius received another flower-Fly of the learned Carolus Clusius, blackhaving two filver wings, two dainty white eyes in the back, having feven yellow spots, in the midfl whereof is to be discerned a speck of black. There are Flies that are found in beans, of sundry colours, but especially of a pale purple, which I conceive do come of the smal worms called Mide. For when they are gone (which is in the midft of Summer) suddenly there comes forth a great number of those Flies swarming amongst the Beans. The Fly of Napellus I have not seen but those that come out of those black grains that flick to the flalk of the wormwood much less than Millet seed, more black than any Moor, only famous for their wonderful smalnesse.

There is a certain Fly called infiness, very rare and wonderful, whether you respect the form of the shortnesse of its life. It hath many names: Alian calleth it ionues: Helychian parques! of others it is called hueision; in Latine, Diaria: it moves with four wings and as many feet; for that it hathnot peculiar to it in regard of the shortnesse of its life only (faith the Philosopher) have also so its life only (faith the Philosopher) have pher) but also as it is a four footed creature, and a flying creature. It comes forth with the Sun groweth, flourisheth, languisheth, and dieth the same day with the Sun setting. In the time of the Summer Solftice, these diary creatures break forth out of certain husks of putressed grapes, which husks (or fuch as feem to be fo) whether they are a kinde of Aurelia proceeding from fome kinde of canker-worms living in the water, it is not easie to shew; for in that particular the Philosopher is filent, from whom most of this story is gathered. Pliny cals them thin membranes; Arifa. small bottles, and faith they are common to be seen in the River Hippanes by the Cimmerian Both phorus of Pontus. They live a life both short and sweet, for they live not beyond the space of a

moral day, and in the evening they put an end as to their lives, so to their miseries. In the mean while they are fultained and kept alive with their own radical mostlure, neither are beholding either to all or earth; hence we may gather the length of their life, yea rather admire and ding either to all or earth; hence we may gather the length of their life, yea rather admire and with for it. These Insects Givers speaks of in the first of his "Lujant. Questioni; these also, Magthin Michoide' in his 2. Book de Sarmatja Europea describes in these words, You may take notice (saith he) that in the Rivers of Russia and Lieuania, especially in Borishbenes and Bosus, in the Summer there are a great company of the Flies called Ephemers, or Day Flies; they are Worms and Flies both some have foilt, others in wings; in the morning they run upon they feet over the water, about noon they shy about the banks; the sin setting, as many as every their the set of the sum of the set of the sum of the set of the said in the morning it is a creeping worm, then about noon a sty altogether, besides that he giveth to some fax wings contrary to the minde of Aris. In Scaliger in his learned Exercise Exercisions against Cardanus, describes this Fly after this manner. I have objected a kinde of Fly account of Sara and the Lake of Remannas, called Ephemers, in the evening, but never a line was the second. the morning, Sarca, and the Lake of Bennacum, called Ephemering, in the evening, but never any, in the morning, being taken it lived only a night; it hath four very long wings, how many feet I know not; but if it have ix (for I do not remember how many it hath) it sufficethe it hath a head like a Fly, great eyes, the spout or beak folled up together, the bally large, the tail area ding long and full of joynts, in the end forked, in some three forked, of colour a darkish yellow in the bigger fort, in the leller of a brown or dumith, very specious. The Taurini call this single Monietra as they would say Monachella. The Adriatick about Meranam and Tergester, call it curotulum, of my Countreythen it is called Sissopla, i.e. Sagitella. Elian lib. 2. de Animal. c. 4. fers forth another kinde of these Infects, such as are bred of fowre wine Lees, which when the veffell is opened come forth, and the fame day, for nature hath given them a beginning of life, but in regard of the many mileries to which it is incident, quickly freeth them of it, before they can be sensible of their own, or any others unhappiness. But yet what these Flies of which & lian peaketh be, unlesse they be those that we call Bibioner, I know not; for that our Vintners know of no other bred in their cask.

But Scalleger's Ephemerus, I should rather have reckoned amongst the Flies called pure empress, had not he himself referred it to this Classis. I shall not think it much also to speak of Pennius his Triemerus, or a Fly living three daies, for the likenesse of the one with the other, that so the mindes of the fludious may be filled with variety and rariey. It is of body very long, and fornewhar like a Butterfly, the head little and yellowish, the eyes great, black, standing out of the head, the promuse or beak winding in; of the colour of yellow mulleins, with which it sucketh dew from the flowers; two black cornicles fastened a little above the eyes, the back and belly blewith, the end of the cail dumish; it hath only four legs, the hindermost whereof are yellowish, the edges of the foremost black, it hath as many wings as feet, the outermost whereof are pale, wan, the utmost borders of them being of a dark yellow, the intermost of a brightish yellow. The outer wings when they are closed together for to cover the body, they are so contiguous, that you can birdly, year years hardly perceive where they touch; it flies heavily, and continues but a while in flight, within three daies it expires, it lives amongit Mallowes and Nettles, this was found at Peterborough in England in the year 82. Witnessed by very honest men and without exception. Thus Pennius,

Inflowers, or rather the buds of the flower called white Bers, there is a kinde of Fly that eats the flowers, very finall, I know not whether bred there, or coming thithen from fome other place. It feems they abide there for warmth fake and feeding, Pennine faith he was informed of this by his most learned friend Dr. Brown. I thought good to place the Fly Ribio in this number, because it is nourished by Wine, i.e. the clear juice of the grape (of which also it is bred). In the Illytian Tongue called Vinis robale; by the Germans, Wein Worme; in the Linglish, Wine Fly. Cardanus cals it Muscilio; Scaliger not amisse, Volucessam, and Vinulam; for it flies into cellars often, cares for nothing but wine. If you take it and look upon, it, you would think it had no mout or beak at all, and yet it is reported that they will firlke through a Cask made of inch board, insomuch that the wine sometime runneth all out. It may be Grapaldie meaneth these, when he writerh thus; The Mulcilla, Mulcula, Mulciones, Flies bred in Autumn in the mother of Wine. and foiling the Wine-cups, do not live to long (and that delevedly) as to come upon the table in the winter. In the West Countrey in a Town called Tanton, in the fruit of an Apple tree called Velin, in the Summer being rotten to the Core, there is found a gliffering fly of a green colour, which when the Apple is cut in twain, flies out, and feemeth to be bred there of forme kinde of worm that is in it.

The wounds made by any of these Flies, must be anointed with birter Almonds bruised, or Remedies as Walnuts; when ulcers are made, it is fit to pour on liquid Pitch boyled with Hogs-greafe. Those gainst Flythings that kill and drive away the Tyke-flies called Ricim, for the most part kill and drive away bitings.

the Dog-flies. Columella.

The Fly also by his boldnesse and saucinesse, hath taught men how to provide remedies against them; for whereas both at home and abroad, every where they were to troublesome, that nothing could be so safely kept by the Cook, but presently they would be at it and spoil it, yea all kinde of meats what soever, they now use to strew or stick up in their houses, or boyl and mingle with fuch kinde of things as Flies love, Nigella feed, Elder, Lawrel, Cortander, Hellebore, Buglosse, Borage, Sage, Beets, Loose-strife, Origanum, Basil royal, Henbane, Licebane, Balm, a Mmmm.





GHAPO E.

The Theater of Infects: or, Thrub having a flower like a Rose, Pepper, Penila, Cockie, Libbaids hane; some give them Organien powdered with Milk or sweet Wine, and sprinkle it about. That is writeth that Crocodie Broth chaseth away Flies; who also commends the persume of yellow Arienick, with Olibanum, persume of Virioli writing Ink tempered with water wherein Wormwood high been washed keeps the flies from the letters. Plin. The seed of Flentane, black Eligbore, and the Froth of Repair of the flies from the letters. Plin. The seed of Flentane, black Eligbore, and the Froth of Chickster with Barry flower heaten and kneaded, and made into little moriels with Butter of Chickster with Barry flower heaten and kneaded, and made into little moriels with Butter of Chickster with Barry flower beaten and kneaded, and made into little moriels with Butter of the Flies and smeared with a little holley, and to talk to the flies kils them. Aring. The gall of a Flare find little with the herb Balm. This is all the flies together into one place, care this doctaphne, with punited into a Wolf in the house, and the flies will not come little. Rhalip, Aucen, Albertin. Booss greate wild Rosin medical entangles them, Oyl choaks them, Verdigreas kils them our ight. If you know that Casta beaten in oyl, it will be fare from files. There is found in my Countries (lath Persus Coeffensius) a kinde of Toaddoot or Mushrone, broad and thicks, reddifn about the tops which tendeth forth certain knobs or little bunches, some broken, some whole; it is called the Flies Magarane, because when it is made into a puliets with milk, it destroyes the flies. the the flies Masterome; because when it is made into a pulters with milk, it destroyeth the flies With honey, yet will not the flies come at him, & by this means you may know, whether the touch Mid noney, yet with the true of no. Actius. They write that the K.of Cambayes (on was brought up by poylon, who when he came to years, was all over to venomous; that flies at once lucking were flwon to death. when he came to years, was an enveryour may thut the other hard and it helpeth. Approalisms to death Straffger. If the fly get into one eye you may thut the other hard and it helpeth. Approalisms in Problems. If Camels charice to be itting by the Tabanas or Afilus (a kinde of Fly fo called) as it often coineth to pafle in Arabia, anoint them with Whiles greate and all forts of fish, and they will prefently be gone. Plin. Solion in Geoponicis, biddeth to sprinkle cattel with the decoction of Bay-borries; and both these files through a kinde of natural antipathy depart forthwith. If cattel be already flung with the Afilus Flysanoint them with Ceruse and water. The Tahani will die (saith Ponzettus) when you fet before them Oyl of the decoction of land Crocodiles, called Scinci bruited, with Hogs Heart & the flour of foot. Moreover let cattel be led to pasture in the evening the stars guiding them. The the day time let them be kept in folds with boughs laid under them, that they may lye the more eafily and quietly. Virgil. Or elfe let them be brought to the fides of thick woods where these slies by reason of the dulnetie of their fight cannot fly to freely. Sundry kindes of remedies against flies Ruellige upon Hippogrates, as also Apollonius and Brigging have preferibed more remedies against flies: Now after what manner Plies, do execute the Juffice of God, let us briefly let down. No Age buffill freak of that famous Army of Plies, with which that great Lord of Hodes of heaven and earth did of old correct the fury of Phanes, and of the Egyptians, being joying with hardness of hart, and yet the wicked Hypotrite did not come to himself, but wallowing till in the mice of fin without any fehit, did afterwards invite greater and more grievous judgements to fall upon Him! And that proud young gallant, who would needs ride to heaven upon his winged flead, Was dimounted and cast down by the Fly called Oestrum. Hercules also, although exceeding in firength, the Poets inform, that he was almost vanquished by flies. In the rime of Ky Rivallus, when as corruption of manners, and guilt had infected Britany, there came down from heaven showless of bloud, and those being dried away, did produce fearms of poysoned Flies, who it has did but once hire any man he presently died, as our Annals report. Nicolans Abantephinans an English man, being elected Pope in the year 1154, called by the name of Hadrian the fourth was choaked with a Fly flying into his mouth. Or pergensis. Others tay that he was killed with drinking a draught of water in which a fly was drowned: and that by the just subgeneric of God; who excommunicated Frederick Cefar, (whose surname was Barbarosa, or Emburba), and did interies all the Princes of Italy against him. Nauclerus out of Johannes Cremonensia. Anancient wirer reports also, that the Army of Julian the Apost are was grievoully intelled with mighty fwarms of flies; and Grillus faith that the Megarenfes were by them driven from their habitation. In the year 1348, great numbers of flies dropping out of the air, did cause in the Eastern Courtreys incredible notion welle and puries action; upon which followed such a Plague among the people, that scarce the tenth man among them was lest alive. In the year 1091, wonderful flore of strange flies did fly up and down many Countreys, who did sundry waies hurt the graffe, trees, cattel, and men allo. Cranzius. In the year 1143. a fort of fly about the bignesse of the common fort of flies, only of somewhat a longer body, did so fill the air, that for many miles together the Sun could not be feen, which were also very troublesome. Orspergensis in the year 1285. Charles King of France leading an Army into Spain, and making year with Peter King of Aragon, and Army of hige flies of divers colours fet upon the French, and flew them with they beaks, as it had been with swords. Marinens Siculus 1. 11, de Hisp. Reg. In the year 1. 78. about the middle of Angus, upon the top of the Temple of Brambium, there large every year a knum of flies which made linch a noise with their wings as if they would throw down the took Time the Reight told this as a first wing as if they would throw down the took of mills thy Bright told this to Pennius, a Physician, a man both learned and vertuous, and of no smill note with us. Hither may be referred that which prabe reports, lib, Georg. 3. That armongs the Romanca Plague did offen happen by realon of them informuch that they were fain to hir emen of purpose to catch them, who were payed according to the quantity more or lefe that they

caught. But how greatly they annoy the inhabitants of Africk, Apulia, Spain, Italy, and the caught. In the green of the grant of the grant of the Carehagnians, and the inhabitants of Hispaniola, belides Oviedus, let those Englishmen speak who accompanied that flower of Knighthood, and Maul of the Spanish pride, Francis Drake. As for those things which Apollonius, Fulgesius and Pliny, fabuloully and superstitiously related concerning Flies, I thought them unworthy of this place; and therefore those flies called Pifatides, Cypria, Eliades, Alea, and the rest of place; and the relt of meet invention I pals by. It that not be from the matter to tax invention I pals by. It that not be from the matter to tax in the midnedle of the ancient Gentiles, that we may thereby be taught to dift up our eyes to the true, a minimor, the God that doth indeed keep. Here away from us. Alt is faid of Herenles in performing divine Worthip, whereas he was almost killed by the Files, that he offered facilities to Japaners, called appropriate or the Flyway-driver, by which means they were presently, dispatcht turo, the River Alpheus, from whence

the was after outed called by the maine of Angarine or Fly-killer.

The Elans field invocate Mysgrus and Asynders that multistide of Flies might not cause a plague among te them. Pliny. He relates also how the Cyrenaicks were wont to worship Achor the god of Flies, that by his means they might be secured from being troubled with them. Pline more truly might have read this name Acaren or Ithekron; in stead of Achon; if the had heard of the Town Acaren where Bahal-zehub.i. e. the god of Flies, that famous Idol wied to be worshipped. Or spergensis saith that the Devil did very frequently appear in form of a Fly; whence it was that tome of the Heathens called their familiar spirit Masca or Fly: perchance alluding to that of Plantes: The track of the state of t

Hic pol musca est, mi parer, Sive profanum, sive publicum, nid clam illum babert potest : Quin adsit ibi illico & rem omnem tenet.

This man O my Eather is a Fly, nothing can be concealed from him, be it secret or publick, he is presently there, and knowes all the matter.

But away with those falle and filthy gods which, the Greeks therefore called Trupdaineras, because they did serve for bugbears perhaps for children, and ignorant and heathenish people, which we that are Christians, and professe the true Creator of all things, ought not at all to regard.

There is also said to be another use of flies. For Plurarch in his Artaxerxes relates that is was a law amongst a certain people, that who oper should be so bold as to laugh at and deride their Lawes and constitutions of state, was bound for twenty daies together in an open chell naked, all befineered with honey and milk, and so became a prey to the Flies and Bees, afterward when me daies were expired he was put into a womans habit, and thrown headlong down a mountain a which place of Pluranch (by the Translators leave) I think should be interpreted not Ciphone vinitius, but unitius Ciphi, anothted with sweet smelling oyntment. Of which kinde of punishment also spides makes mention in his Epigarus. There was likewise for greater offenders, a punishment of Boats, so called. For that he that was convict of high Treston, was clapt between two Boats with his head, hands and feet hanging out; for his drink he had milk and honey powred down his throat, with which also his head and hands were sprinkled, then being set against the Sun, he drew to him abundance of stinging slies, and within being sull of their worms, he putre-hed by little and little, and so died. Which kinde of examples of severity as the Ancients shewed to the guilty and criminous offenders; so on the other side the Spaniards in the Indies, use to dive numbers of the Innocents out of their houses, as the custome is among them, nakedall be-daybed with honey, and expose them in open air to the biting of most cruel slies. But for these things let Nemefis answer, who is at the back of cruel miscreants, yea may be said every moment to be present with them.

To conclude; the last use of Flies (and that not to be contemned neither) appears to be this. the whereis none of them passe a Summer, yet some of them do not live out a short day, we hould by them be put in minde of our own frailty, and of the uncertainty of this vanishing life; the which although preserved with all the dainty food that can be got, with the softest raiment, and all the best waies and means that may be for a short space, yet when it seems most to flouilly it on a sudden declines and scarce with the fly holds out an Autumn, much lesse a Winter; we are in Pindars account but induces, Daiesmen, i. e. of a daies continuance, and as the dream of a shadow. And with the slies, short liv'd, yea shorter liv'd then they, for the most short lived of them liveth a day, where is we have young children that survive not sometimes the sourth part of an hour. Away then thou Tyrant whoever thou are, make lawes as thou pleasest, persecute the godly, add impudence to thy strength, trouble and confound all things, give thy self up to all abominuble and filthy lusts; yet at length Jupiter shall scare away these stars, and after thou art dead, exercise thee with variety of torments.

CHAP. 13.

CHAP. XIII.

Arabick, Heagi; in Italian, Zenzala, Linzala, fanzara, THE Gnat is called in Hebrew [anzala; in Germane, mock, m' n' ucke schnack; slinger-braem; in Flanders, Messen; in Po-lony, Komer, Welchiemor; in Miscovy, Coomor; in Spanish; Mongaite & mosquito, whence our lony, Komer, Weiconcomor; in French, if it be leffer, Moucheron, if greater, Bordella; in English, separate and Muschite; in French, if it be leffer, Moucheron, if greater, Bordella; in English, tenmen call it a Oversioner; in Latine, Culer, perchance from its sting as Isidor saith, or trom the word culeum, which signifies the same with cornum a skin. But if I might be bold to give the Etymologie, I should rather read the word enticem, not calicem, a skin sly, because it most affects that: whence by way of Hieroglyphick it signifies a Lescher; because as the Gnat most aneces that : which and firskes till bloud come forth, io doth the Letcher: which Plantus seems to intimate, when as the Parasite, if I am not deceived, takes up an old fornicator for kissing his miltres too hard after this manner : Eho tunihili, cane culex, &c. What, art thou not ashamed thou gray-headed Gnat? I can scarce forbear to tell thee thine own.

The Greeks have no general word that comprehends all kindes of Gnats; as on the other fide the Latines want words for particular Gnats, with which the Greeks abound. Of the Greek words, not at feems to be most comprehensive, whence the Octeans worshipt Hercules by the name of Conopius, because he was thought to have driven all the Gnats out of their Countrey. The same Alexandrinus witnesseth that Apollo was called in Atrica Culicaris. The Baotians worshipt their god by the name of Apollo Parnopius, because he drave away their Gnats called in their language, merbres, fo Paulanias. But fince the Greeks have one herb they call marican, i.e. Culicularia of Gnathane, a remedy against all sorts of gnats, korned doth indeed seem to be the most general word. That is evident by the network coverlid spread on beds, taken from the Greeks which they call notworks, and we also at this day name not much unlike, a canopy, a thing to catch all manner of Gnats.

The Gnat seems to be a kinde of Fly, yet as flies love sweet things, Gnats love things sowre and tart. The Flies do couple, the Gnats do not. They are most troublesome in the day time, these in the night, they make a kinde of a dull humming Hoise, these sing shrill, loudand pléafantly.

The Gnat hath two wings, for the bigness of his body great, coming forth of his cromp shoulders, he hath fix long crooked feambling legs going in and out, growing from his prominent square breast, with which as Arif. saith, they with the more ease lift tip their bodies and go the berter; he hath a very long body, as also a shout or probofe three tisties as long as the flies have, with the sharp point whereof he breaks through the skin, and with the hollowness of his trunk he fucks bloud, which he makes use of in stead of a mouth and a rongue, Pliny. He makes a terrible Kal releasers found and great, for the bulk of his body, so that Homer in his Batrochomyomachia, makes themto give the fignal for the fight. Aristophanes in his Nubibus, in derifion of Socrates, brings in Cherepho, demanding whether the Gnats make that found with their mouth or with their tail. Yet in his Avidus hie terms them bevous, which the Scholiast expounds bevalent, farill finging. Their Probosits (satch Princises) feems to be given them by nature to suck bloud and to feed themselves withall; but we may not affent to him in this particular, even reason is against it, for that the Gnat when he turns towards one fings more shrill, but in turning away more flat; which could not posably be, if they made their found with their tail.

The structure or make of the Gnat there is no man but with Pliny may justly admire. For in there to small insects and as good as none almost, what reason is there? what force? what inextieable perfection? where hath nature placed so many senses in the Gnat? where his sight, where his fafte, where his smelling? where is begotten that terrible and great sound which that little body makes? with what curiosity are the wings sastened, and the shanks and legs to the body? an empty hollow place for a belly which causeth such a thirst after bloud, of mens especially but their dare wherewith they pierce the skin, how sharp is it? as in the biggest it cannot be perceived, so it is doubled with reciprocal art, that it might be sharp to break through the skin, and filulous to fuck the bloud.

Their mainers and conditions are very ill disposed, both in regard that by their good will they will wound none but the fairest; and also those that are asseep, harmlesse and thinking no hurt. Whence groweth the proverb of a very ill conditioned man, that he is ustraine dilustres, more mife bievous than the Guar. The Gnat certainly is a very mischievous little creature (to the Aliand language) annoying men both day and night, both with his noise and his sting; especially those that live near the fens or rivers. Of whom Tertullian against Marcion, and his fifth book speaketh thus: Endure, if thou be able, the trunk and launce of the Gnat; who doth not only offend the ear with the Prilinesse of his found, but with his launce strikes through the skin, yea and veins also.

The diffinction of Gnats is very perplex and obscure, it hath puzled all the Philosophers; which with the doubtful fense of words in Authors have almost confounded the things themselves. But to me they feem to differ especially in magnitude and malignity. For there are these several forts

of them, the bigger, leser, middlemost and least.

The bigger may be called they because they have their abode in fenny and murish places, there they are begotten, and there nouriflied, they have a very long flender body with two wings, which they never lift up above their body as the fly doth, but traight up from their shoulders, and those are very neat, polite and compleat as may be.

Of lesser living Creatures.

They abound in woods that grow near the fea and the fens, not only in Norway, Rullia, and other extreme cold regions (as Olaus Magnus hath observed) but in the West-Indies, in Hilbar niola, Peru; and in Italy, near Eridanus, l'adus, Adria, Argenta, where gieat 110 ce and very great ones are to be seen, terrible for biting, and venomous, piercing through a three double stocking and boots likewite, fometimes leaving behinde them impoytoned, hard blue tumors, fometimes minful bladders, sometime itching pimples, such as Hippocrates hath observed in his Epidemicks in the body of one Cyrus a Fuller being transick. Nay sometimes the vein being struck, they do fo fuck the bloud, that when they are gone with their bellies full, it would flow out in drops of its own accord, even as we see in horses when they are bitten of the fly called Tabanus. The Italians use to clothe themselves with leather for that purpose, but yet icarsely and not altogether by any means they can use, can they escape their trings. Whether or no these are the Strees inevitable of which Theophrastus speaks of in his Book de caust pl. s. cap. 4. I have not to speak for the present (saith the learned Scaliger) and it appears that they are the same, for that they are not bred in a place of free, thin and open air, but are bred and fed about fens and standing waters, as about Argenta, and the mouth of Padus. But if the be Styges, they have found out a very fit name for them from their hatred and malice, which the word sizes doth import. But those which are in the hotter Regions, and live by the sides of rivers and fens, are of a more fierce disposition, and sting more cruelly, as Massarus hath informed Gelner, and our countreymen the English under Captain Drake in their expedition into Hispaniola felt by experience. There are others formewhat leffe then there, nothing diffe ing in colour, form, and frame of body, but yet in disposition more milde, and sling lesse. In the Summer time they are in the shady places, in the Winter in mowy places neer hedges and bushes, sporting themselves in their swiftness of flight, and as it were trying the maftery in fleeing from this place to that. They feldome bite, and when they do bite they draw no bloud, but only a little falt sweaty matter which they seed upon; which causeth only a little hard and itching pimple to arise. These two species are especially termed of the Greeks reforms, others there are notwithstanding which have other names.

There are in England, especially in the north part thereof, two other forts of them, of a third and fourth bignesse, much lesse than the former, but amongst themselves not much differing in their dimensions. These like expert and well trained souldiers, alwaies march in an exact pyramidal Figure, and although in themselves infinite, yet not any one of them breaks his rank. Thus they move upwards and downwards, when as in the twinkling of an eye, and while you can fay, whit's this? they bring their Army into a square body, and presently again into wings; the which if you rout with a fly-flap, or with water (prinkled amongst them, or with a strong blast of breath, they will instantly rally again, and before you can give a fillip bring their whole body into a pyramidal figure. They being in great numbers, do much infest the faces and eyes of travellers, and bite them: fo many and fo frequent are they, that out of what kinde of worm they should have their original it cannot be imagined. Countrey people steppose them, and that not improbably, to be procreated of some corrupt moissure of the earth. These small Summer Gnats are most frequent in the moneth of May, and seem to be nourished with a watery vapour, for their intestine or ventricle is very small, white and welnigh invisible, full of a white frothy thin nior flure, and of little or no tenacity; sometimes they fly farther off from the water, and gather themselves in great companies about houses, as men passe over bridges they swarm about their heads, they love places that are without wind, they shun what they can a turbulent air, for by the troublesomenesse of the air they are differsted hither and thither. Those kind of Gnats are proper-

lycalled in English Midges.

Now we are to descend to other so t of Gnats, according as their names are given them in the "Rushe able the chief of these are these three, viz. Bunks, Air, Kill: of which in order. Empissis a universe element of Gnat living about rivers, especially about rocks, girt about the middle with a streak of voluments. It maketh a shril-like noise as the other kindes of Gnats do, whence Charephon in Aristopha- Co. Is melieved in the streak of voluments. It maketh a shril-like noise as the other kindes of Gnats do, whence Charephon in Aristopha- Co. Is melieved in the streak of voluments. It maketh a shril-like noise as the other he thought that the Empides did make that sound will be should be supposed to the streak of volume the streak of volume that the streak of volume that the streak of volume the streak of volume that the streak of volume th with their mouth or their tail? Hefichius also calleth this Empri, l'envor, or Oxe-eater, because be- reclaquiror, ing deceived by the authority of Aristotle, he thought the Oestrus Fly, came from them: the which we have declared before at large that they were procreated of Swallowes, if N Emilies piro) in W donaeldur &c. Arift. Hift. 5.c. 19. Which Theodorus Latines thus : Cultees Muliones ex Ascaridibus gignuntur, hocels Tipulus. The Gnats called Muliones are begotten of the Asarides, i.e. the Tipula. There Tipula for the most part come out of wells or standing waters, the earthly matter feeling to the bottome; for the mud first of all putrefying, becomes whitish, by and by after blackish, last of all bloud-red, when it is such, presently there come forth certain little red creatures called Algule, which remaining for a time, they move to their original, and afterwards come to Perfection; so that the Tipula so called, are carried by the water, then a few daies after they heave themselves above the water, hard and without motion; not long after the shell being broken, cometh forth the Empis, and fits there, till either moved by the wind or the Sun he be able to fly. Thus far Garas Neverthelesse (not to wrong a famous man) I should think it a very ease matter

Mmmm 3

sue milayar σάλπηγας š-200705. Anidy ioux-MYSYOM AOYETTE א טימטיי, פרינ. And then the

Gnats with

their great

Trumpets

the battle.

CHAP. 13.

Astaboras,

954

matter to shew where in many things he is out. Why doth he translate the Empides Muliones, who are faid not to live above a day, and feed only upon honey? which must needs be hard for them to get fo readily in Fens and Marishes. For I may well call (without wrong to the Judges ment either of Pliny or Penny) the Muliones as they call them, Melliones, for they neither care for Mules nor feed on them, but only upon Honey, the which they can smell at a great cistance. tor Mules not reed on them, but only appearance; they have a bill like a Wood-pecker, long and sharp, with which they devour in honey so greeding they have a bill like a Wood-pecker, long and sharp, with which they devour in honey so greedings. they have a builties a procedule, and so presently expire. In this also did Gaza trip, to say the least that may be, that he translates the word Ascarides by the word Tipule. For the Ascathe least that may be, that he transmited the vater, or otherwise) every man knowes do services (whether they come forth of the earth, or the water, or otherwise) every man knowes do services (whether they come forth or the earth, or the water, or otherwise). nifie little worms. Besides, the Tipula alwaies keep the top of the water, seldome or never go down to the bottom. Last of all, when as the Tipula themselves come of the Ascarides, who can rightly say that Ascarides are the Tipula?

in rigility lay time some some in e. Fig Gnat, not because it comes indeed from the fig-tree, but because it is fed and suttained by its fruit. For it is sprung of a certain worm that breeds in the Figs, which when nature cannot make her perfect work upon, nor bring to the sweetness and perfession of other Figs, lest she should make something in vain, by a certain quickning vertue. out of the grains of them being rotten and putrefied, the produceth these Gnats. Yet not so, as that the Gnat is the misepper, or besides the intention of Nature (as Scaliger hath learnedly obferved) or if it be, the truth is, the work by the bye is of more dignity than the main. Nature did propose to its self the persection of a wilde Fig, a thing not so much to be esteemed of: this the being not able to bring to passe, turns her self from so common a work, to an enterprise of greater weight, and produceth a Gnat which she effecteth. Concerning those Gnats Pliny hath these words: the wilde Fig-tree brings forth Gnats, these being defrauded of the nourishment they flould have received from their mother, being turned to rottenness, they go to the neighbouring Fig-tree, and with the often biting of the same fig-tree, and greedily feeding upon it, they let in the sun withall and set open a door for plenty of air to enter in at. Anon after they dellrov the milky moisture, and infancy of the fruit; which is done very easily and as it were of its own accord: and for that cause the wilde fig-tree is alwaies set before the fig-trees, that the wind, when the Gnats fly out of them, may carry them amongst the fig-trees, who assoon as they come into them, the figs swell and ripening of a sudden grow very big and full. Whence it is that the Greeks to expresse a woman great with childe and near her time (yea or newly conceived with childe) call her ithun (ui, lu, Gnat-bitten. Those kemb'd and curle lockt Pathicks and prostitutes of unnatural lust, were called from hence Capifricati, as witnesseth the Greek lambick, சில் கமுயாக்க தோக ட் பியர்ட்டு, Nemo comptess nife Caprificatus. There is no man that curls and trims his locks that is not Caprificatus. To this Caprification Turnebus thinks that Adrian the Empetor did allude, when he upbraids that effeminate Poet Florus with his Pathick obscenity under the term of round Gnats in a most bitter Sarcasm:

Florus had said, Ego noto Cafar effe, Ambulare per Britannos, Scythicas pati pruinas.

To whom Casar answereth, Ego nolo Florus esfe Ambulare per Tabernas; Latitare per popinas, Culices pati rotundos.

In English thus:

I would not Cafar be To travel Britany, To suffer Scythian cold.

I would not Florm bee To walk the Taverns free In Sculking Brothels hide, Or the round Gnats abide.

But what time these Gnats passe from the wilde sig to the sig-tree, they do it in such haste, that many of them leave either a foot or a wing behinde them. Now that they generated of the grains of the unripe fig, may be evident in that the wilde fig is left void of grains.

Crips (some call it oxest) so called of the Greeks, and To unifer, from biting or stinging, (for that the twinge the flesh, and with their biting cause an itching in the same) is a very small Gnat, not unlike the Corops, who although by his sitting upon the Fig it may seem the same Gnat spoken of before, called the; pieor udaign or to dout (as Theophraftus saith) is dain in the yau समात पंतर्शनीक में रेक में कितावें कामाद्याकात. Which place Pliny interprets thus: There is a kinde of Gnat very offensive to certain trees, as to the Oak, of whose moisture that is under the bark they are thought to be bred. Theophraftus cals all those wirms, what ever they be that are bred in the Elm, Naves, Rapes, Foley, the Mastick, Turpentine, and other trees, either with putrefaction or otherwise. These or the like, but a little bigger, Cursus in his 13. Book, saith are very hurtful to the orchard Walnuts, which are called of thole of Lions, Bordella, Bordells. Galens opinion is, they are great de vourers of Grapes. The moilture of the Elm included in its first growth in the leaves, or rather blad ders, it it dry up, is changed into these Cnipe. In the Autumn it brings forth other kinde of Gnats miny, small, and black, called Canchryes. Symphorianus. They do especially haunt and spoil was tered gardens, the crop and scrape most kindes of heibs. Velarandus Insulanus, an Apothecary at

Lions hath observed them very frequently to come forth of the middle or heart of the Oak Apples hiving a hole made into it; as also out of divers other herbs, not so much by reason of purcefiction, but rather out of the alteration of certain principles being digetted into a better nature by

Origen upon Exedus, faith that with these little creatures God did the third time take down the ploud heart of Pharaob: the which are hung in the air by the wings, but yet as it were invifible, and do so subtilly and quickly pierce the skin, that the fly which you cannot perceive flying, you may feel stinging. So all the ancient interpreters following Origen, expound the word warms. Only Tremelius (a very faithful interpreter of the Hebrew Text, and of facred Writ) is of another minde, who thinks this plague to be a swarm of such kinde of creatures, as if the Gnats and all other venemous and stinging slies joyning all their forces and coming together in troops and

(warms, had agreed as being fent by God to break the pride of the Egyptians.

They fly in the air aloft in manner of an Obelisk or Pyramide; especially in the evening, they play up and down by hedge fides, when it is hot and fair weather, they fly in the fun-fhine, against rain in the shade. It may be they are the same with those we call Midees, and doth not much differ from that which Albertus Cals Schaggen; the Italians, Zenzalis; the Heathen, Cinifes. There is a kinde of Gnat which the Greeks call wish's unlowers the Latines, Hercules : in floth and malice like to Drones, and never wound or hurt any but those of their own name and alliance; for as foon as they perceive other Gnits full of bloud and moitture, after they have fought with them, they take them for their prey and eat them; whereas they live idly and do nothing elie but teek for their food gotten by the labours of others. Our Ancestors have observed a kinde of Gnat to be bred in the fowre Lees of Wine. Which because they are not heard to sing or make any noise, I had rather think them to be those which Scaliger cals Vinula Musciliones, Wine-flies. Nor do I passe for the opinion of Niphus, in regard they detire sowre things, and retuse sweet: when as he himself saith elsewhere, that they are fed chiefly with the juice of Oxedung, than which nothing can be mo e sweet.

The English Gnats are not so stinging as others, nor do they raise so great pimples, but the leffer fort of them is the more cruel, and yet they leave nothing behinde them but a little itching spot, like a slea-biting. The Gnats in America, especially those they call Tesin, do so slash and out, that they will pierce through very thick cloathing. So that it is excellent foor to behold how ridiculously the barbarous people when they are bitten will frig and frisk, and sap with their hands their thighs, buttocks, shoulders, arms, sides, even as a carter doth his horses. The Gnats about Terra incognita, or New-found-Land, and Port Nicholas, as also in divers other Northern parts, neto be feen in great numbers, and of an extraordinary bigneffe, as the Sea-men and Olans magmulaffi.m. The cause of their multitude Cardanus attributes to the unintermitted heat and the length of the day. The cause of their bignesse to that watery and and unctuous mouthure which was gotten together by reason of the long cold. But forasmuch as in the horrer parts of the Indier, as Oviedus (and experience) retuneth the oare alrogether as great, and many more fores greater and store, Cardanus may well fatisfie himself, though he cannot do me.

Of the Generation of Gnats Natures secretaries do diversly dispute: Albertus faith their ma-The Generaterial is watery vapours. Aristotle denies that Gnats should be generated of Gnats unless by tion of Gnats. means of a little worm as Flies are. But fince that they do not use copulation, I do not perceive how that can be. Pierius was the first that taught how that Gnats do come of certain worms breeding in wood, when as yet every man knowes that Gnats are produced of worms in the Navem, Privet, Mastick, Turpentine, wilde Fig-tree, and other like Trees, as if feed were fown, and that

not by way of putrefaction, but animation.

Idid chance to finde (faith Bruerus) in a dirty filthy dirch an Infect with very long feer, which for the likenesse of the form, you would say was one of the larger fort of Gnats coming forth of afost leathern purse. I did imagine that it might be bred of some worm like unto the canker that up therein: for the shell within was such as those the cankers transform themselves into: Whether it should be called Culex, a greater Gnat, or see 20 it is doubted by the Author. To these (as to all other the like hurtfull Insects) the merciful Creator harh granted but a very short life, informuch that they which are bred in Summer never live till Winter, and they that are bred in Winter never fee a Summer.

Yet notwithstanding God hath created them for diversuses, whether we respect God himself, The Use, or other creatures, or our felves. For not only Mynutis, Mynsis, Astabarani, Arrhotenses, Guavicani, were by the just judgement of God, driven our of their cities into deferes and foliandes. 25 Pansenias, Leo Afer, Alian, and the Indian Histories relate: but even the Agyptian Tyrant, of all that ever the earth bred, the most cruel, (as the sacred Scriptures that are more ancient then all the Heathenish Jupiters or other gods, do testufio) was vanquished with an Army of these. The leaft of those the Pope could not rid out of his throat, but was with one of them miserably choaled. With what a hercenesse did they charge the Army of Julian the Apostate? how did they make him turn his back, and fall down dead? Lee Apoltaces from the faith confider, and weigh the nitter well; let them think more seriously of the strength, power, and majesty of the Creafor when as they see such cruel stings and more sharp than any poynard whatsoever, to be in fich an ab ect contemptible creature as this is. Neither doch God make use of them to punish wicked and ungodly men, but also for the preservation and safety of mankinds. For about Merce and

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Aftaboras, as Strabo reports, so great is the plenty and fierceness of the Lions, that unless they Affaboras, as strato reports, to great sting to that troops up and down all that Region) they were chafed away by a great kinde of Onat (that troops up and down all that Region) they were not able to live in latery, not in the most fenced Cities from their invation. The same is were not able to live in face; it Mesopotamia, as Ammianu Marcellinus writeth, where the Liwont to nappen in tone parts of Arguer and def and of any remedy against them throw themselves ons being stung with the Gnats, and def anded of any remedy against them throw themselves ons being tung with the Ghats, and designed deep. To the Egyptians also, although sometime headlong into rivers, and are drowned in the deep. heading into rivers, and are diswifed in the auxiliary to them, as Herodoms Witteth, in that they they were deadly enemies, yet are they now auxiliary to them, as Herodoms Witteth, in that they wound and sting to death the young Axille, before they get feathers, being noxious to them, wound and tung to death the young should feel be see of Bats, water Frogs, and bank Smallower, which Moreover were it not for them, the whole species of Bats, water Frogs, and bank Smallower, which moreover were it not to them, the upon them, would perish. But where is Gaza faith that the prey upon the Gnats and feed only upon them, would perish. prey upon the Ghats and feed only about the bird called Cnipologus (a kinde of Wood-picker with an alli-coloured back) doth eat, Ghats doth Bird Called Cnipologus (a kinde of vyood-please visual and a little worm that breedeth in the not agree with their nature. For that kinde of Bird feeds on a little worm that breedeth in the not agree with their matthe, the which he picketh out with his bill: He was deceived, it feemeth, rotten wood, called Coffus, the which he picketh out with his bill: He was deceived, it feemeth, rotten wood, cancer copies, the word, which fignifieth both those worms, and Gnats also, for so are by the Amphibology of the word, which fignifieth both those worms, and Gnats also, for so are by the Amphibology of the Holds, there were such a Bird, I should affirm without all doubt that they called in Greek with. But if there were such a Bird, I should affirm without all doubt that they called in Oleck which by Hefychius and Various is called Konopothera. The Grats called Pfenes it is the Nyctor, which by Hefychius and Various is called Konopothera. to state rycies, which by taking away their milky moiture, and by bringing in the Sun beams do cause Figs to ripen, by taking away their milky moiture, and by bringing in the Sun beams with them: and for that reason in those places where Figs do grow, they are bred in the wilde with them: and for that reason in the winds they may light amongst the fig-trees. By ng-tree, that nometice being stotal that Caprification is nothing elie but a certain skill how to which words of Pliny it is manifelt that Caprification is nothing elie but a certain skill how to cause the Gnats when bred in the green or raw wilde Fig, to fly to the Figs, that they by the wafling of their milky juice and mouture may bring them the fooner to maturity: the which is brought to passe two manner of waies: for either the wilde fig-trees were so disposed round about the Fig-trees, that wind might blow them thence unto them; or elfe wilde figs being gathered essewhere, and bound together in a bundle, were cast into the trees; and therefore the litthe beast like to a Beetle, called in Greek Megue, with his noise scaring away the Gnats, and feeding on them if he catch them, the Fig-keepers are wont to chase away and deliroy,

The Grats also seem to be more worthy esteem than the ordinary fort of Almanack-makers; for they will tell you the weather at all times for nothing, and that more certainly and truly, than they which boast themselves born by the Tripos of Apollo, and a long while brought up at Cuma. For if the Gnats near Sun-set do play up and down in open air, they preiage heat; if in the shade, warm and milde showres; but if they altogether sting those that passe by them, then expect coldweather and very much rain. When a Gnat comes forth of the Oak-apple about Michaelmas, it foretels war and hostility; if a Spider, dearth; if a worm, fertility and fruitinlness, Mizald. If any one would finde water either in a hill or valley, let him observe (lith Panano in Geopon.) the Sun-rifing, and where the Gnats white round in form of an Obelisk, underneath there is water to be found. Yea it Apomafaris deceive us not, dreams of Gnats do foretell news of war or a difease, and that so much the more dangerous as it shall be apprehended to approach the more principal parts of the body.

Upon a certain time there was feen in the air between the Monasteries of Sion and Shene in England, such a pitch'd battel of Gnats, that you could not see the Sun at mid-day. The fight was maintained for four hours, as long as the Armies could stand; at length a mighty stagistics being made on both sides, so many dead carkasses of Gnats were found in the hedges and highwaies, that they were feign to sweep the corn fields and medows with beesoms. Therefollowed upon this the banishment of the Monks in both the Monasteries. Stow. Whether this be true or no, I leave to those that can resolve such truths; I proceed to that may be of more certainty to be taken notice of.

Of great use are the Gnats unto us, when as the Fish called Thymallus (as Alian witnesseth) can be taken with no other bait then with Gnats. But as they are fometimes useful and profits ble, so are they for the most partivery irksome and troublesome, wherefore nature and experience have taught us remedies against them. To which end you may make a Fumigation or Persumeof Pomegranat Pills, Chamæleon, Thistle, Lupines, Wormwood, Grist, Pine, Fleabane, Elecampane, Cedar, Radish, Cummin, Rue, Hemp, Dung, Galbanum, Castoreum, Feavet-Itone, Hanshorn, Goats-hoofs, Elephants dung, Bimstone, Sulphur, and Vitriol, which will drive them

There are prescribed also these compound receipts: take roots of Elecampane 1 dram, Am moniacum, thymiama, storan, of each 2 drams; burnt shels 2 drams, put all these into the fire and perfume your cloathes. Another; Make powder of Harts-tongue, and with Viriol perfume them. Another; Take Wine-lees dryed, and Ceruse, of each alike, with Copperas and Ose dung. perfume them. Aetim. Another; Take Vitriol, wilde Gith seed, Cummin seed, of each alike, with Oxe dung, smoke them. Also the vapour of very strong Vinegar, and of Origanum, doth chale them away. Another; a Sponge dipt in Vinegar and burnt in the house drives them away. Wormwood, with Radish Oyl, by anointing preserveth from Gnats. Novus. Palladius advictors (principle agent 2) to sprinkle new Brine and Soor in the chambers of the house. Rue dipt in a decoction of Flexbane, and laid in the feveral corners of the house, kills the Gnats. Ruellius. If you make a circle of green wer Hemp about the bed, Gnats will not trouble you. Geopon. If you anoint your fell with Oul, or the Marrie To. with Oyl, or the Manna of Frankincense, they will presently be gone. The trees that grow in

watery gardens, and plants infelted with Ghate, are freed from them by burning of Gulbanum as Plint faith. But a prodigious, that I say not superstitious, remedy seemeth that of Rhast to be I know from what pugling Denieries he had it; hang forthe horse hair and make it fast in the middle of the door, and Chars will not come in at it. But why should Vinegar kill them, a think which they naturally defire and thirst after? unlesse it be the vapour of that thing that destroyeth them by taking away their breeth (as it often comes to passe) whose substance would nowish them. Apollonine Tyanens (an Targetes Chil. 2. hath left recorded) did to order the matter that no five Gnat could come into the Otties of Antivehin and Bizantinin. But fince we do not fee how that should be done, the less credit may be given to it.

The Grecians have deviced a kinds of tent of contring in manner of a net, of linnen, woollen. orfilk; which being hung about their dining rooms and beds, kept the Gnate from entring in Our Countreymenthat live about the Fens have invented a canopy (the first that ever I read of) with less costs but the same profit, which they call a Fen-canopy being made of a broad, plain, hilf dry somewhat hard piece, or many pieces together of Cowes dung, and these they hang at their beds feet : with the smell and juice whereof the Gnats being very much taken and feeding thereonall the night long, let them fleep quietly in their beds. without any diffurbance or moleflation at all, being sufficient reward for their pains so taken. In the day time they are kept off with a fly-flap made of Peacocks feathers or other the like things bound together; unless they be very numerous, and small Gnats, for then they will fly into the eyes, ears, nostrils, and mouth al-10, and taking greater courage to them, sting more sharply, notwithstanding these Remedies.

CHAP. XIV.

Of Butterflies.

THE Butterfly is called of the Greeks, when, whose, Idanes, also mentiones, musicus, ilo; Isidore, Avienta; the Italians, Farfalla; the French, Papillon; Papillon; the Spaniards, Mari-Ma; the Polonians, Motill; the Hungarian, Lowoldeck; the Illyrian, Pupiela, Meteyl, Motyl; the vermans, Pifnet, Mulk, Pfysholter, Summervnegel, Zweifalter; the Flandrians, Vleghebronfus, Bo-whyte; the Brabanters, Capelleken, Vlindere, Pellerin, Boter Vlieghe; the English, Butterfly.

The Butterfly is a volatile Infect, having four wings, not two (as Conflantinus Friburgenfis Description deamed) fix feet, two eyes flanding forth of his head, and two littler Cornicles growing forth from before his eyes: the Butterfly hath a two forked beak or bill, and within those forks is touched another little bill or beak, with which they fack in; forme the day dewy others the night. They couple sometime with their tails averse, sometimes reflex; and continue long in the act of Copulation. Copulation. They lay and fasten their Eggs, not little worms (as Aris. imagined) on the top and under the leaves, iome great, fome small, yellow, blew, blackish, white, green, some lesser then Millet feed, forme twice as big, others just as big; according to the colour and matural magnitude of each Butterfly. These eggs being laid in a warm place, or being cherished and caused to grow in the day time with the heat of the Suns beams, shoot forth a Palmer or canker-worm, ap the first all of one and the same colour with them, but afterwards, as they grow bigger they change their colour. Out of some eggs the Caterpillars appear at four daies end, others do not hatch before fourteen daies, which by little and little get strength and fly, but weakly; yea some of them being kept from the injuries of cold and hard weather, endure all the winter, as experience with sufficiently confirm in the Silk-worm. After copulation all the Butterflies do not presently debut live in a languishing condition, till winter, and some to the winter soffice; the seffer and weaker fort of them are very fhort lived; the more strong and hardy continue longer; they appear in the Spring time, out of the Canker-worms, Aurelia, go ving by the heat of the Sun, and by the temper of the air being in stead of a Midwife to them, they are brought forth. The coming of them is for the most part a fign of the Spring coming on, but yet not alwaies, nor in all places. For although they be very weak and not long lived; yet while we were writing, thus (faith Pliny) it was observed that their issue was thrice destroyed by cold weather coming again: and firange Birds about the 6, of the Kalends of February gave notice of the Springs approach; but a white after with a cruel bitter winter weather that incceeded, they were all delivoyed. We ought not to wonder that those foolish Icarian Astrologers having no ground for what they say, do tell us that which is false; whereas it doth appear by this, that Nature her self is inconstant; and we being more addicted to second causes than we should, and being unmindful of the first Mover, are deceived by her. Prinim reports of two fwarms of Butterflies in one Autumn. Now although I do not deny with long and sharp stolls they may all die, yet they are able to endure moderate cold, and do live in warm places even in very cold feafons. For how commonly are they found in houses skeeping all the Winter like Serpents and Bears, in windowes, in chinks and corners? where if the Spider do not chance to light on them, they live till the

Arif. faith that they all take their colour from the worm they are bred of: bur yet (if



this be granted) they have other colours belides, as wilk appear in their particular Descriptions and Histories, and so must address to send to the property of the send of the histories and the send of th

They most abound in the same of Mallowes blowings out of whose flowers when they have They more agound in the Emile of sale a fweet juice with whithehey refresh their bodies. Cothrust in their anous of provojens they mad at the speaketh of the Butterflies this Coupling, and beging lumella in his Books a Watternum L. D. c. 11. Speaketh of the Butterflies this Coupling, and beging lumella in his monner: The Batter figure couple after August; after they have compleable male firaight ning on this manner: I he marter prescompte all these things are so horribly strange that they was dies; out of their dung come, faith worms. But all these things are so horribly strange that they have no: shew of truth. Forther chief rime of coupling is in Mar and July: neither doth any have not them of truth. Fortunatives that the of that kinds of Burterslies of which Male of them die immediately after copulation; unless it be of that kinds of Burterslies of which those Caterpillars come which are called Silk-worms. To conclude, those things he suppose the suppose the suppose the suppose that the suppose the suppose the suppose the suppose the suppose that the suppose those Caterphians come of which come not worms, but a great many little Cankers, out to be dung, are indeed eggs a out of which come not worms, but a great many little Cankers, out of whose cases come Buttershies as there are of the Cankerworms: our of whose Am

Difference of Butterflies.

relie they proceed. They differ generally in that some styrabroads especially by night, these are called Phalens. Others only by day, which are called therefore, supreme, or Dayare called reserve. Other of Day-flies. The name Phalaina is a Rhodian and Cyprian word; for fo they (as Wicander the Scholiaf wirnesseth) call that Creature which flies to the candle, viz. (med in the out which I Turnebu out of Nicolans and Lycophron, will have odday to be taken for oddaya: of whom, became with the motion and force of its wings it, offentimes puts out the candles, is called worknessism, from the roughnesse, and the bran and meal which feems to be spread upon it, it is called sizes. And because some of them are so far taken with the love of the light, that they burn themselves because some of them are to tar taken with the love of the light, that they burn themselves with the slame, they are called Pyrausta. There are those that interpret this Phalaina to be the Cicindela or Glow-worm, but not rightly; forasmuch as the Glow-worm never desires the candle at all, but delights generally and chiefly in a dark night. The Germans call it ein Leight m' neken, ein Leight slugen; the Helvetians, Flatterschen; the Italians, Farfalla, Paviglione, and Powers; cour Northas also the West countreymen, call it Saulesi. e. Psychen, Animamsthe soul; because weig; our Northas also the West countreymen, call it Saulesi. e. Psychen, Animamsthe soul; because fome filly people in old time did fancy that the fouls of the dead did fly about in the night seeking light. Nicander describes a Phalaina thus: which Hieremias Martin interprets thus:

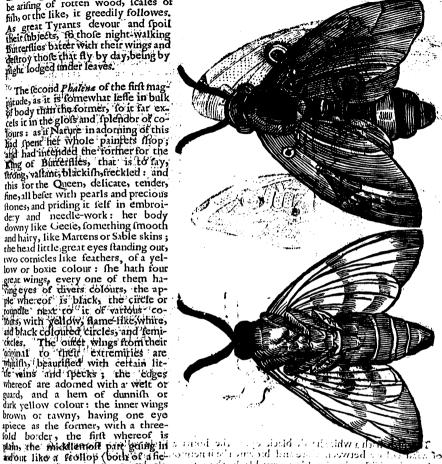
Consider what strange beafts rude Momphis breeds ; One like a flying worm, by candle light; wherein be playes as if he took delight: Driven from meats, whereon at night he feeds. His wings are narrow, of pale hue, not green, But more like ash-coloured to be feen.

From these things therefore we may gather this description of the Phalena, that it is a kinde of Butterfly flying in the night, most desirous of enjoying the light; from whence it takes its name, of a body rough, its wings powdered or fprinkled as it were with a fine kinde of aftes or duft; lying hid all the day time under leaves, or in fome obture place of recesse, in the night slying about the candles, and by its too much desire of them reducing it self into ashes: seldome or never it slies but with the wings standing upright on the back, as on the contrary the day Flies keep their wings even with their body. Homs they have for the most part, either rough and large, or very little and short : but the day Flies more long and tuberous in the extremity of them. The Phalene come our of the thels of the Canker-worm covered with earth. The day Flies from their Aprelia, either hanging upon or flicking unto the boughs of trees. They are for the most part rough, and as it were dufty, flying in the dark, very tender; these on the other side flying in the day light, are more plain, imooth, even, and have no dust upon them. They sly seldome in the day but toward the close of the evening, lest the dust that is upon them being dyed by the hear of the Sun and drowth should shake off, being never used to be wet with rain. But these are not able to fly by night, lest the night dew should wet them quie through, and hinder both their flight and their health: wherefore in rainy weather and all night they throwd themselves under the leaves, and never sly abroad but in clear and fair weather. The Phalene are no lelle affected with the candle than these with the day-light: wherefore these rejoyce at the day-star, that is to say, the Sun; but those at the night-star, to wit, the Moon, and Stars, and candle-light, refembling some, what the nature, splendor, and glimmering light of the Stars.

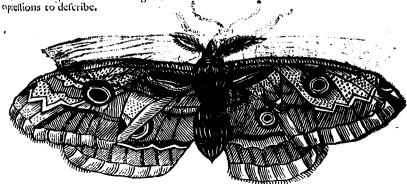
The Phalese are all either very big or very little. The bigger fort of the Mars their betty and also the infide of their wings altogether of a fandy colour. The eyes seem blue, the head blackish; between the eyes come out, two dusty coloured homs, Eagle coloured with black crosse lines wreathed like a rope. Upon the shoulders there is a kinde of any dusty coloured roll of wells. Some whom a little of the state of the eyes of the shoulders there is a kinde of any dusty coloured roll of wells. Some whom a little of the state of the end of dy dusky coloured roll or welt: from whence a black crosse spot is drawn to the end of the shoulders. The body if you look on the backside, is of a bright blue or azure, if on the bally is in a control of the state of the belly, it is of a fandy colour. The two outmost wings are very large and Eagle-coloured finely for with family for with finely fet with spots and white circles, the innermost are far lesse and yellowish, adorned in the infide with certain dusky streaks and spots; it hath thighs brawny and strong, all of a dusky screen and strong blinds dusky colour, and at the end forked and black. It flies with a great noise, and being blinde in in the night, what ever glistering there be arifing of rotten wood, scales of filh or the like, it greedily followes. As great Tyrants devour and spoil their hibjects, to those night-walking Birterflies batter with their wings and deftroy those that fly by day, being by night lodged under leaves.

CHAP. 14.

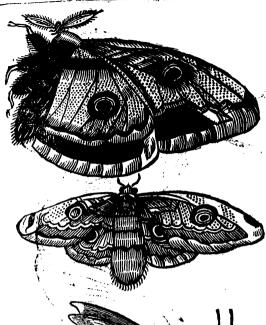
The second Phalene of the first magnitude, as it is formewhat leffe in bulk of body than the former, fo it far excels it in the glois and splendor of co-lours: as it Nature in adorning of this had spent her whole painters shop: and had intended the former for the King of Burterfiles, that is to fay, flrong, vallant; blackish, freckled: and this for the Queen, delicate, tender, fine, all befet with pearls and precious flones, and priding it felf in embroidery and needle-work: her body downy like Geete, formething smooth and hairy, like Martens or Sable skins ; the head little great eyes standing out, two cornicles like feathers, of a yellow or boxie colour: she hath four great wings, every one of them haple whereof is black, the circle or noundle next roll it of various co-lons, with yellow, flame-fike, white, ad black colonied circles, and femicicles. The outer wings from their organic to their extremities are multiply beautified with certain litthe reins and specks; the edges whereof are adorned with a west or guard, and a hem of dunnish or dirk yellow colour: the inner wings brown or tawny, having one eye spiece as the former, with a threefold border, the first whereof is ored and the the start of the s



ple white, and as it were forth on by forme Skinner or Furtier, fire goes upon from anyth banny thighs, of the fame colour with the rest of her body. This did Carolus Clusius send from Viout of so elegant and notable figure, that it is easier to wonder at and admire, than with he



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The third for hath a great body rough and blackith; each wing hath one eye, the fight or apple whereof is black, the roundle brown, the half circle white, There are divers pieces in the wings of a warry Amering colour, the edges of the wings at the first light appear ash-colour, afterwards Eagle-colour. The head very short and little, putteth forth on either fide a black eye, the apple whereof is of a notable whiteness, between those break forth two very small short horns of a dunnish colour. It is begotten of a rough Canker-worm, not a mooth.

The fourth hath a great dark coloured head, our of which arise two streight cornicles somewhat black, the neck is connicies comewnat black, the neck is addried with vermilion specks, the breft rough, square, duskish, the shoulders coal black, the belly of Amethyst or purple colour, divided with five or six circles or rounds; the feet black as pitch, the wings of a light brown, full of long black little wings. little veins.

The fifth hath a white head, black eyes, the horns a little yellow, the outmost wings long, of a fad colour between white and brown, the innermost being lightly and as it were by the by coloured reddish, the shoulders very black, the rest of the body somewhat of a rose colour bound about with seven black circles, a white line running all along the middle of the belly.



The fixth hath head and shoulders rough, and the utmost wings drawn with blond colour lines, are a white brown; the eyes of the head standing out, of a violet of azure colour; the inner wings somewhat of a carnation, represent the eye in the middle part, thining with the apple crow black, the circle about it purple; the body like dried flesh, and a little smoak't, divided with fix roundles black and brown.

CHAP. 14.

The feventh hath the onter wings white, with certain brown spots here and there as if it were watered Chamblet; the neck ring'd about as it were with a red chamblet; the net king d about as it were with a red skin reaching all down the shoulders like a Fryers cowle; the head is red, the eyes pearl colour, the horns slame colour; the innermost wings of a shining red speckled black; the feet red, the belly all of the same colour, with seven incidures or clists of a deep red lead colour.

The eighth is almost all over brown, but the edges of the wings and the middle part of the horns are of vellow or box colour.

The ninth is almost like unto it, but that the edges of the wings are like black fand, it hath horns broad and bended, of a whity-brown colour, the middle of theoutermost wings stopped with a round white spot.

The tenth is of a like bignesse, all over of a white bown, but that the middle of the outermost wings is marked with a white spot, and the eye with a very black apple.

The head of the eleventh is tuberous, the horns lender, the body like clay trodden; otherwise the wings are all of a dark filver colour.

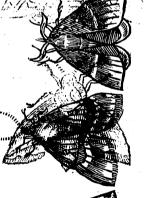
aluare Passat i vodre billores del reme e cassas

The twelfth somewhat of an ash-colour, the wings potted black, the eyes black, the apple white.

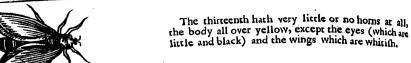
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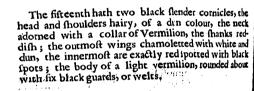






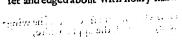
fure.

The fourteenth appears of colour various, it hath black tuberous horns; as also the eyes and feet; the shoulders are drest with five white plumes as it were, of which the two middlemost have three black specks; the wings snow white, bespeckled here and there with black, yellow and blew specks; the body ruste, resculate or jointed, the sides whitish, she puts hertail in or out as she pleasethait is sharp, yellowish, jointed; all the body as it were sprinkled with dust; otherwise in regard of the tuberous cornicles it had come in the number of the day Buttersies. It layest abundance of yellowish eggs, in the laying whereof she puts forth a little tail, which she puls in again at pleasures.



The fixteenth seems to be very rare: if you look upon it as it lies on its back, it seems to be all over of a murry colour; if as it lies, green and yellow; it hut five very red lines or streaks drawn along the shoulders; as also seven spots set quite through the middle of the back, do adorn the rest of the body: the wings allotte verst with murry spots or shadows rathers the beginning whereof from the head to the bottom of the breast is terminated with a line of whitish or silver colour.

The feventeenth, when it goes upon its feet and its wings close to its body, looketh din; but when it sieth with the wings stretcht forth, the innernos wires are carnation set about the edges, with a blackish lift or border: it hath very long comicles, and the promuscis or snour doubled in or rolled up together; the gray shoulders are marked with round sand color spots; the side also, and all the joynts of the body at set and edged about with hoary hairs.





CHAP. 14.

The eighteem. being very rare indeed; was sent me by Clusius. The hornes whereof pide colour, the head black as pitch; the nose crooked, the circle of the eye white, the neck scarlet or crimson; the shoulders being rough of hairy, are covered as it were with a sable mantle; the outer wings decked with a white and black hem; the innermost red speckled here and there with black spots; the body lack, as likewise the feet; but the sides of the body are set out on each side with seven bloud-colour spots.



Like unto this there was another fent, but with the cornicles altogether crow colour; and on the middle of the shoulders dressed with a pure white lift; as it were with a string of pearl.

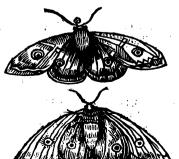
Of all these the bodies seem to be of a great big-

Now we shall addresse our discourse to the middle fort of Phalena.



The first of which is white all over, but only that the outer wings are bedawbed with certain black spots & freckles; and the innermost with very red specks and plangles white in the midst; the eyes very black, the feer and home yellowish; in stead of a nose there comes forth a rough

hair or briftle, the which is wound round up together like a roll.



The second, the whole body rough or hairy, and of a light red; and so are the outer wings, were it not for whitish spots, and hems that go about, and yellow little eyes in them; the cornicles being yellow, are marked with black spots; the inner wings are of the colour of the marygold, but adorned with eyes and hems like the former.



The third hath four white wings; the outer wings overcaft with little blew veins here and there plentifully, and two round blackish spots in the middle; the line that is about the wings is yellow, and the cornicles of the fame; the head and body black, the eyes exceeding white, the fides of the shoulders are marked with four very white oblique lines on each fide.

The Theater of Infacts: or,



The fourth hath broad horns of crane colour, the body black, the fides gray, the wings yellowish, all over besprinkled with black spots like dragons, broad at the top, and afterwards round; the edge of the wings like the Bats snagged, and as it were prickly, all over black, within six white specks; pearls being placed on each side do set it out.



The fifth is all over black, but that it hath pale reddiff spots up-



The fixth hart, the body and the conicles black, the system the vings are black underneath, above triplined with golden hairs upols; to which steply the first trads, run through with after to black the care it is common wings have a black border winding in and our, with gold laid underneath, and as it were wrought in and our wards a needle.



The seventh broad horned, the black body waxing hoary; I know not whether I may count it for a discredit or a grace to it. The beginning of the wings are red, the sail yellowish, but each part embossed with black toware spons and a bodder three drunning along the edges.



The eighth hath four comicles spreading wide, of ash-color, two of them very long and larger in the borders; the body like the former, the wings of a pale of colour, chequered with blus, and painted every where about the edges with drops of the same colour.



Of lesser living Creatures.



The ninth, the head, eyes, dornicles, body, and innermost wings do represent the golden ocre; the shoulders and outmost wings are black, but only for a black border, having on each side of it an ash-colour line.



The tenth hath its body yellow, bedropt with black from the neck to to the tail, both back and fides; the eyes, cornicles, and feet perfect black, the outermost wings white, but garnisht with borders of yellow, black small studs, and spots likewise.



The eleventh if you look on the wings, it is fnow or milk white, but only that it is all to be peckled with little black fpots; the shoulders also are white and down; the body and back yellow, and joynted, having eight little black spots; the eyes big and standing out of the head, between which sprout out two black and hairy cornicles. In the night time she slies about the meadowes and pastures.

The twelfth hath its wings so long that it can scarse fly; it hath very short cornicles, little very black small eyes, all the body else is white, being here and there sprinkled with certain yellow yeins and hairs.



The thirteenth (except its black eyes) is of a Crane-colour, fomewhat blackish; the cornicles more than ordinary long, the body rough and hairy, the wings of the same colour with the body, but about the edges glistering with a greenish, glasse varnish.



The fourteenth is a very rare one, though all over almost of a sand-colour; it hath cornicles for the bignesse of the body, strong, black, and crooked like the oxe, the eyes great and black, the head short, the neck thick; the outermost wings adorned with certain black studs; the ridge of the back is drest up as it were with five black heads of Gillislowers, three forked.

The fifteenth hath its wings of a pale ash-colour all over, amongst all the rest it is destitute of cornicles, the eyes are somewhat black; the back yellowish and set with five dusky coloured spots.

The fixteenth feemeth to be of the fame colour, but that it is streaked with black athwart the outermost wings: but this is every where of one colour (except the eyes which are black). It hath a long body, joynted, four long narrow wings, six feet, those behinde are twice as long as those before, it hath ilender cornicles but growing out very far.

17. This comes of the Caterpillar of a Silk-worm, white all over but the eyes, which are blackish, and certain small yellowish veins running straight over the wings, and crosse the joynts of the body: I call it the Silk-worm *Phalena*. Of which more in the story of the Silk-worms.

The least fort of Phalenz.



1. In the Classifier the least fort of all, we shall place one and the first very admirable, going on four very black feet; it hath the outer wings azure, the innermost yellow, and the innermost (which is not usual) less then the outermost; the yellow body also is so big, that the wings can scarce cover it; the cornicles are full of little points, and the eyes all but the sight blackish; the head and the shout (being long, slender, and rolled up together) are somewhat yellow.



2. The second appears blue and green, it hath a sittle body, the seet and cornicles blackish.





3. The third hath the floudders and wings greenish, of the colour of leek blades; the body dunnish; the outmost wings are guarded with a guard let with white and dun spors; it hath a very little head, the feet and the cornicles ash-colour.

Moreover there are found in houses a certain fort of little silver coloured Phalens, marked with black spots, which sty to the candles, called Mothes in English, which eat sinnen and woollen clothes, and layeggs, of which come Moths, and of the Moths again these Phalens; they are said to come sirft of all from rose leaves and other herbs putresying.



Three others I have observed in passures and medowes. The first whereof hath the outer wings black, each of them marked with 5 red pors like bloud, the innermost wings are all over red, the body dun, the head, short cornicles, and the feet blacksist. The second is all alike, only that it hath but four red spots in the outmost wings, and hath a more slender body. The third is almost of the like shape too, but the cornicles are a great deal longer, and the red spots scat-

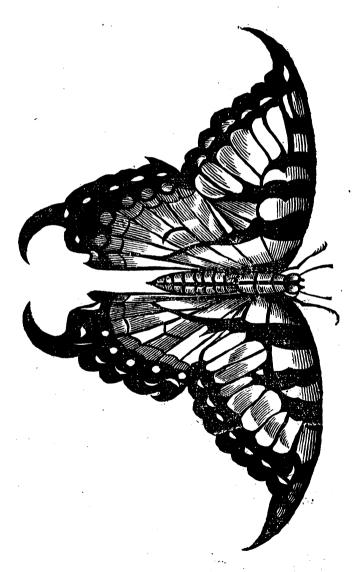
tered after another manner; for there appear about the edges of the wings only two red bloud-like spots; but from the rising of the wings two spots drawn at length. And thus much may suffice to be spoken of the night Butterflies, or *Phalens*; passe we on now to the day Butterflies.

CHAP. 14.

The Day Butterflies are to be described after such a fort, that all men may see the fruirfulness and elegancy of Nature in this behalf and admire. For she hath not lette played her part, or wrought hard rather in the variety of these, their colours, attire, rich apparel, roundles, knots, studs, borders, squares, fringes, decking, painting, making them, then she had done in the Phalens.

Of lesser living Creatures.

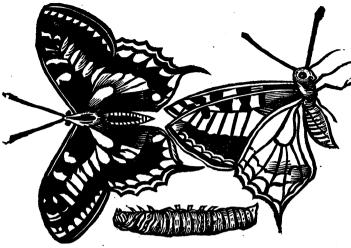
1. The first Day-Buttersly being the greatest of all, for the most part all yellowish, those places and parts excepted which are here blacked with inke. Moreover, the roundles of the iner wings are sky-colour, insomuch that you would think they were set with Saphire stones; the eyes are like the Chrysolite: the bignesse and form is so exactly set forth in the figure, that there needs no more to be said of it.





CHAP. 14.





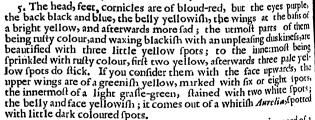
2. The fecond differs very little from the first but in big-nesse; it hath nevertheleffe, very black eyes & longer cornicles, where you fee the color white there suppose it yellow, except it be those great eyes at the end of the innermost wings, the apple whereof must be made flame-colour, but the semicircle bloud-red.



2. The third not much whike in colour, but that the extuberances, and the outmost border of the innermost wings is sky or woad-colour; as also those three taches which you see painted under the hollow part of them.



4. The fourth may be faid to be the Queen or chief of all, for in the uttermost part of the wings as it were four Adamants glistering in a beazil of Hyacinth, do shew wonderful rich, yea almost azle the Hyacinth and Adamant themselves; for they shine curiously like stars, and do cast about them sparks of the colour of the Rain-bow; by these marks it is so known, that it would be needless to describe the rest of the body though painted with variety of colours.



6. The upper wings without are blackish, with a certain gard of decayed red running through the midst; the extremities of them glister with white spots and specks like drops, being sharpned with disk coloured notches round about; but in the inside that guard doth shave of a more clear and full colour, and toward the bottome they seen blue; the undermost wings appear of one colour without, of another within, without they are all over sad coloured, except a reddish botter, with a prickly purse very small and blackish, marked with so little points, and two diverse coloured opals placed together; within the

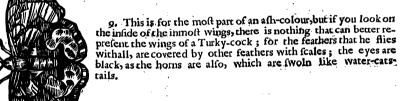


they show nothing like to this, but from a black and purle embroidery, they end in a sad fading ted, the body is black, the eyes, horns, seet, all dustry and of the same colour.

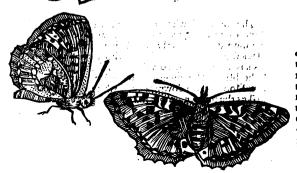
7. The wholebody is black, yet in every incifion of the back, it hath two white spots; se wings between yellow and red, adorned

with black and very white specks: but the bountifull Mother of all things, Dame Nature, hath chiefly beautified the borders of the wings, which have little teeth set like to says at an equal distance one from the other, in the border whereof 20 blue studs pierced through with black lines, make a glorious shew.

8. Nature bred this with a chamblet mingled coloured coat, but it wants lively colours, for the wings are of a black reddish fading yellow and ruffer colours, and it is more beautiful for its foft skin, than for its gallant apparel.



to. The body is black; the shoulders are covered with yellow down, as is also the whole head; the homs are yellow also toward the head, which appears the sadder by spot of a dark red; many round pearls ict at just distances, do make the outward's rounded skirt of all the wings to be more graceful; but withinside they are somely outwardly, like lintels. But as the part is less comely outwardly, like lintels. But as the part is less comely outwardly, it is part of the inmost wings, shiring with a whirtlift of the spots upon it, shires galantly: and those posts upon towardly from posts upon it, shires galantly: and those posts upon the sadder of the sadde



the length of the lift of original length of the inper will being in blue, the inper will being of a flaming sellow, best like fire painted with fix most black, guards, the root of the language is black, then they shine lift will be dellow to a fiery colour; the body is downy with darkish hairs, and the horns and feet are of the same colour.



12. It is wonderful beautiful, the wings are light bloud-colour, dipt with black spots, they shine with small long beams dispersedly drawn like threds to the very outmost of the coat, and this is adorned within with golden crooked lines like the Moon, being it self a murry, nicked on the sides like a Saw: the body is purple coloured from black, the eyes shine like gold, the feet and horns are black.

Book I.



13. The body and wings appear black, upon the black wings, jagged in the circumference, not hairs grow, then borders, and laftly golden fluds: affor the small eyes in the black head are tinclused with gold, but the horns grow forth with spots white and black, and end with a small very black knob.



14. It much delighteth in the curiofity of the decking of it; the body is rought and blackish from white, a black eye, and a white pupilla, about the bald eye you shall see a circle almost white as fnow, the horns are the same with the former, the outward face of the greater wing is known by the flaming colour, golden lines being drawn uponit, with four dinted skirts; about the end of it three round pence set triangular, do adomit. But the inward face of it feems most pleasant, with divers golden scales and fluds put like a coat of male, and tyles of a house: also a golden line beautifies the utmost part of the wings. It represents a Peacock very much by its Wings, and as that is, so hathir a proud and gallant body; the feet and legs are somewhat black, (lest it should be proud of its feature) the fnout is like a spiral line made uplike a Maze.

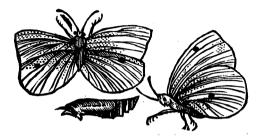


15. This hath also a hairy beak wreathed up like a vine tendrel; it is inwardly ash-coloured, and outwardly a faint gray, the wings are prickly, jagged like bats wings, some dun lines do outwardly part these, inwardly six black sinds do much set them forth.



The outward wings of all are a dark green in fight, which fome spots and pieces of white and yellowde beautific; the inward are perfectly red, being sprinkled with ten most black spots: the belly shines with eight yellow scales; the back is red inclining to yellow, and the tip of the tail is a light blue. The rough shoulders are commended by a yellow Moon drawn downwards, a white silver coloured apple makes the red eyes more sharp.





- I. The eyes feem yellowish, the The middle homs a decayed ruflet; the wings and fort of Dayall the rest of the body are a pale Buttershies, yellow; the inward wings are marked outwardly with one only full yellow spot, but inwardly they are tinetured with a certain black spot upon a warry green; the back is blackish from a blew, the belly is yellowish, it proceeds from an Aurelia coloured with gold.
- 2. The fecond is not fo pleafing a colour, the inward wings from a fading blew, decline to a Crane colour, and end as it were into a lead-colour, the outward wings are blacker, noted here and there with dark spots, and the body seems to be the same, it flies rudely with dented wings, and retched in the borders, and as it were prickly, and like a mourner of that kinde, it never comes forth but in mourning apparell.



3. We have painted out this, as it were stiffe and raising it self with the wings listed up, it hath also prickly dents, but the ontward wing from a pale yellow is marked with the black pieces; but the next part of the inward wing from the root is dark black, the middle part is pale, the last part is whitish, chequered with right and thwart sibres; the body appears dusky, the eye is black as pitch, the homs are black.



4. This is distinguished two waies; for when she opens either wing to ballance her body, the body shewes black, and four dark wings fastned to it ridged as it were with a black pencil, and ending in a shining rusty colour; but when it sits on flowers and lists up the wings, the first wing is yellowish, adorned with a comely round spot like a target, the colour whereof is pale, the boss of it black, the outward circle circon coloured; the belly, and breast, and the whole face are white; the black horns incline toward a yellow.



5. It feems infide and outfide all alike; the head and wings look pale; the body is wan, as alfo the horns; the eyes are flaming red, the shoulders are hairy with a pale down.

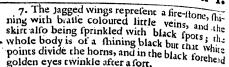


When it stretchesh its wings towards you, it appears a shining sandy colour, like herb dragon, with black spots: the body also if you see the back; seems a watry black, the belly somewhat more dark; they eye is black, clearwith a white or whitsh apple; the horns are black as a crow, the wings from you are of an unpleasant brown, and of a decayed Weefil-colour.









8. This hath the same kinde of body, but the horns are reddish from yellow, the wings appear changeable, marked with divers pleats, ridges, borders, skirts, of many colours: all these colours are sad and dull to the eye, they want all clearnesse and varnish, and are pleasant only in their mixture, placing, and number; in some places they represent a smoky slame, essewhere an unpleasing dark colour, and a fading red; and the rubies included in the last border in white semi-circles are nothing lively.

9. The outward wings are spotted with diry muddy spots, about the last part they are adorned with a black target, the middle whereof is set forth with an ivory point: the inward wings have four sinch targets, but augmented with a yellow circle besides; the two middlemost are of a sit magnitude, the two outmost are very small; the body of this creature is a whitish dark, the eyes that slick out are black: but if you look upon the inward part of the inmost wingsthey look snoky, and they are very beautifull, with six gilded leaves curiously disposed.



10. The head is a pure white, but fome dusky and black spots adom the milky wings, the back and sides are red from yellow, 9 or 10 black spots put under the cuts do adom them.



11. In proportion, and almost in colour and som of the body it represents the Eagle amongst birds of pres. I hath narrower wings than other Butterslies, it hath all it were broad feathery tail, the inward wings are not watty toloured, like the rest of the body, but red from yellows for or share colour; it hath a crooked nose like the Eagle, Abelly hoary, the horns are great and strongs of the same colour with the uppermost wings; the eyes are pretty well prominent, black, with a pupill white as snow.



12. This hath the same form, it only differs in colour. The body is ash-colour, the tail is black, and the back is something sliver coloured; the wings are long and blackish, and polluted with little black spots, the inward wings appear dusky dark coloured; both these kindes of Butterslies are wonderfull swift, and dare for flight to contend with the Eagle.



CHAP. 15.

13. This is the swiftest of all, and hath shoulders feeming of a yellow moss colour; the wings are white as milk, in the extremities of their they are marked with five or fix dusky feathers, the middle of the yellowish back is adorned with a cole black spot, of both sides two downy extuberances are thrust forth, the rump is compassed about with a certain black down, it will-sty as fast as any Swallow, and indeed is swifter than any Bird.

We have feen but eight of the finaller kinde.

1. The first parts of the inner wings are of a full bright shi-The smalning scarlet colour, and delicate red, but the outward wings he Day-represent a light purple, mingled of black and red, and drawn buttershies; over with some snow white spots, the rest of the body is black, even the branched horns also,



2. This is filver to lour at the foots of the wings, which afterwards are purple coloured from blue; the uppermost wings are graced inwardly with two black white study; the body is full of dusky spots; it hath six purple feet, three put forth on each side; it hath a crooked bill; out of the head four small horns break forth, besides the two long ones.



3. If you should see this fly, you would say that the wings are of a decayed purple colour passing to a lively blue, and all plighted severally, but inwardly there are round eyes, they seem shore gray and cankered; the head is blue from green, the body is the dusky and white laces; the eyes seem very black, and the apples of them very white:



4. It comes in a pleasant habit, with wings set with eyes, that are of a most heavenly incomparable blew. The most perfect artificer Native it self made it all eyes; that you would say directly, that Argue yes were not set into the Peacocks tail, but into the wings of this Buttersty, which she doth stretch out against the Sun with no lesse pride than the Peacock doth, and the heavenly colour which she excels in) she is almost able to shame the Peacock.



5. The body is of a Crane colour, the upper wings are green in a white stalk; in the middle they are yellow and ash-colour, the inferior wings are at the root of a dark green, otherwise whole, but inwardly they are sprinkled often with spots of an unpleasant green; the eyes are black, as are the heads of their horns.







6. It hath round buncht smooth shoulders, which are of the colour of ashes mingled with ink, the body is full of cuts, and is of an ash kinde of colour; it hath narrow wings, and the utmost are of a Crane colour shining with some exceeding bloud red drops, the little head, the feet, the horns at like the body in colour.

1 1 3. This



7. You would say, that this is kin to that is bred of Ginny pepper, and setting aside that it is sesse and more black in body, and the silver colour of his upper wings, it hardly differs from that.



8. All the wings are faint clay colour, or rather shining with a pule vellow, with some brown spots, and others that represent old cankered colours, the little eyes are black as a raven, otherwise it is all yellow.







9. All the wings are painted with white and gray like sea shell-fish, the borders are rounded, and deckt with white lines running through the middle with indentures.



10. This hath wings like Perwinkle shels, set with studs, it is mingled colour of a white and obscure red, and doth set forth to us the unspeakable power of God in the diversity of its colours.

Of the use of Butterflies.

He that beholds the forms, clothing, elegancy, and rich habits of the Butterflies, how canhe choose but admire the bountiful God, who is the Author and giver of so rich treasure? wherefore art thou proud in decking thy felf, and takelt so much delight in thy own beauty? possess thy temporary fading goods without envie, for know that there is no Butterfly but is as beautiful and pleating, and for the length of their life they have a more constant comelines than thou halt it may be an incredible agility of body, and numbleness in running, but yet 0 man it thou shouldest exceed all men, thou canst not equals a Butterfly. But you will reply that your cloathing is incomparable, and that you can boast of the Persian and Tyrian silk, of the best purple dyes, brought unto you by shipping: truly should you but see the rich robes of any Butterfly, besides their purple dyes, and the rowes of pearls, and the borders set with diamonds, rubies, the pyropus, opals, emrods; if you did but see and consider seriously the elaborate composition of their futures and joynts and the imbroidered work here and there, of fine divers coloured twine filk fet with study and eyes of gold and silver, thou wouldst let fall thy painted tail like the Peacock, and calling thy eyes down to the ground from whence thou wert made, thou wouldit learn to be more wife. It may be thou wert born at first in a house of clay and mud walls, or else in a palace built of polishedstones; but some Butterslies are born in their houses that are the Aurelia like to pure gold, and exceed Attalus for the excellency of their birth, and delicacy of their apparel. Learn therefore O mortal Man, who eyer thou art, that God that is best and greatest of all, made the butterfly to pull down thy pride, and by the shortness of their life (which is of no great continuance) be thou mindful of thy own failing condition. Welt thou as strong as Milo or Hercules, and wert fenced or guarded about with an hoft of Giants for force and valour; remember that such an Army was put to the worst by an army of Butterslies slying in Troops in the air, in the year 1104, and they hid the light of the Syn like a cloud. Licossbenes relates, that on the third day of August, 1543, th no hearb was left by reason of their multitudes, and they had devouced all the sweet dew and natural moistures and they had burn'd up the very graffe that was confumed with their dry dung. Also in the year 1553. as Sleidanus reports, a little before the death of Mauritim

Of lesser living Greatures. CHAP. 15. the Duke of Saxony, an infinite Army of Butterflies flew through great part of Germany, and did infeet the graffe, herbs, trees, houses and garments of men with bloudy drops, as though it had rained bloud. But it may be thou art in love with some semale beauty, and definest to please her: Ofool, remember the fate of the Phalena Butterfly, which being invited by the light of the candle, as by a fair beauty, is confumed by the flame it fell in love withall : and rejoycing like the Presulta bred in the fire, removing but a little from it is presently dead. And thou great Attrologer, who makest Aries to be the forerunner of the Spring, rather adore the Butterfly that is a certain mellenger of the Spring, and a more fure prophet than your horned Ram. Would you altime fifth to your hook, and catch them? hear what gallant baits are made, as we finde it in the Tarentine Geopon. Take I ounce of the venomous dung of Butterflies, Annifeed, Goats-milk cheefes

Hogs bloud, Galbanum, of each half an ounce, Opopanax 2 drams, beat them all diligently, and powring on good sharp Wine, make Troches, dry them in the Sun and keep them for your ufe. Castrels, and almost all birds of prey are freed from consumptions by feeding on Butterflies, and grow very fat thereby. Nicolaus in a composition of some powder, makes mention of burnt Butterflies; by which wo ds Turnebus understands Butterflies that fly to the candles: they came urine exceedingly, as almost all Insects do, but with less danger: moreover, fince they feed on dew alone, as do mails, and abhorto meddle with sharp corroding or shinking things, or such as have any venomous or malignant quality in them; truly the Colledge of Physicians are too wayward that dare prescribe a Spanish fly inwardly, yet never made an essay to know what force there is in Butterflies. Plinius faith wifely; That our greatest knowledge is very small compared to that we are ignorant of : for some small creatures upon the earth are despited, whose force, if we did know it, we should praise to the skies. You therefore sons of Asculapius, search out the vertues of Butterflies to be used inwardly and outwardly, for the health of the body; for had Butterflies been vieless, surely God would never have set them forth, bestowing so great liberality upon them. But fince they are not only for a remedy for us, but may do us much hurt, being inwardly taken in too great a quantity, as being poyson; I shall shew how that may be prevented, and diven off, if Ardiynus deceive me not. Phalena or night Butterflies, fuch as fly at candles at night, it may be were accounted of ancient time amongst dangerous medicaments, for the faire reason that Toads, Bats, Owls, Howlets and Gnats were; for they held that all living creatures that labour in the day were safe to be used; but night-workers most unhappy and accursed. Pling commends a Goats liver to drive them away, yet he shews not the means to use it. But if night Mothes go into a Bee-hive and trouble Bees in the night, bury dung mingled with the marrow, of an Oxe, and by the smell thereof these unquier disturbers will presently fall down. Columella. Palladius, in April, (for then they commonly do most hurt) places a brais vessel between the hives, that is high and narrow, and puts a lighted candle in the bottom of it, and they will come inthere for love of the light, and there they are half burnt, or choaked by the imoak in the narrow vessel. Bitter vetches are held amongst edible herbs, to prevail most against Bitterslies;

CHAP. XV.

great use and admirable.

others drive them away with smoak of Oith and Hemlock, as Rhasis: others hing a horse tail pulled off, upon the door, and they wittily believe that Moths are kept away thereby. Thus

much I had to tay of the divers use of Butterflies; who though some despite them, yet are they of

Of the Glow-worm.

THe Greeks have many names for this Insect, for from the shining of the shanks and tails it is Called Naumvels, πυρλαμπίς, κυσολεμπίς. Suidas calleth it πυρολαμπίς; Aristotle somunos; Heffthim, mogrodaume: it is also by way of metaphor perhaps called from the Latine word Scintilla a park, haumodo, & anrone. The same Author callern the male of it couses, because it is manifeles; but the female cannot be so called : some improperly call it oddawa, for it is one thing to covet the light, another to carry light with it. Those which Aristophanes calls withlus, some litte pret Cicindelas or Glow-worms, but upon what gound let them judge.

The Latines call it Gicindela, Notticula, Nitedula, Lucio, Lucula, Luciola, Flamus, Venus, Lucerunta, Incendula, as appears out of Cicero, Pliny, Scoppa, Agricola, Varro, Festus, Planens, Scaliger, Turnebus, Albertus, and Silvations. In Arabick they are called Allachatichi, that is to fay, bi.ds flying by night: in French Ver Inifant, Monch claire; of the Germans some call it Zinduerele, others Liegth mugh i.e. a shining fly, and Zindmurmle, speaking of the male. For in some places of Germany the male Glow-worm, that is that which flies, doth not shine at all, but only the semale called Grass-wurm, Gngle, and Feurchefer. About Francofurt on the Main, from the time in which they do most frequently appear they are called St. Johannis Kaefer, and St. Johannis Fliegen. In Brabant Ein light oft nacht muege. In Italian Lucicla, Lucio, Farfalla, although they grant this to be the name of other forts of flies that come about the candles. In Vincentia, Biffola fuogola, i.e. a fiery worm: in Cremona, Lucervola; Lombardy, Luiferela; in Spiin, Luriergana and Luciernega; Polonia, Zknosnike, Chazazezik, Wnory, Szwiecacy; in Hingary, Eyel swodorkle, bodoratska

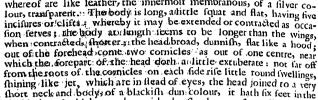




vilantio. In English, Glow-worm, Shine-worm, Glass-worm, i.e. a glislening or shining worm. For here, as also in Galconia, the male of flying Glow-worm shines not, but the semales which are meer worms. On the other fide in Italy, and in the County of Heidelberg, the females thine nor at all, and the males do. Heave the reason to be discussed by Philosophers.

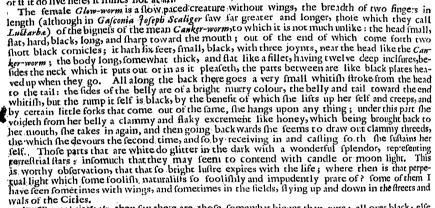
Their defeription.

Now the male Glow-worms have wings, the female are without, and that is in Europe it felf. The male Glow-worm of Europe, is a little creature flying, having four wings, the outermost whereof are like leather, the innermost membranous, of a silver co-



breast near unto the head, the hinder of which together with the shanks are of a yellowish colour, the rest of the feet blackish, it is slow, and creeps as it were with a grave pace; the breast buncheth forth alittle, the body, between the incitines or clifts whitish, at the tail it hath two spots, on each side one like a Moon, in clearing out of which cometh that shining brightness in the night, like burning brimstone, as if it did sparkle in the air: this never is seen in England,

or if it do live here, it shines not at all.



At Vincentia it Italy, they fay there are those somewhat bigger than ours; all over black; else

they differ not at all.

They feed upon herbs, they continue long in copulation, as Julius Scaliger (a great Philosowher of our times, not behinde any of the Ancients) hath diligently observed; whose words are these: Cicindelam volantem in coitu deprehendis &c. I lighted upon (faith he) the Cicindele or Glowworm flying with her male in the act of copulation; the male being touched did not refrain, they were put into a box with holes in it all night, the next day the male stuck close; at noon the male let go and died. After which time, about the evening many eggs were laid by the female, which within the Processor of twenty hours, went away alive. This itory William Brewer an Englishman, a learned man and my good friend affirms for truth, being an eye-witness thereof, seeing them once in the act of generation. They are long in the act, and so bring forth many infects, this the Philosopher confirms speaking of Insects thus in his 1. Book de gen. cap. ule. suprised ab mour zeros, she tarries long in copulation, but afterwards brings forth speedilg! I could wish Scaliger had took no tice what creatures came from those eggs, for to the story had been more perfolcuous. Though yet according to the course of nature it be easie to judge. For what could come out of them, but those small Eruca, black, thick, and rough, of which Arift. biff. 5. 19. faith those Glow-we rms Without wings are generated. Of these then come the unwinged Glow-worms, and of them with Some alteration the flying Glow-worms called Rostruchoi. From whence it is to be noted, that either Ariffettes copy is faulty, or that the interpreters have committed two errors; they have altogether left out the word made (which makes fo much for the clearing of the flory). Se-Condly, out of those being changed they say come those (which Gazatranslated) Cirros, altogether against the minde of the Philosopher, if the Greek copy be not corrupted. For so runs the Creek, En N invalour tree of Suction. &c. Out of certain black rough small worms cometh the Cicindele without wings; out of which in the second place being altered into a Chrysalis cometh the sying Glow-worm; and out of them in the third place those which are called Bostrachis. But what

Infects those should be which of the Greeks are so called Besieves, is not yet known, I beleeve there is not much difference between them and the former. Ephelius a Greek Author a Commentator on Aristorie, faith that the Bostruches are generated of the Clow-worm, and are called by the countrey people Circa or Plata; as Niphus translates Ricini, i. e. Tykes. Therefore in the judgement of Ephefius, that Bostruchos or Ricini take their original from the winged Cicindele with fome algeration. But of the Ricini or Tykes in their place. Calina 1. 9. Antiq. left. c. 4. Cirrhum inquit dicerem, &c. I had rather call the Cirrhus such a worm as that is, which according to Dioscorides, is of colour between black and white; but what that worm is, neither he nor any man else

I wonder at Cardane, who will have this Cicindele to come of the Crabrones, ascribing their felendor to the polishing of the outward skin. Ex Ernca in Grapiones Occ. From Ernca they besplendor to the polithing of the outward skill. Ex Ernca in Graprones, Occ. From Ernca they become Crabrones, or which is more likely, from Crabrones they become Ernca. For simuch as the Caterpillars called Ernca are bigger than the Crabrones or Beekles, and to hine more dimly, as it were spent with age, and then is it probable that when she craftly to sty. Here Cardane consounds all. For of the Crabrones come the Glow-morns, out of them, the Crabrones, Bailes it is not the smoothness of the skin that makes them shine, as he overhastily concludes, neither do the wings cause it, which of all the rest of the parts are most sleeks, what Cardan means by his last words, I cannot rell. But of all the rest Baptista Porta and Hespishim were grossy mistaken, who

They appear from the middle of June to the middle almost of September. Which Pling expresthey appear trott the initiative of fame to the initiative attention of perferences. Venich Plany expression in the Country are to be feen: and ellewhere, when Country worms appear, is in a common fign of the ripeness of Barby, and of somming Millet and Parnick. But this must be understood of the Country and place that Plany then lived in. In all Countreys they have not the same time of Barly harvest, nor of sawing Pannickend Milletsthough

Mantuan fang to the fame tune :

Then is the time your barly for to mow, When Glow-worms with bright wings themselves do show.

Yet as I faid before, the shiring comes not from their wings. They shine not before the twilight in the evening, as Politian showes elegantly :

> Then they renew their labour, till at night, The little Glow-worms shine most clear and bright.

Pliny cals these glittering Flies, earthly stars; Nature, saith he, crying one and speaking to country people in these words: Clown, wherefore dost thou behold the heavens t why dost thou seek after country people in these words: Clown, wherefore dost thou behold the heavens? why dost thou seek after the stars? when thou art now weary with short sleep, the nights are troublesome to thee. See I seater little stars in the grass, and I show them in the evening when thy labour is ended, and thou are miraculously allured to look upon them when thous pallest by; Dost thou not see how that a sight like size ited when she closeth her wings, and she carrieth both night and day with her: So far Pliny. Hence it is manifest that the shinning doth not alwains shew it self when she slies, though it shines forth both at her sides and thighs, because it suppears not but to those that see her wings wide open, and listed up, for where the wings are closed all the light is darkned. This slying Glowworm, Antonius Thylesius Bonsenius described elegantly in these verses:

This little fly shines in the air alones Like sparks of fire, which when it was unknown To me a boy, I stood then in great fear, Durst not attempt to touch it, or come near. May be this worm from hining in the night, Borrow'd its name, Shining like candle bright. The cauf one, but divers are the names, It shines or not, according as she frames Her felf to fly or stand; when she doth fly; You would believe 'swere sparkles in the skies' At a great distance you shall ever finde

Prepar'd with light and, lanthorn all this kinder Darkness cannot conceal her, round about Her candle shines, no winds can blow it out. Sometimes the flies as though the did defire Those that pass by to observe her fire; Which being nearer, feem to be as great, As sparks that fly when Smiths hot iron beat. When Pluto ravish d Proferpine, that Rape, For he was waiting on her, chang'd her hape, And lince that time, he fight, in the night Seeking her out with torch and candle light.

Those that are without as well as they that have wings do send forth such a bright lights that by it you may read a great print. In this also they surpass Moon and Stars, for that clouds and darkness soon eclipse their light; where it is so far from obscuring the lustre of those, that, it ra-

Thus far of those Glow-worms which are found in Entopes Amongst those that are found out of Europe, that which the Inhabitants of the leffer Spain call Cornia take the first place, because it yeelds a greater light, carrying a little torch before men in the dark. In Greek it may be called not made because the light comes not from the tail but the head. It seems to be a kinde of Beetle, fix times as big as the flying Glow-worm is





with us, not fo great as a hazle nut, faith Majolus, but sometimes bigger than two hazle nuts, in Jength two inches, and as thick as a mans little finger. Cardane faith well, that some of them are as big as the Hart-beetle; it hath a long head joyned to the body, the forepart whereof harh

Lis mi -100 -435.... 3103,

as it were in the middle a black (pot in a manner triangular; it shoots forth short horns; the eyes are very big (fo are the homs) standing out and black, and are placed near the mouth; the rest of the head is of a bright red, except it be two golden studs or bosses hard by the necks our of which the glittering rayes, especially when it flies and the wings are opened, do iffue with marvellous glory; fix black feet come forth of the breast; the Case wherewith the silver wings are covered, appears of a chefing colour; the body hath ten incifures or clifts of a blackish ashcolour. This Cicindele, together with the Figure of it came from a most skilful painters who had taken strict observation of it both in the leffer Spain and in Virginia. In Hispaniola they are almost all the year long, for they have feldome any winter.

In the Commentaries of Navigation this Glow-worm is thus described: The Cocnio is four times as big as our flying Glow-worm : it is of the kinde of Bactles: the eyes whereof shine like a candle, with whose brightness the air is so enlightned, that any man may in his chamber, read, write, or do any necessary business. Many of them joyned together make fuch a light that arrany may march by them whither they please, mangre all winds, darkness, rain or florms whatfoever. Their wings being lift up and also towards their thanks they thing very gloriously: the Inhabitants before the Spaniards came thither

made use of no other light, neither within nor without their houses. But the Spaniards (because these lightsome creatures do by little and little dose their light with their lives) do we within doors about their businesse lamps and candles. But if they are to march forth against an enemy newly arrived, they make use of them to conduct them, and each fouldier carrying four of whem about him, divers waies coulen the enemy, ... For when as that noble traveller Sir Tho. Cacomdiff (that compafied the world) and Robert Dudley Knight, fon to Robert Eark of Leicefer, full -tanded in the Indies, and that very hight that they came afhore, faw hard by in the woods an infinite number of moving candles and torches as it were beyond their expectation, they thinking the Bodicards were come upon them unawares with guns and piffold, and much light, speedily be rook them to their ships. Many other Insects of this kinde are there to be squade. But because this fearneth to be of most account, and to have the prehenunence above the rest, Oviedus hath left the rest undescribed. The Indians use to rub their faces with a paste made of them, that so their bodies may seem all of a flame. How this may be, since as is said before, the light vanisheth with the life, I do not see, unless it be that the light may endure a while after they are dead, but that long it cannot remain is manifest by experience.

The Indians finding so great need of them, in that they could not rest in the night for the Gnats flinging them (the which these Glow-worms being kept in the house did as greedily hunt after as Swallowes do Flies) and because they could not work by night without this lanthorn of nature, before such time as the Spanjards came thither; they bethought themselves of ome means whereby to catch them; the which I shall shew partly out of Peter Martyr, partly from those reports of others which were eye-witnesses of the fame.

Whereas the Indians, were constrained by reason of want of light to lie all the night idle, they got them out of doors with a lighted firebrand and crying aloud Guenie, cucnis they do so beat the air, that either for love of the light they fly to them, or for fear of the cold they fall to the ground; which some with leaves of trees, others with linten rags, othersome with little ners made for the purpose detain, till they can come to take them with their hands.

There are other little flying bealfs, which thine by night, but a great deal bigger than ours and sending forth a far greater light. For they shine so bright that those which take long journeys make them fast by a way to their heads and feet being alive; for so they may be seen afar off to the aftonishment of those that know not the matter: the women use noothe: light to do their business Withall by night within doors but these. Overduse

There are yet other worms of another form, which give light by night, as we read in the Commentaries of Navigation. In the Island called fiftherials, there are two forts of worms which

thine by night. Some of the length of a mans little finger, flender, with many feet, gliffening to bright in the darks that a man may see all round about him for fifty or an hundred paces early, That clear light shines forth only out of the clifts, b. if you will the junctures of the body hear the feer. There are others like to these in bigness, and altogether as lightiome; but only that their light issues from the head. Those things we finde in the histories of Navigation. But whether these Cicindela be of the kinde of of the Juli (as I think them to be); or whether they be like to ours, is not declared. But I guesse them to to be by the multitude of the feet they have; for the Author reckons them in the number of the Scolopenders! Valering Cordus in Diofcor. makes mention of the Scolopender (as he interprets it) whereas it is indeed a kinds of the Juli which in moilt places, and in rainy weather thine very bright. Such a one my friend Brever found in England in the heath grounds; and fent the worm dryed to Pennius. But that every man may better underland it. I hal fer down his own words : I twice found a Scolopendra that finnes in the night (yet as I faid they are kindes of Juli) in fummer nights, of ailliming nery appearance, inhealth and moffie grounds. The whole body thines tomething more darkly than a glow-worm. He further adds, It once hapned that I came swearing home to my hitister at might, that I wiped my head in the dark with a napkin, the napkin feemed to me all over on a flaring fire; whereupon T wondred a while at this new miracle, all the dutre feemed to draw to one place, then folding the napkin together, I called for a candle, and opening the cloth, I found such a Sectopendra, Which Thad rubbed against my head, and had caused this strange light like fired Thus far Brade at who affirms that it was like to the Scolopenders commonly to called in gardens, and under flones and earthen yessels, wherein women are wont to set their choicer plants or slips. All the Summer time and Augumn (faith Gaudentius Merula lib. 3. memor: c. 61.) In graffie ditches and without water when I was at Lebesium (which is now called Impearins fort) I gathefed lirile thining bairy worms in the night. The same I saw in the ditches about Viglevianum (which of old was called Vergeminum) as Simon Puteus and I were walking abroad in the evening to take the air. But what those hairy worms should be, unless they be a kinde of futi, I do not know. There is another worm altegether unlike these of which we read in the Book of the Nature of things: There is (faith he) a worm like a ftar, which shines like a ftar in the dark, it is never seen but in great rains, and then it foretels fair weather to come thortly after. So great is the coldness of this worm, that it will just like ice pur out the fire.

If a mang flesh be but couched with the slime of this wormsall his hair will come off; and whatfoever it touched therewith it changeth the colour of winto green. But all there he handleth intowardly, for he confounds the Stellia (which he here cals Stella) with the Salamender and Cicinatle, and of these hermaketh a very confused and imperfect History. Neither doth Guillerinus de Conche nor Vincentine (which transcribed all almost out of Guillerine) in his obscure and dark tract where he reports this flory, correct it. But these things are nothing to the Cicindeles and that which they write concerning the Salamander is other where amended Hitherto of Infects thining in I selve to marche

Whether or no the Glow-worm being dead doth retain its spendor and thining, is wont to be aquestion and Maffarine a veny learned man writing on Plity his 9. Books Mith it doths and that boyes taking the Clow-worms vifed to put about their heads the thining parts of them; with which if the hands or other parts of the body be rubbed, theyalls will thine in the dark, Bift by she leave of for igreat and learned a man las hories oxperience teacheth the contrary. For after the Glow-worm is dead, that part whereof which fo shineth in the night, though not presently, yet within a few hours after is quite loft; and feems altogerher to go away with the vital fritits: this is a cleangafe, from experience, and I have often tried the faine. This I will grant : if a cerain number of those that have no wings (for those that have, thine not but only when the Hy) bebut put into a clear Crystaligiais, so that the air may freely come at them, with a little grassific may perchance give light for the space of some x2 daies, it every day fresh grase be put to them; but at the length as they languish and faint away, so the light by little and little is remitted and lackned, and in the end they dying (as before is faid) it is corally extinguished in

Vainly therefore do fome boath of compositions made of them, with which they will keep perpetual light, as they suppose (amongst whom is Cardanas) as if they would bring down th Moon from heaven. Others the e are not learned only but tinitearned alfo, who have committee theie compositions to writing, whereby they might the better berray their own ignorance. this perpetual light Albertus makes mention, who in his Works gathers a whole bundle of fles together as it were into one body. And here now I will fet down some of them that the Reader may be aware of them, and the vanity and levity of the writers' themselves may be manifelted, Some there are which take a great many Glow-worms, beat them together, but them into a vial of glass and bury them fifteen dates in horse dung. Afterwards they diffil them through an Medical bick, and keep the water ind clear glass. To this end Gandentin's Merulas who hath heaped up many things to gether from this and that Author, without any judgement, hath these words of the Clow-worms deing putreflets, there is made a water, or a light tather, in a vellet which will wonarfully Bine in the dark. Such a light dorbethis water or liquor give, by report, that in the darkest any one may read and write, and do arty other business as he pleaseth. Others left they hould seem not roadd to what is invented to their hands (for pregnant wits inless they bring but some novelty are not well) together with the Glow-worms digest the gill of the Tortoile,

CHAP. 16.

of a Westel, and Sea-dog, puting them in dung, and afterwards they dittill them. This water they fay far excels all other whatfoever in luftre. Others put whole Glow-worms in dung for nine daies to digett, others for three weeks, then throwing away the Glow-worms, they take the far of them and keep it in a clean glats for to use. Some yet more fondly take Glow-worms, and Calling away their heads, they put to them the scales of fishes, and rotten shining wood, such as catting away their means, they put to their as gliffens in the dark, with the gals of Sea-dogs, and so distill them through an Alembick. Others promise considertly to make letters to shine in the dark, by pricking out the yellow moissure of the Glow-worm, and anointing therewith the paper, or painting it with the fame liquor in form of a stars some rub them with the oyl of Linited upon marble, and whatsoever you shall paint or or arrais to the first may easily read in the night, be it never to dark; but let them believe them that have made the trial. Others after they have digested in horse-dung nine daies, take the liquor that is lest in the bottome of the glass and write with it, and so think considertly to obtain their desire. John Arden, a skilful Chirurgeon, an English man, walking after their steps, above thirty years ago left fuch a description of this perpetual light in writing: He gathereth apove thirty years ago ten fuelt and fluts them in a glaffen veffel well stopt, laies them in dung fifteen daies, then puts the water he findes in the bottome of the glass into a clean glass; to which he adds as much of Quickfilver, the drofs being purged from it; and then he faith you must thut the glass mouth very close, and hang it where you will, and then for certain (as he affirms) it will produce the wished effect. Some have told me that this is very true, whom notwithstanding I will not believe untill such time as the experiment be made before mine eyes. These and many the like you may finde by reading, but what credit may be given to them is eafily conjectured out of what went before. Hence then we may plainly understand how foolishly and vainly mans wisdome doth many times vaunt it self, and whither our wits may be carried, if not founded upon right Reason, the mittress of all Arts and Sciences, shunning with all diligence the uncooth rocks of opinion and felf conceir.

How wonderful the works of God are in our eyes, none can be ignorant, who shall diligently consider this little creature and weigh its nature, and its light resembling that divine light. For who is he that beholds the vanishing light of this, that doth not fix the eyes of his minde upon Christ the lasting, true, and the chiefest light of the world; and doth not call to remembrance, that holy Spirit which doth illuminate our spirits in the most obscure darkness of our understandings? But this inbred light of the Glow-worm, or rather borrowed light which some seek to extract, others frive to imitate (as for example, Albertus, Cardan, Merula, Vitalia, Mizaldus) have shewed themselves very sools in my judgement. Neither have they been warned by the fatal end of Salmoneus or Alladius, who going about to imitate Jupiters thunder and lightning, were therewith by him fruck dead, and so did reap a just reward of that their impious prelumption, for they felt the force of true heavenly fire, who thought to counterfeit the like with a vain crackling. Even so the wits of these times, while they seek to extract this light, by their bold enterprize do violate the Deity, and while they would feem to adornand fet forth the glory of that his work, they rather detract from it and diffrace it. But we leave these to Ixions wheel, and proceedrather piously, and modestly to behold the majesty, wildome, and divine light in this little creature. For he which shall go about fully to search the majesty of the Creator in these small creatures shall soon be confounded with the glory of itac

What necessary use the Americans made of them in their might journeys and business, before the Spaniard brought in the use of Lamps and Torches, hath been said already.

But we that live in Europe, as we travelled by sight (I remember) in Italy and other places, we took a great deal of delight in them, not so much because they dispelled the darkness with the beams of their splendor, but because they did illustrate the earth with their celestial light, which compared with the light of the Sun and Moon, were not to be despised.

Neither do they only please the eye, and instruct the minde, but they are good for the body in divers diseases, for the semale Cicindele being put into the matrix of the mule, canfeth the woman that bears childe with much danger, to be barren; faith Kiranides. Cicindeles being drank in wine make the use of lust not only irksome but loathsome, as Benedittus saith; the same also Gilbertus an English Physician, Albertus, Nicolaus, Florentinus, and Rhasis do confidently affirm. It were worthily wisht therefore that that unclean fort of Letchers were with the frequent taking of these in Potion disabled, who spare neither wife, widow nor maid, but defile themselves with lust not fit to be mentioned. Rhasis saith that the Glow-worms are very good for the stone, if beaten with oil, and therewith the place having the hair clipt off, be anointed, which will never suffer it to grow afterwards. Bairns. If they be beaten and put behinde the ears, they will divert and evacuate all Rhumes falling into the eyes and teeth. Anonymus. The Inh bitants of the Isle Sorida take a good sufficient quantity of them, and mixing them with fresh black wax make them into a mais, and lay it in the hot fands till it be half confumed away: of this mais of the bigness of a walnut, both young and old do take two hours before meat and two hours after; which do not only infuse heat into the obscene pure, but vigour alfo. Thevetu. But this is not to be understood of the ordinary or common Cicindele, which as is aforefaid caufeth sterility and barrenness; by these Thevetus meaneth those Glow-worms reckoned amongst the kindes of Fuli, the which being taken in drink do after the same manner with the Cantharides, as Merula writeth, provoke both feed and urine. Alexins very highly

commends them for excellent baits to fish withall, being fastened to the hook. Weekerus sinh that by a gentle decocition of them in a glass Alembick, is made a water very infesult to that end. But I am rather of Alexius minde, the which experience also confirmeth.

CHAP. XVI.

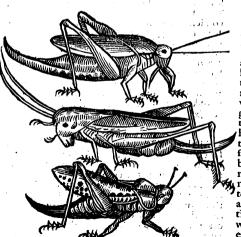
Of the Locusts.

He Locust, is called of the Arabian, Gieat, Gierad, Gerad; of the Illyrian, Kobilka, Bruck; of the Sclavonian, Knonick; of the French, Santerelle, Santereau, Langueste; of the Spaniard, Lagoulfa, Gafanhote, Gaphantoles; of the Italian, Cavalerto, Soliotta, Saltello; of the German, Hen-Chreck, Sprinckbaen, Sprinkell; of the Dutch, Hupperlinek; of the English, Grashopper, from leaping upon the geals; of the Latine, Locusta, as some think à locis ustu; for that they scorch all places where they touch, and eat up and devour all things; of the Hebrew, Arbeth; of the Polonian, Konick!, Szarancza; of the Hungarian, Saska; of the Greek, dupls, mued of aupas if asu-2001 g τρ φυτών τέμιος, whence comes the diminutive artistor, Locustula, vel Locustula, a little Locult. The Ionians call them from the number of their wings Tetrapleurides; that is to fay, four winged creatures; others call them Cornopas, Parnopas, and Pornopas; from whence Hercules and Apollo were called of the Athenians Parnopii, because they drave the Locusts out of their countrey, as Paufanias, Hermolaus, Calius Rhodoginus, Lilius Giraldus, Camersius, Strabo, &c. have observed. Notwithstanding the word parnops (if the interpreter of Aristophanes deceives us not) fignifieth that fort of Locuit only which is easie to be handled with the hands. But before we enter into the description and division of them into their several kindes, I cannot but admire with Marcellus Virgilius, the workmanship of Nature, in which I know not, as I may so say, whether she did more se jouily sport her self, or more sportingly labour. For who first of all is able to describe so many colours in one body? who is able to set forth so many divers shapes of bodies, goings, leapings, flyings. For some there are green, some black, some blue, some one part of them of this colour, on the other of another. There are those which are of another colour in their flight, then they seemed to be of before. There are some fly with one pair of wings, others with more; those that have no wings they leap, those that cannot either fly or leap, they walk; fome have longer shanks, some shorter, and amongst these some have more and shorter joynts, ome fewer and longer, some there are that sing, others are silent, as the Seriphie: some do no harm at all to tillage, fo that children may take them up in their hands without hurt: others on the contrary are the pest and destruction of all that up growes through a whole Coun-

And as there are many kindes of them in nature, so their names were almost infinite, which dough the neglect of Naturalists are grown our of use.

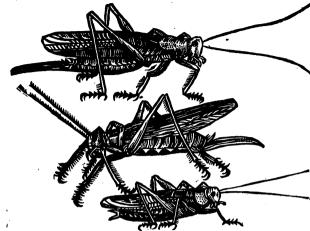
Now all Locusts are either winged or without wings. Of the winged, some are more common and ordinary, some more rare; of the common fort, we have seen six kindes all green, and the lesser of many colours.

The first of the bigger, hath as it were a grass cowle or hood which covers the head, neck, and almost half the body; the wings come from the neck underneath, of a greenish colour, speckled with a sew small black spors, the back green, the belly dusky coloured, the tail or sem, as the sind blackish; it hath a great mouthing and strong big teeth, excessed much in the second seems to be like this, but that the hood is fastened to the neck; the nose also and mouth are more red, and it hath greater spors in the wings of the third is of a green community of the third is of a green community. The second seems which is the tail blackish wings before with greater store of spots, and about the edges of a pale red.



CHAP. 16.

Now these are females, from whom the three males differ in this, that either in the end or above the tail they have two or three prickles or flings, and the middle of their hood appeareth more





The first fort of the lesser Locusts, called of the Tieurines, Holesspecht, is in body black, the utmost wings spotted, the innermost spattered with virmition; the thighs brown or swarthy, with black lines curiously drawn up and down. Of the se ond the cornicles, eyes, and shanks are of a pleasant red, the thighs or shanks are also diversified with black lines, the wings speckled, the belly of a dark reduponyellow, all which do exhibit a very fine pretty creature. The third feems to be of a dark alh-colour, the cornicles very short, and the wings of an unusual length, longer then the body. The fourth is all over of a darkish green, but that the hood is set with two black lines, and the ends of the shanks are of alively shining red. The fifth is a little lesser than the rest, but in ordering and variety of colour, more pleasant to the fight; the body, head, and feet are of a faint red, with green wings, and



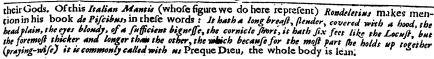
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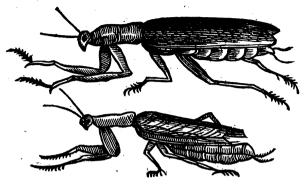
All those of the lesser sort have wings as long or longerthan their bodies, they have bondes no tang or prickle in their tail, nor bear any stem; they are seldome seen in the coin but altogether in meddowes and pastures, as I have seen them in France, and our Countrey of Britannie: I have feen only three kindes very rare, i. e. Italian, Greek, and Affrican: they are called Mantes, foretellers, either because by their coming (for they first of all appear) they do shew the Spring to be at hand, so And-

a golden lace drawn through the middle of the head

very bright and shining.

ereon the Poet fang; or else they foretell dearth and famine, as Calina the Scholiast of Theorium have observed. Or lastly, because it alwaies holds up its so effect like hands praying as it were after the manner of their Diviners, who in that gesture did pour out their supplications to





So divine a creature is this esteemed, that if a childe aske the way to such a place, she will stretch out one of her feet, and shew him the right way, and seldome or never misse. Her tail is two forked, armed with two briftly prickles: and as the refembleth those Diviners in the elevation of her hands, so also in likeness of motion; for they do not sport themselves as others do, nor leap, nor play; but walking foftly, the retains her modelty, and thewes forth a kinde of mature gravity. Though Pennius affirms that he often faw this kinde at Montpellier, yet in his papers he faith that he received the figure of it from the worthy Antonius Saracenus, a Phyfician of Geneva.

Another species of this Mantis, Carolus Clusius sent from Vienna exactly described, being brought thither out of Greece, which is like unto the former in shape and magnitude, but of another colour bestowed on it either by nature or the place where it lives; for it hath cornicles of a full yellow, the eye of hyacinth colour, the wings of a faint yellow, the rest of the body of Amethyst, only that the feet shanks, as also the joynts of them were more hairy and white, and the clawes of the fingers bended backward were black.

I procured one from Barbary that was brought out of Affrick with some cost to us, slender, five inches long, hooded, the head pyramidal, very long, out of which almost at the top came forth two little broad cornicles about an inch long, much like that Turbant, which the Tur-



kith Janizaries use with two feathers in it: a little below the root of it come forth two eyes landing out, great, and of a dark red, the body long, of a bloud red purple; the tail like a Swallow two forked, four wings of somewhat an ash-colour, deckt with certain dunnish spots; the four former feet and shanks very slender; the hinder strong, brawny, and long, and by reason of the spots drawn athwart all along the thighs blackish. And this of the common or ordinary and winged Locusts, and of the rarer forts shall suffice to have been said; unless the Reader shall think fit with me to add more differences of them. The face of the ordinary Locusts is fierce, long, wrinkled, fenced as it were with scales, which even cover the mouth: in the upper pare they have teeth fashned that are broad, black, and very hard, with which they easily ear ears of com, and scranch them with a great noise. The Greek and African Locust appears with a shoter face, and the teeth are so weak that it can feed on nothing but the softelt grass, and tops of hearbs. The common ones have very long horns, but the Manti have very thort ones; they have a hard breath, griftly, strong, none of these almost is faint or weak. They have also a soft belly, long and pointed, but there have a hardfull brawny belly; both of them have four wings that are skinny and membranous, as made of the fibres of nerves; for though the inward wing folded feems two, yet it is but one, when it is stretched forth: which deceived Todochme Willichine in his Dialogue of Locults, for his eyes deceived him, when he writ that Locults had fix wings, in his Dialogue of Locales, pleasant to behold in some Locales their thighs with six angles, exactly (mooth in their void places, and artificially painted in their netlike weavings together: the ordinary Locults have great eyes putting forth, whence Athenaus cals one Ebulus, lib. 10. c. ult. Ordinary Locuits have Bleat To patting of at large that Locusts could not see, as Pliny relates, lib. 11. cap. 37. yet have they clear eyes like glass, though covered with a horny membrane. Nature disproves this lie of Nigidius, which made their whole eye partake of feeing. As for colours, Nature that paints creatures, never was more bountiful in it, for though commonly with us they appear green, yet we see some of them red, yellow, crimson coloured, purple; and out of Morocco all white; and Alian faith, that in Arabia they are of a golden colour, lib. 10. 6-

neration.

Concerning the copulation of Locusts, I rather subscribe to Valeriola (who hath searched di-Their Copula- ligently into their nature) than to Aristotle himself. They couple, saith he, (as I have seen) by the male getting upon the female, at what time he puts those two prickles that come out of the end of his back into the matrix of the female, and so they continue in conjunction very close and for a long time, in so much they can scarce with your hands be pulled asunder when once coupled, neither by leaping and motions or any other way. The female being sickled underneath, moveth her womb very bufly, and applying being her felf with the bottome thereof to the male, doth hold him for a long while, sometime with the opening of the matrix, sometimes with the shutting or closing of it again, augmenting the pleasure of her venery: for while the matrix is open the male gets into the bottome or farther end thereof; and when it is contracted or closed, she is delighted with the affriction and tickling of the womb and the passages thereof. Now here are to be seen two passages in the secret part of the semale separated by a kinde of partition, and are covered over with a little thick cover, which in the outside is black, hard, and grilly, but within somewhat roughish, hairy and wrinkled; at the bottome of this the matrix anpears whitish like that of Women.

Now the female bringeth forth (as Aristor. faith) the little stem that growes to her tail, being fluck in the ground, and then layeth all her burden together in the same place, not scattering up and down, but as it were like a honey comb. Hence proceeds a kinde of little worm in the likeness of an egge, included in a little earthly thin membrane, the which being forced open, out come the Locusts and fly abroad. But (by the favour of so great a Philosopher) they lay eggs indeed in the beginning of Autumn, though not of the fashion of eggs, as I have seen with my eyes, and have had them in my hands. The which feture is so tender, that with the least touch it is harded as since in my hands. is bruised to pieces. Neither is it laid upon the superficies of the earth, but somewhat deeper, and in the winter under ground: where in the winter they being perfected by concoction, in the subsequent year, almost at the latter end of Spring they come forth out of the shell or membrane aforesaid, wherein they swere, being little blackish Locusts creeping up and down without either shanks or wings, which afterwards in a short time become bigger. They bring forth at the latter end of Summer, and when they have so done they forthwith die, certain little vermine breeding about their necks (as it happeneth to the Beetle) in the time of their bearing, which do strangle them. These dying after such a soolish fashion as they do, are yet able at their pleasure, any one of them, if it do but fasten on his chaps, to kill a Serpent. In a wet Spring the eggs perish, but in a dry then there is a great increase of them. Some will have them to be brought forth and to dye twice a year, (in the number of whom is Willichim) that is to say, at the rising of the Pleiades they come forth, and dye at the setting of the Dog-star, then others to be brought forth. Some say at the setting of Arthurus. In mountainy places, and of a thin air there breed no Locults, but in plains and places full of clifts and chaps; nor do they lay their egges upon the superficies, but in the chinks and caverns of the earth, both that they may be the better concocted, as also better preserved from cold and rain.

That they should be generated of the carkasse of a Mule or Asse (as Plutarch reports in the life of Cleonides) by putrefaction, I cannot with Philosophers determine; first, because it was permitted to the Jewes to feed on them: secondly, because no man ever yet was an eye-

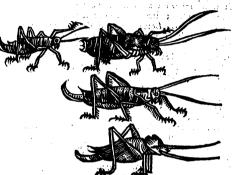
witness of such a putrid and ignoble generation of Locusts.

They dye several waies. For the male after copulation (wherein he tarries very long, and as it is probable, till all his radical moisture, and all his spirits at once are exhausted with his venery) presently expires. As in like manner all the females as soon as they have brought forth, whether with vehemency of pain, or numerous feture, I know not, the which being very great Cannot chuse but spend and exhaust the strength thereof. Oftentimes also great swames of them being lifted up into the air by the wand, which afterwards failing, they fall down into the tea, or flanding lakes. They are reported to pass over to far remote shores, continuing their journey for many daies together, they are to be seen very great, and also they make such a noise with their wings, that you would think they were a flight of birds, and they darken the Sun. They come oft-times out of Africk into Tiely in great numbers; biting and gnawing all with their teeth, even the doors of their houses. Neither do they hurt the corn fields, passures, meadows, The mischief gardens, orchards, with their biting only, but also with their black, burning (tinking ding, and espe-they do. cially with their cholerick and bitter fome or spittle, the which (as Valeriola witnesseth) they vent in great abundance out of their mouthes as they bite. Yet not with standing they are not venomous, the Parthians and certain of the Athiopians live of them, effecting them very dainty meat. They are faid in India to be three feet in length, their shanks and thighs when they are dry serving for sawes to saw withall. That sound or noise which they make Aristole saith is made with the rustling of their wings. But according to Pliny, it feems to proceed from the hinder How the Lopart of their head. But I suppose it is caused three manner of waies, by the grating of their teeth custs make a as they bire the herbs, with the clapping together of their wings as they flutter up and down with noise. them, with the rubbing of their hard neck and shoulders one against the other whilest they leap and themselves like souldiers armed with helmer and brestplate, are used to do.

Of leffer living Creatures.

Now we are to speak of the Locults which have no wings, and those especially are Bruchus. Asselabus, and Asellus.

The Bruchus taking his name from biting and devouring, may be called a Locust without wings 'And 78 Bestdestroying and devouring the herb of the held. Four forts or species of them are here presented turn i.e.



to view: the first is of the male, the second females. The Male hath a pale bloud colour circle or collar about his neck, under which hangs a double hood of a light yellow, and green, mixt; from the back to the tail it is fet out with fix leek coloured places running across from the back to both fides. The belly, which is fufficiently great, with the three prickles of the tail, are of the colour of an herb newly prest out of the earth, of a yellowish green, as also the thighes, face and cornicles; but the shanks seem reddish. The first of the females is all over eruginous, but for a bloud colour line running over the back from head to tail: it is without a prickle growing in the stem or tail; it feems also to be girt about with ten green plates, or rounds. The second is almost

allover of a light red and brewn, the belly a little yello wish, the upper end of the stem it hath two prickles. The third hath a head resembling a hogs or sea-cases head, in stead of cornicles it hath a little beard on each fide of the nose; the two bunches or swellings on the top of the forehead are like to the ears of a Bear, and it hath two prickles upon the stem very sharp and brown, of the same colour with the rest of the body. These did that samous knight Sir Edmund Kniver, freely fend in picture to Pennius for the enlargement of this work, for he is a Knight that is very courteous to learned men, and singularly noble both by descent and vertue, and famous for his curious search into the knowledge of natural things. The Latines call them Bruch; the Moscovites, Chreaft; the Polonians, Knonick, the Germans, Ramp; the English, field Crickets. Attelabus, is a small Locust, saith Hesychius, Pliny thinks it one of the smallest kinde; Hierome on the 3, chapter of the prophet Naum, cals the little off-pring of Locults Attelab; Aquila more fignificantly interprets them devourers. A little Locult is faid to be the mean between 2 locust and Bruchus; it hath such little wings that it is reputed to have none, and seems rather to creep than fly: for this cause wheresoever it is bred, it bringeth all as it were to meal or rult, by grinding and confuming. It feems to fome to be of the kinde of Bruchus, till the wings grow forth, and then it growes into the number of Locusts. Srephanus derives Attelabus from affin, because the wings seem so small as if it had none. The Attelabi, as Aristotle saith do breed in fallow fields, as Grashoppers do; they bring forth, and when they have brought forth they dye as other Locusts do; their eggs are spoiled by wet Autumns, when the waters increase too much; but in a dry Autumn, the Attelabi increase more, because their eggs escape drowning. Asellus, or 'Or as Dioscorides cals it, hath its name from its flow motion, it hath no wings, thick legs, but short withall, not like other Locusts, whence it seems rather to creep than leap, it hath agreat belly hanging down, as if it were made to devour corn. This Locust it may be is called in Scripture affdune, Nicander cals it maisat, and offeters; though, as Clitarchus faith, in the Dialect of the Ambraciata, all Locusts are called udazus, because they eat corn with a noise of their teeth. Franciscus Stancarus writ a little Tract of seven kindes of Locusts, according to the Scri-Ptures and Rabbins; but he described not those four which are numbred amongst clean birds that the Jewes might lawfully eat; those four were Arbeth, Salaam, Chargel, and Chagab, which the Chaldeans call Gebah, Rhaschen, Chargola, Chorgeba; and the Greeks call them anelda, spibuages, and affixacov. Arbeth is a kinde of Locust, called so from her fruitfulness, as Kimbi, Munster, and Broughton observe. The Septuagine have translated Salaam, affanor; Hierome doth not rightly

call it Scarabeum, for it is a flying creature, creeping with four feet, and leaping with its two hinder feet longer than the former feet. Kimchi makes it a kinde of Locult which the Rabbins ever it feems Niphus was to blinde that he thought it impossible for so small a creature to kill a Serpent, but we thought it fafer to relie on the testimonies of so many searned men, (who had a Serpent, but we thought a past and almost into all natural things) than upon the conjectures of so firvolous a Commentator and deviser of novelties. Hagab or Chagab is called Attelabus; Hierome voious a Commentation Amongs the Locusts spoken of, this is reckoned to be the last, and is set in the last Assacen. Antionger the bearing state of the last place, as likely to be the niost grievous; for this not only tasts of corn or shears it, but breaks and grinds stalk and all. It is bred of egges in a land fruitful for corn, which the semale left there when the corn was gone.

The Theater of Infects: or,

Kindes of

Five other kindes of Locusts are numbered up, Joel 1. Amos 4. Deut. 28. and Pfal. 78. namely Gaza, from sheating; Jelak, from licking; Chazil, from destroying; Thelatfal, from the blassing and rult it brings to corn; and Chenamal, from Raying; because where it sets up its station, it tarrieth there, and forfakes it not, Redulphus Moding on Leviticus and the Prophet feel reckons divers kindes of Bruchi; Tome are golden colour, others yellow, others gray; allo from a whitih worm in frothy dew that in May flicks to plants, a certain winged green creature is bred, in form like to the smallest kinde of Catterpillar, first it leaps, and and afterwards it slies, and therefore I think fit to call it Locustella, a little Locust. The English call that frothy matter Wood-fear, as if you would say the putters did not the wood. The Germans call it Cuckow-spittle: but what form that was of which Suides cals manuels; Celine, underest Nicander, manuels; Hest-was the control of the what form that was of which Surage cals markets Ceims affects a market, markets Help-chius, Opinara, anges, market, spans, Suradroud's Aristophanes, mayor's Bustanius, under Pha-vorinus, anges, and noutle's Islance Lindologhea, truly I cannot tell, and I would gladly see some Oedipus who would declare their nature and use. Bus because Marceline affirms that there are fome Locusts that use but two wings: and willichins ascribes to some six wings; they should either have described them, or have held their peace in a matter that exceeds belief. Also he flipt very abfurdly, when he affigned a King and a Monarchy to be amongst them. May be amongst many little ones he found one great one, and faluxed him for their King, because he excelled in magnitude; but Solomon, (that was of Philosophers and wife men the chief) saith they have no King, but are subject to a Common-wealth as Pismires are.

The mischiefs

How Godby these very little creatures did punish the pride and haughtiness, and hard heartedness of Pharaoh, is apparent enough out of Exedus, and is spoken of every where. In the year 170. before the birth of Christ, all the meadows almost were covered with clouds of Locults, and a hundred years after about Capua a great multitude of them filled the country, Julius of figures. In the year after Christ, 181. the war long enduring in Illyricum, France, Italy, and at Ital being ended, that nothing might be wanting to punish those Nations, an innumerable company of Locusts, and far greater than the ordinary ones, consumed all the grass round about. In the year of our Lord, 591. When Agilulphus reigned in Lombardy, a very great plenty of Locults afflicted the Countrey about Trens, which are reported to be brought out of Africa by force of the winds; but the greater part of them were cast down with storms and drowned: but they were no less hurtfull and deadly to the Italians; for by the waves they were brought to the fhores of Cyrenis, and by their venomous stinking smell, they caused such a plague amongst mortals, that Julius writes, that of men and cattel there died above 800000. Also at Venice, and about Brescia for want of corn, (for the Locusts had consumed all) so lamentable a plague sollowed, that in the year 1478, when these things hapned, above 30000, men died of it. Again in the years 593, 693, and 811, Locusts came flying out of Africa after a great drought, that devoured plants, herbs, and barks of trees, whence followed a strange famine, and such as is elegantly described by the Author of Naumachia, in these verses:

> -The nurse childe of death, Famine was present with her empty veins, The poor with hunger starved, their breath Was spent; for neither broth nor bread remains: Upon their mouthes and guts hunger laid holds They move their chaps, and bite their teeth, not meats Through wrinkled skin their bowels might be told: Nothing but skin and bone, they'd nought to eat, In stead of belly stood an empty place, The brest hung down, and seemed for to stay
> On the back bones rough grate, pale was the face,
> Lips white, eyes sunky teeth stark, all was like clay.

Nor was France free from their teeth and devouring, but in the years fince the time the Vitgin brought forth her fon, namely in the year 455, 874, 1337, 1353, 1374. Was miterably wagin brought to the confumed by famine, and very many killed by a plague that followed it, and fometimes it lost a third part of the inhabitants. These Locusts had commonly six wings, and were brought thither from the East. But at length by force of winds they were carried into the British Sea and drowned there: but by the flowing of the sea they were cast to the shore, and infected the air, and caused a plague no less cruel than the famine that went before. Othe Frishgensis. Also in the year 1476, they wasted almost all Polonia. In 1536. innumerable troops of Locusts were brought by winds from the Sea Enxinum into that part of Sarmatia which is called Podolia, they did change their camps in a military order, and they eat up, all that was in the fields where they pitched both by day and night; these of an unusual greatness at first wanted wings, then their wings growing forth, they flew at pleasure; and what shall I say? they ear not only herbs and leaves, and flowers, but hardly left any bark on the trees. Then they wandred through Germany, and came as far as Millan, and having devoured all there they returned to Polonia and Silefia. At last in November, for so long they lived, when they were consumed by force of cold, they raised such a stench, that had they not been eaten up by hogs, and wilde bores, they would have caused as great a plague, as they had done a famine in Germany and Italy. In the year 1543, Locusts did a very great muchief to the Countreys of Misnia and Marchia: at which time they were so frequent in Lucania, that being in heaps they were above a cubit high. facobus Ekcelius. In the year 1553, it is commonly known what great dammage the mighty company of Locusts did at Arles: whilest we were writing this, we received news that the Spaniards were forely afflicted with swarms of Locusts brought thither out of Africa. For they flew like Armies through the skies, and darkned the air. And the people when they faw them, rang all their bels, shot off ordinance, sounded with trumpets, tinkled with brazen vessels, cast up fand, did all they could to drive them away; but they could not obtain what they defired, wherefore sparing their labour in vain, they died every where of hunger and contagion: as the Mariners and steer-men reported to us, who escaped very hardly from that danger themselves. Eutropin lib. 4. makes mention of very great Locusts, which were seen not far from Rome, to the wonder and amazement of the beholders, the inhabitants were so afraid of them, for their deyouring nature, that they were frighted at their fight. Hence we may collect that those creatures are not the smallest amongst the Armies of the Lord of hosts, when he pleaseth to punish the fins of men, and to revenge himself on the despiters of his Lawes. But as his Justice is admirable, so in his greatest severity Mercy is not wanting; for being that Locusts have brought fundry Nations to want and hunger, and they have had no thing to eat, these Locusts have died suddenly, and became meat for the people they afflicted before: the people of hot Countreys, Their Ufe. (whom especially they spoil of their increase of fruits) as the Ethiopians, Tagetenses, Parthians, Arabians, Lybians, Mellenses, Zemenses, Darienenses, Africans, and those that live about Lepris, the Azanaghi, Senegenses, people of Mauritania, and others, live chiefly upon Locusts, and account their eggs to be dainties; others prepare them thus: First in a low large place they make agreat smoak, by which the Locusts in flying are hindred and forced to fall; than when they have taken them they dry them with falt, the Sun and smoke, and cutting them in pieces, they keep them for their yearly provision, as we do fish, not only those which have large legs, but the Anelabi, the Afelli, Afraci, and almost all kindes of Locusts, as we collect out of Dioscorides, Strabo, Pliny, Solinus, Agatharsis, Plutarch, Avicenna, Posidonins, Leo and Dionysius Africanus, Elian, Diodorus Siculus, Aloysius, Cadmustus, Agricola, and the Centuries of Navigations, whence they were called anestorator, Locust-eaters. Yet though they accounted them amongst their choicest meats, yet the Grecians esteemed them but for meaner fare; if we believe Aristophanes and Plutarch in Sympos. where he cals them the Sustainer of the Countreymans table: S. Matthew in the 3. chapter, faith that John the Baptiff lived upon them and wilde honey; and God appointed four Levit, 11. forts of them to be clean, and suffered the people of Ifrael to feed upon them: whosoever defreth more concerning Locusts for food, let them read the most learned Annotations of Venerable Bede upon St. Matthew. They have no venome in them; yet they that feed on them are not long lived, and seldome live to 40 years, and frequently die young, as Diodorns Siculus, Aga-tharfis, and Strabo have observed. St. Ambrose saich that Locusts hurt neither men nor fruits by themselves, but nourish them; and seed not on fruits unless God command them. But when God gives the word, they kill men, spoil the ground, and execute the vengeance of God. Mantuas Ifaid, shewes travellers their right way; Ophiomachus kils Serpents, all Locusts foreshew the Spring, and what is more acceptable to us? and if by so great multitudes they foretell of famine, by that they sweetly invite us to prayers and repentance; they live so lovingly together, that they fland in need of neither King nor Emperor; for they fly together as Solomon faith, Prov. 30. without a King and live in concord, whence is that faying of Ecclesiastes, Thy keepers are as Locusts, and thy children as the young Locusts: that is, not only numerous, but unanimous, and conspiring together.

What concerns their use in Physick, the Locusts are serving to that end also: for their smell Their use in the Strangury, especially of women. Dioscorid. Bread eat with the flesh of Locusts, is good Physick. for those who are troubled with the Stone : fryed Locusts take away the roughness of the mails : Locust legs bruised with Goats tallow, cure the Leprose. Pliny. Mantes cure hard scrosulous trees

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Book L

Acili dried and drank with wine are excellent good against the stinging of the Scorpion. Attelabi, cure the stinging of Becs, Wasps, Hornets, and hurts by Bloud-suckers, Dioscorid, Eudor. and Pliny 29.4. Arnolau prescribes this composition for the white skins of the eye for dimness, and a cloud, Breviaris lib. 1. c. 16. Let the Locusts be not altogether green, nor wholly black thruft a string through them and strangle them in a little White-wine, then dry them in the shade, then thruje a string enrough enem and stranger sum on the stake Primroso roots, and Fennel roots, dry and powder them, and mingle them with the powder of the Locusts, then keep the powders bound in a cloth, in the said White-mine in a brazen vessell; of which Evine (the cloth being first gently crushed) drop two or three drops into the eyes: As for their quality and temperament; unfalted they heat a little, they inflate, increase seed, ftir up venery, when they and temperations; minutes of worse juice, they cause thirst and burn the bloud; yet they hurt not dropsie persons, nor such as are leucophlegmatical. Silvation. Farther, to touch upon not dropie perions, nor fucil as are leucophingmatical. Another wife of them; Locusts, their feet and wings taken away, are good to feed young Peacocks.

Columnella. Frogs about lakes, and many fish feed on Locusts, which is so well known, that Bellowith withessen. Also the Saleucians have a bird feeds on Locults, as Heszehins temenbers. Jackdawes do also devourthem; wherefore at the publick chargethey are maintained in Thessalia, Illyrium, and Lemnos: for they not only destroy Locusts coming, but they also devour their issue, whereby com is preserved unhurt. Also they are food for Rooks, Choughs, Hens. Geefe, Ducks, for Hogs also and sheep, as besides histories, and long experience, Plutarch wirnesfeth in his book of Iss and Ofiris. Lastly, if any credit may be given to Apomasaris, a man most learned in the learning of the Indians, Persians, and Egyptians, to dream of the coming of Locusts is 2 fign of an Army coming against us, and so much as they shall seem to hurt or not hurt us, so thall the enemy.

The Theater of Inlects: or,

Now it will be time to shew by what means the over great abundance of them may be driven be killed and away by the providence and wisdom of man, and so I shall conclude this Chapter. Pliny saith. driven away. that in the Countrey of Cyrene, it was ordered by a Law, that thrice in the year they should war against the Locusts. First, breaking their eggs, then destroying their young ones, then by killing the grown Locusts. If any failed of this duty they were punished for their default. The Magness and Ephessans march out in military order against them. It is no wonder that divers Nations took counsel how to destroy so cruel an Army, whereas in divers places of Africa and Manritaria, they are so numerous and mischievous, that they force the inhabitants to seek out new habitations, We observed out of Pliny, Valeriola and Pencerns, divers waies to break and destroy their eggs. At the entring of the Spring, rivers are turned upon the places where their eggs are, fo that they abundantly wer all the furface of the earth, or the greatest part of it. If the place be so scituated that they cannot do this, multitudes of men trample over the ground, so that no place is lest, that is either higher or deeper than the rest; if they cannot prevail with their feet, they use a drag, a harrow, and a rowle that are very heavy, such as Countreymen use, that they may the more easily bruise them, and level the ground the better. Also abundance of military Chariots would do no hurt here, for by frequent and often running up and down with the wheels, they would break the eggs: I should also commend the use of the plough, which would dig and turn up the earth, and cut the nests of the Locusts. Some counsel to fright the old Locusts with ringing Bels, sounding Trumpers, beating Drums, and by discharging great Guns, to make that cerrible Salmonean noise, that may drive them away; some think that by great cries and showings of men, they may be terrified, as if the beating of the air might shake them, or as though they heard any of those terrible noises, as some absurdly dream. Others make deep ditches in the fields, and with crackers that beat the air, drive the fearful Locusts thither by degrees, and when they are come into these dirches, they are suddenly overwhelmed with earth, or calting in rubbish, they cover and destroy them. Some affirm that they are taken with pickle made with Locusts, that by it they fall suddenly into a deep sleep, and afterwards dye. By these acts, faith Valeriolasthe Loculis that vexed the people about Arls were destroyed in twenty daies time. In Syria they fight against them in a fouldierly posture. In the Island Lemnos, all Souldiers are bound to bring a cer-tain measure of Locusts to the Magistrates every day. Some Nations, as I said, feed Jackdawes at the publick cost, that as occasion is they may destroy the Locusts. Moreover the birds, namely Storks, are called Selencides, which the inhabitants of the Mount Cassian formerly obrain'd to be sent by Pupieer against the Locusts that destroy'd their corn. These birds come yearly to help them, but whither they fly back, or whence they come, no man can tell. So foon as the Locusts are destroyed they for sake the Mountain, and go home again. Our new Authors mightily commend the smell of brimstone, and of gun-powder, and think they will kill Locusts by their smell; but if a cloud of Locusts or swarm come tumbling into a land, let all the inhabitants lie close in their houses, for if they see no man in their journey, they will readily pass over that countrey, or else they will easily remain in that place. But if they be come before it be observed, they will touch no herb nor corn, nor any thing that is sprinkled with the decocion of bitter Lupines, and wilde Cucumers, for they perish so soon as they touch them. It may be the decoction of the leffer Centory, Wormwood or Walnut leaves would do the same. Afso they are said to passe from those places where bats are hanged alost on the trees. Moreover, if you burn Locusts taken in pits, the same way as I said, that sume will either choak the rest that are near, or will make themfall down, that they may be easily taken with your hands, or they will dye of themselves, being afterwards weakned with the Sun. If you would defend vines

from them, fow three grains of muftard-feed near the root, for they sprouting up afterwards, will by their sharp sent, kill all Bruchi and Locusts what soever that come near them; as the Geoponiche of Cassius and Dionysius Uticensis (not rightly ascribed to Constantine the Emperor) do perswade us. Aristot. 4. hist. 8. saith that Locusts are driven away with the sume of Brimstone, Harts-horn, or Storax. Palladins from the rules of Democritus, lib. 1. tit. 35. Writes that Locults will hurt neither cornnor trees, it many river or sea Crabs be put in an earthen vessel with water, and be covered and fet in the Sun, that they may, evaporate to for ten daies, then whatfoever you would have take no harm, sprinkle with that water every eight daies, till the corn be perfectly grown. Arnoldus faith that Locusts are driven away with the fume of Oxe or Cow-dung, or the timoke of the left horn: but why doth he superstitiously exclude the right horn? for reason and nature hold right to be better than left. The Magicians trust much to their trifling charms, whom fich Plimy hath lib. 37. cap. 9. charged with extreme madness, and vanity unspeakable, I shall say nothing to detain you with. Pencerus, lib. de Divinat, gener. Writes, that the Romans when they knew not the true God, whenkeever they faw fwarms of Locults, used fasting, forrow, facrifices, and all means to pacifie the angry gods, and afterwards they more carefully adored funier, who drove them away. Endown faith, that the oriental Galatians, upon such a tempels, come to the god of Birds, and defirehim often to drive away the Locults that Avaim in their lands. This should admonish us Christians that are entred into the tites of the true God, and are instructed by the perfect light, that the fure way to drive from us hurtful Locusts is to call upon God by prayer joyned with true repentance and unfoigned piety, without which all our force and inventions will come to nought, nor will all our devices avail at all. For I highly approve of that faying For all remedies without Gods affiftance are idlo enterprises of men, but when God is pleased, and biesselb the means, then are they remedies indeed.

CHAP. XVII.

Of Grashoppers and Krickets.

OF all the Infects making a stridulous noise, the Grashopper challengeth the chief place, and by great right too. For in the heat of the day he sends forth a most shrill and musicall found, sustaining his life with dew without doing any harm to herb or trees. Amongst the Greeks he hath divers names, according to the diversity of Countreys, generally and by a common name he is called Tents, by the Eleans, Beleanes by the Sideri, (mas; by the Cretians, (as Bollonius faith) of 400 Jers by the Countreymen of Suidas, iron, because it lives by sucking out of the dew. They attribute also divers names and appallations unto it from its fex, age, bigness, and singing. For the female which doth not fing at all Aplian cals usuam; Stephanns, usuaumia, that fings not; Euffarbius thinks it is not a Grashopper, but another kinde of creature like it. So doth Athenans 1.4, from Spensippus, if unercom two busine titles is reugaria, like to a Grashopper, or the Bird called a small Turtle. Indeed the words of Lia out of Alexis cited by Atheneus in his Thraso, give in 4 large testimony to the same, both that the Corcopa had a voice, and was of a divers kinde from the Gicada or Grashopper (I never saw the semale Cercopes nor the Pye, nor the Nightingale, nor the Grashoppers male) unless perhaps the Grecians were wont to keep together in their caves the male and female Tuttle, so we should say they joyned together in like manner, the male Graff hopper and the female Cercopa; for that they did not only keep them together with the Pve and the Philomele, for their finging sake, but that they might behold their mutual embraces dalliance and luttil pleasure. Add to this that Athenaus calleth it handsness, or the more talkative; fofar is he from accributing all the business of finging and making a noise to her male, contrary to the custome of the female.

The Grashopper when it comes to be old is called will, when young and tender nixms & nixos, 15 Hefychius observeth. The little Citashoppers (which Gaza calleth Cicadastras, and we Cicadas las) the Greeks call waterishes & wayshous which fignification I wonder that it is passed over by Stephanus. The word τολαμαίνει put substantively, signifies the least Grashopper of all, as Enfathing witnesses. Τεπικόνια also do signifie the lesser Grashoppers, as we read in Calins, although Enstathing will have them to be creatures of another species, like to Grashoppers, as otherwhere he cale them the females of Grashoppers. These Dinnssius will have so called of the Greek word willies, from the found they make. The more vocal and observer of them called Emeladisare the Acherai, or the Males, making indeed a very pleasant and mulical noise. The other being mure and more wilde are called Sigalphi, from their filence, as also Acanthii. In Arabick, Giwolo and Cicuale, Yulderetriche and Robiche. Silvat. Cicara is a barbarous word of a Latine or Spinish word corrupted. In Italian Ligallo, Cicara, and otherwhere Lazenzala; In Spanish Cig-Matrigas, and Ciganre; in Germany and England I do not hear that there are any Grashoppers to be found, but if they be, they are in both Countreys called Bow krickels, or Bankm Krickets; in Flanders, Feildedrofin; of the Walloons, (if I miliake not) Straffen; in Polonia, Konick, Zyemujco, Spiema. Sometimes the name: Krickets and Grashoppers, are promisenously used, which cannot be, unless you will say that the Kricket is a Grashopper without wings. The Latines as

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fome that hunt after words will have it derive the word Gicada, quasi cito cadens, (i. e.) quickly perishing. And that indeed is the Epithet that Arist. gives it, and were rishes, the short lived Grashopper, for so indeed it seems to be.

Of the Grashoppers, some are more common, others more rare. The common and ordinary so that the head big, and bending downward; and is of the figure of a Pentagon, terminated with unequal sides; it is of a blackish green colour, having on each side two bunches or bosses of the same colour, but of an ovall figure, and edged about with a dark coloured margine, and a line of streak of the same running along cuts the bosses in the mids, but the letter larm of a pure black colour

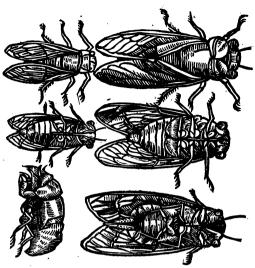
pones in the head right in the middle; it hath eyes of fomewhat a dark green, prominent and big, confidering the bulk of the body; informach that I wonder that Nigidius (that denies that they have any eyes) could not fee them. But indeed as Ariffetle faith they are very dull fighted. For if you bend your finger and put it back toward their eyes, they will rather come towards you than go from you, and will the sooner get upon your hand being drawn thereto by the shadow of the finger: the head or rather the face looking upward, appears of a weak green from white.

The Grashopper amongst the Insects, is the only one of those kinde of creatures that is without a mouth, but hath it otherwise supplyed, by a long kinde of compact sast substance, which like a promusics supplies the place of a mouth and tongue sashioned round and hollow like a pipe or gutter, reserved for the most part within, having ten streaks running athwart it, with the which it sucks the dew, the only nutriment that it hath, and which is peculiar unto it, as Virgil saith, Pascuntur dum rore Cicada: Whence it is in Athenaus that the question is controverted, afterward concluded, that water alone is able to maintain life, because with it alone the Grashoppers are sustained. Hence it is that elsewhere herepears the saying of a certain Parasite to this purpose we shall rishly say say, i.e. I am not such a one as

liveth on dew nor heibs. And that of Theocritus is very like it: Doth he live on dew like a Grafhopper? Away then with that Fable of Afop which is commonly received, that the Grafhoppers begged food from the Ants, for we may learn out of Plato, that the Grafhoppers are confectated to Apollo, and the Mules bestowed on them this boon, that they should live only by singing, not so much as mentioning the dew. We shall also pass over those inventions of Trease as not worth the mentioning, who reports that the Grashoppers are alwaies provided with sood in great variety. It is reported by Antonius Altomarinus in his Book de Manna, that the Grashoppers do suck the juice out of the bark and leaves of the Ash-tree, or Elm chiefly, the which we call Manna, but yet it is more likely that they suck it off from herbs, or out of them, as the Butterssies do, both because they are alwaies sound to be empty within, and for that they are not perceived to void any thing, unless it be when they have taken in a little more dew then ordinary, they cast out of their bodies the superfluicy thereof, as the Countreymen have observed.

The body is fastned to the head by a very short neck, or rather none at all indeed, the shoulders are spotted with green and black, the breast is of a bright green well towards white, out of which come three feet and shanks on each fide of a leek colour; the belly in the bigger fort is two fingers in length, and one in breadth; the inner part of the belly refembles a target ending in a sharp point, and is compassed about with an hem having twelve or thirteen joynts in it; within appear certain incifures of the same colour with the belly; the males (that is, the least of the two) have the end of their tail forked; the females on the other fide whole; their back is blackish with seven or eight green lines or incidures drawn athwart the same; the wings very curious, of a filver colour, and painted with dusky spots and specks very trim, the outermost twice as long as the innermost, and more various: the dark brown is more rarely seen, which Ludoviens Armacus a very diligent Chirurgeon, brought from Guinea, and gave to Pennius: also Mr. White a rare Paintet, gave him another brought forthfrom Virginie, it was all of an ash-colour, (it may be it was that the Greeks call room) but it was like the former in proportion, it hath both its wings filver coloured, but not at all, spotted, and the former green ones were. Those that live in quicksets are most green and big, those that are found in oats, or com, or graffe, are of divers colours according to the place where they be, and are far lefte then the rest.

But if we compare their Nature and conditions with mans, they being our fervants, do excell their Lords and Masters in virtue; and may teach us manners. For they shew forth that harmsesses of conversation, that they will not hurt or abuse any creature; but we perverting the



right use of things, can finde in our hearts many times to abuse even our parents themselves. What guel will be content with the diet of the Grafhopper; that is simple, mean and frugall, not inquinated with variety of dishes, or cookery, or curious mixtures? yea fo far hath foolish curiosity prevailed with men, that unless flesh of contrary nature, and with them fruits, leaves, ipices, liquors, be dressed together, they think their appetite unfatisfied, & their palat very much wronged, nauseating that clean and whol-some diet of their forefathers. Those can quench their thirst with a little dew: we with our diversity of mixtures do rather invite and increase thirst than allay it. They living in shrubs near to the earth(in which they had rather fing) yet notwithstanding lead a cheerfull life, and with their high stained notes, do make the lowness of their condition more easie to them. But we men if cast from any high place, we presently despair, and are afraid at every turn of the wheel of Fortune.

The Grashoppers hold on singing from morning to night, without intermission, very pleasant and sweetly; whereas many Preachers neither preach well nor often, scarce four times throughout the year: truly they may be assamed being bred more civilly, to be admonithed of their duty by a wilde nufician. These if you scratch or tickle their belly (as Poets which were commended) fing more shrill; but those speak them as fair as posfible may be, yea invite them with gifts, yet (like the Argonanta of Martial) neither use the care, nor lift up their eyes or hands to the fayles. Moreover these agree all together in one time, and bestow their mutual help in their affairs. But I would to God these did not wholly buse themselves in sowing strife, and breeding controversies, that they did not wrangle together about wool and flax, figures and forms, and ceremonies, and of things decent, undecently and unfeemly. True is the proverb of Theocritus concerning them, नांनीई नांनीन। श्रीकि, the Grashoppers are a friend each to other; but man who ought to be a God to man, rather proves a wolf and a Devil, and putting off the nature of a man, tears up his own bowels.

Amongst the Grashoppers the females are silent; the males do in a manner loath venery, neither are drawn unto it but by many enticements of the semale. But our women have more tongue by far than men; and the men behave themselves more lasciviously than women. What is to be

added further. The Grashoppers of all other Insects seem to be without passion, but the perturbations of our mindes do carry us on so headlong, that upon every slight cause, yea none at all, we wax hot with anger, pine away with grief, burn with envy and jealousse.

Now for the musick which the Grashoppers make, amongst all the Insects there is none like isaccounted so sweet amongst the Ancients, that they equalled it to the sound of the Harp, as Polling writeth, and it may be Lucretius therefore called Grashoppers Teretes. When Timon Sillographus would commend the eloquence of Plato, he compared it to the musick of the Grashoppers: his words are these: Plato sings sweetly, and as well as the Grashoppers. They begin to sing in the heat of the day, even at what time the reapers would otherwise leave work, who efore those laborious chanters get them up into trees, and there fill the ears of the labourers and passenges with their melodious noise. For as musick is a kinde refreshment and recreation to the fainting spirits and tired brain, so the unaffected notes and layer of the Grashoppers, and the earnelmess of their contention in singing, doth serve as a spur to provoke men to endure



labour, and doth not only invite the reapers to gather the fruits, but detains then in their work.

The Theater of Infects: or,

Of the strife between Euromus of Locris, and Aristo of Rhegium two Harpers, and Euromus getting the better, by reason of a Grashopper flying to his harp and sixting upon it and supplying the place of his broken string: read Antigonus Mirabilium narrat. l. 1. & Strabo Geograph. 1. 6. Of which contention also Solinus makes mention: and indeed the Ancients by the Grafhopper understand Musick, and therefore they painted the Grashopper sitting upon Euromus Harp, as the known Hieroglyphick of the Muses, as Strabo, Phlegeton, and Pansanias give us to un-

With the Athenians it was the symbole of Antiquity and Nobility, and to that end (as now the Spaniard doth the golden Fleece) fo they wear golden Grashoppers embroydered on their Hair, from whence they were called will police. The Author of the Anthologies faith further in his third Book, that the Ancients had the Grashopper in such veneration, that they made a monument for it in the Promontory of Tanarus in the Countrey of Laconia, and engraved a very elegant Elogy thereupon in its praise; to which Orus Apollo, Hieroglyph. 2. doth subscribe. In a word, there is none to whom the mulick of the Grashopper can seem harsh or unpleasant, but is either not well at ease in his minde or his body, and so can be no competent judge of musical ftrains. The Grecians had them in such estimation, that they kept them in Cages to please their ears with them.

Now to adde something concerning the manner how they make this noise, and then to proceed to their original and death. This stridulous and obstreperous noise they make, some think

to be caused one way and some another.

Pierins thinks it is formed in the fnout or promuscis: Proclus Diadichus, by the rubbing together of their wings, हे न्द्रीहि बंदीक देवारे नवाँद्र मीहिएएँड न्द्राहिका हेकावित हो निक्ष करनाध्यमक, that is to fay, The Grashopper sings by frequent clapping of its mings together, and so it makes a noise. And the same thinks Hesiod. But that they sing not with their mouth all men know, as neither by the rubbing of their wings together as the Locust doth, but by the reverberation of a little membrane under the flabells; (so they call those two coverings behinde the hinder thighs cleaving to the belly) or as Aristotle describes it in brief. They make this noise by reason of the air striking against the membrane under the midriffe; for by that means it being diffended or remitted, and forced up and down, there breaketh forth a stridulous found, such as the boyes make with their reed or oaten pipes, which have a thin skin, which being prefled down, shaken or intended, it must make a found. And this is the reason why the female Grashoppers sing not at all, because they want that space between the thighs, where this thin membrane growes in the males and causeth this found. Others make the females to be more cold by far than the males, and that they make the cause of their silence. But forasmuch as Eunuchs, old men, and old women, make most moise and greater than young persons that are more hot, therefore frigidity cannot be the cause. Add further (if we will stand to the judgement of Hippocrates) that women are more or than men; but if they be not so, yet it must needs be acknowledged, that the female Grahoppers are more hot than the male, because under the midrifte they are not so divided but the males in that place (were it not forthat little membrane to hinder) they mighe easily be blown through. Nature certainly intended by denying a voice to the females of these Grashoppers to teach our women that lefton; save preate nation in oryn girl, what ornament filence brings to the female fex.

They begin first of all to fing about the latter end of the Spring, the Sun being good the Meridian, and perchance in hotter Countreys sooner, where quicklets of the lets are the first are there they live more happily, and fing more willingly. For they are of all treature the left melancholy, and for that reason they do affect not only green and pleasance the left melancholy and for that reason they do affect not only green and pleasance the left melancholy. Yea they are not to be found in those places where there are too many and too shady. Hence it comes to passes have been all they are there is there are too many and too shady. Hence it comes to passes have been all they are there is there are too many and too shady. in none of the fields there is there any Grashoppers to be found, whereas hear the Town they are frequently heard. They shun also cold places, indeed they cannot live in them. They love the Olive tree, because of the thinness of the bough and narrowness of the leaves whereby they

They never after their place, as neither doth the Stork, or at least very seldome; or if they do they are ever after filent, they fing no more; so much doth the love of their native soyl pre-

vail with them.

In the Countrey of Miletus (faith Pliny) they are seldome seen. In the Island Cephalenia there runs a River, on the one side whereof there is plenty of them, on the other in a manner none: that which I should take to be the cause, is either the want of trees, or the too much abundance, or else a certain natural antipathy of the soyl; as Ireland neither brings forth nor breeds any venomous creature: for the same reasons they do not fancy the Kingdome of Naples; although Navier of Naples; though Niphus relates that to be done by the enchantment of one Maro. Times that witteh the History of Sicily, reports that in the Countrey of Locris on the hither fide of the River He lies they are marvellous loud; on the other fide toward the city of Rhegium, there is featce one to be heard: they are not therefore silent because Hercules prayed against them for disturbing him of his sleep, as Solinus fabulously relates, but because they are more merry and jocond at home;

Of lesser living Creatures. CHAP. 17.

as the Cock is: whence it is that the Lorian Grashoppers will not sing at Rheeium, nor theirs on the contrary near Locris; and yet there is but a small river runs between them, such a one as one may calt a stone over. Much certainly doth their Countrey (which comprehends in it all the love that may be) move them: where like the people of the Jewes, they refuse to ting their native Songs in a strange Countrey; who being cast out of their own habitation, seek means to die rather than waies to live; so prodigal seem they of their short life, and detirous after their native dwelling.

They do so affect the company of men, that unless they see fields full of Mowers or harvest folk, and the waies with passengers, they ling very low and seldome, or silently and to themfelves. But if once they hear the reapers making merry, talking and finging, (which is commonly at noon) then they fing fo loud as if they strove who should ling loudest, together with them. Wherefore not undefervedly was the Pataine in Athenans called visit, who being naturally obstemious by nature, yet was so full of talk, as if he strove that no body should be heard at the tablebut he. Socrates in his Phadro recites the Hillory of the Grashoppers very wittily, warning men not to fleep in the heat of the day, left the Grainoppers mock them; for the Poets report how their diligence was highly rewarded. For they fay that the Grashoppers before the Muses were, were men; who afterwards when the Muses came taught them to sing; but some of them were so delighted with musick and singing, that altogether neglecting their meat and drink in-considerately, they perished; the which afterwards being turned into Grashoppers, the Muses gave them that for a reward, that they should be able to live even in the heat of the day without meat or drink, neither to have any need of bloud or moisture.

They couple and generate with creatures of the same kinde, as Ariffetle tels us, and the male Their Copycalts his feed into the female, which she accordingly receives; they bring forth in fallow grounds, lation and hollowing it with that sharp picked hollow part of their tail, as the Bruchus doth, and therefore Generation. there is great plenty of Grashoppers in the Countrey of Cyrene. Also in reeds, wherewith the vines are propped, they make hollow a place for their neil; and sometimes they breed in the

stalk of the herb Squilla, but this broad soon fals to the ground.

This is also worth the notice, which Hugo Solerius writing upon Actius affirmeth, that the Grashoppers dye with bringing forth, the ventricle of the semale being rent asunder in the birth (the which some being very much deceived therein, do report of the Viper) the which I exceedingly marvel at. For they lay white eggs, and do not bring forth a living creature (as the field mouse doth) unless it be by reason of Weakness: of the egge comes a little worm, of that comes a creature like to the Aurelia of the Butterfly, which is called Testigometra, (at what time they are very delicate meat to be eaten before the shell be broken) afterwards about the Solflices, in the night come forth of that matrix, the Grashoppers; all black, hard, and somewhat big. When they are thus got out, those that are for the quicklets, betake themselves thither; those that live amongst the corn, go and fit upon that, at their departue they leave behinde them a little kinde of moisture; not long after they are able to take wing, and they begin to fing. That therefore which Solerius feigneth concerning the burfling of the womb of the mother, I should conceive to be understood of the matrixes.

Acertain woman did bring up some young Grashoppers, for her delight sake and to hear them sing; which became with young without the help of the male, if we may believe Arist. 1. 1. de hist. anim. but since he hathrold us that all the semales of Grashoppers are mute by nature, and this spontaneous impregnation is far from truth, either the woman deceived Aristotle, or

There is another kinde of Generation of Grashoppers, that we read of. For if clay be not dug up in due time, it will breed Grashoppers, so saith Paracelsus, and before him Hesschius. For this cause Plate saith Grashoppers were of old time men born of the earth, but by the favour of the Muses curned into that Musical fort of creatures, the Grashoppers. Even at this day sustaining their lives with no other food than dew, and feeding themselves by continual finging they live. For this cause the Athenians were called Tetrigophori, because they wore golden Grashoppers for ornament in their hair, and for a token of their nobility and antiquity; as Thucidides 1. Syngraph, and Heraslides Ponticus de priscie Atheniensibus testifie. Erytheus makes a proof of this custome, being born of the earth as they iay, who first governed the Common-wealth of the Athenians and they too in the judgement of Plato, the Natives were dilloxomes, i.e. born of the earth. Afterwards it came to be a custome that none but an Athenian, or one born in the place might wear a Grashopper in his hair: of this opinion is Aristoph. as also his Scholiast.

Isabre faith that the Cuckow-spirtle dorn generate Grashoppers, which is not true, but that it produceth small Locusts is manifest. Lucretius in his 4, Book, saith that the Grashopper in

the Summer doth shift his skin, according to this verse:

Cum veteres ponunt tunicas aftate Cicada;

And for that reason he is called by Hespohius, pursions rising, i. e. the naked Grassoppers or without a skin: whom I should not have believed unless I had the picture of the skin so cast off

Before Copulation the Males are of the more delicate tafte, afterwards the females, for that

they have in them white eggs very pleasant to the palat. The Parthians, as Pliny writethand the relt of the eastern Nations feed upon them; not only for nutrition fake, but to open their veins. and to flir up their languishing appetite, as Atheneus in his 4. Book, and Natalis Comes expressly arand to thir up their languinning appetites, and to their appetites, writes that the gods did feed upon Grashoppers, at what time they had lost their appetite through choler or pation. Thave seen, Grainoppers, at what time they had fold them tyed in bundles together for men to eat, to wit, the most voracious of all living creatures did fell the most jejune, lest any thing should be lacking to their exquisite dainties.

Their ufe in

Dioscorides gave rosted Grashoppers to eat, and saith they are very good against the diseases of the bladder. Some, faith Galen, use dryed Grashoppers for the Colick; they give accorof the pladder. Some, factor of grains of Pepper, as well when it goes off as when it comes on Trallianus bids to give them for the Stone, dried and beaten, the wings and feet first of all taken away, and this to be done in a bath with fiveet Wine and Hippocrass. Agineta useth them dryed for the Stone in the reins, and for the diseases of the reins he invented the composition called Distertigon. Such another like Antidote doth Myrepfus prescribe, but all heads and feet as supervacaneous members being cast away. Luminaris that transcribed an Electuary out of Nicopervacaneous memors being sate with their heads and legs cast aways, two ounces, Grommel feed, Saxifrage feed, each 1 ounce : Pepper, Galanga, Cinnamon, of each 2 drams, Lienum Aloes, half a dram; honey what is sufficient. Nicolaus useth Grashoppers burned and powdered, mingled with honey, and gives them about the bigness of a bean in a quantity of wine. Actius gives three Grashoppers beat in Wine. Some in Itead of Cantharides use Grashoppers to provoke usine, and in my judgement not without very good reason; for they are taken with lesse danger. and do work sooner, as well in this disease, as in the weakness of venery. Nones the Physician prescribes an Antidote of Grashoppers, and Xenopbyllum, against the Stone in the kidneys. retaus for the remedies of the bladder, speaks thus of Grashoppers; The best remedy for the bladder, is a Grashopper given in its time to eat (Males before copulation, but afterwards Females, as we finde in Aristotle) but out of their time, dried and pondered; boyl them with water and a little spike : also let the patient sit in the same for a bath to ease the pains of the bladder. Some of our later practitioners, put Grashoppers in oyl, and set them in the Sun, and mingle them with oyl of Scorpions, and anoint the privities of men and women, the testicles and parts about with it for pains of the bladder. Arnoldus, Breviar. l. 1. c. 20. & 32. commends the powder of Grafhoppers for the Colick, and Iliack passion, and also to drive forth the Stone; if half a Grashopper in powder be drank with Goats bloud, or Diuretick wine. Lauframus highly esteems the ashes of Grashoppers to break the Stone, taken with Radish water, or the decoction of chich Peafe. Also they cause idle and lazy boyes to hunt after them: Theoriens speaks thus of it in his first Idyllium.

Hee with thin ears of corn bound to a cane did make A whip, for Grashoppers to hunt and take.

Neither are they only excellent meat, and very usefull in Phylick to men, but they feed Birds also, and insnare them. For the youth of Crete (as Bellonius witnesseth) hide a hook in the body of a Grashopper, and when they have fallned it to a line, they cast it up into the air; which the Merops seeing, catch it and swalloweth; which when the boyes perceive they draw it to them; and

so do exercise their air-sowling not without profit and pleasure.

The Grashoppers abounding in the end of the Spring, do foretel a fickly year to come, not that they are the cause of putrefaction in themselves, but only shew plenty of putrid matter to be, when there is such store of them appear. Oftentines their coming and singing doth pottend the happy state of things: so Theoritus, it thinks and makerus. Niphus said that what year but few of them are to be seen, they presage dearness of victuals, and scarcity of all things essentially But whereas To. Langins (a Philosopher of great reading and learning, and a famous Physician) faith lib. 2. epiff. that Grashoppers did eat the corn in Germany as the Locusts do; Semmius, that it was done in Helvetia: Lycosthenes lib. prodig. and the Greek Epigram doth affirm, that they eat the fruits and crop the herbs, truly (unless they mean a Locust in stead of a Grashopper) they declare a strange thing, and saving the credit of so samous men) I will not believe, for they have neither teeth nor excrement as hath been said, but only feed and swell with the dew. Besides, although I have gone over all Helvetia, Germany and England, and have fearcht for a Grashopper as for a needle, yet could I finde none. And therefore I suppose that both they themselves, as also Guill. de Conchy, and Albert. Vincentius, to have miltaken the Locust or Bruchus for the Grafhopper, being deceived by the common error, who take the one for the other. They that defire more of their nature and use, may consult the Authors of the Greek and Latine Epigrams, with praising them or dispraising them according to their own humour.

The Egyptians by a Grashopper painted, understood a Priest and an holy man; the later makers of Hieroglyphicks, sometimes will have them to signific Musicians, sometimes praclers or talkative companions, but very fondly. How ever the matter be, the Grashopper hath

Sec. 35. 35. 1. 1. 2. 1. 2. 1.

fung very well of her self in my judgement in this following Distich:

Sim licet infecti genus exigume atq; minutum Magna tamen parvis gratia rebus ineft.

Although I am an Infect very small, "Yer with great vertue am endow'd withall. Section of the state of

Next in order followeth the Gryllus of Kricket, both for that it resembleth is somewhat in The name of hape, the wings excepted, but comes very near it in its note and manner of anging. Cale the Kricket, sine faith it is called in Greek stimes, but citech nor his author, neither can he. Ochers from the simplified the contest of the called like the noise of the dashing of waves, which is called Gradliffinis, in the number of whom is Isladore. Fluidiann funits called it from the hardness of
the found dashi one not rightly; whereas I have proved one of Arise, that to be a greater for of Locales. Freights quest lib. from Pliny, callern in Tryxalia's the which norwichlanding it be an Infect without wings as the other is, yet it is not at all like to the Gryddin in form or shape. the is called also in Latine Gryflin; in French, un Gryflen, Crysien; in Arabick, Sanfir, if we may believe Bellunensti; in Barbary, Girad; of Avicen, Algiedrigh; of the Polonians, Swiere; Hungarians, Ofsisereg; in Germany, in Grid, ein Horme; about Argentinum (from the moneth wherein it fings) Brach vogle; of the IH ytians, Smierta, Camrazick; of the Italian and Spaniard, Gallo; of the English, a Krickes; of the Dutch Crokes, Nachtecreket.

The Grylins or Kricker is of two forts, the field Kricket, and the house Kricker Phin refers them both to the kindes of black Beetles, but improperly, fince they have not their wings in a cover, but only thin membranes, though the outmost are far thicker than those that hid under them. Calepines that came after him, makes it a kinde of Locusts but his error is the



fame. Niphus on Ariforde, hift. 5. 28. 6 29. cals them ground Locusts and Bruches, as also altered by ignorance cals them frampopers. Of the field Krickers, some are males from are from the body forms had longer, of a blackish copies, but the body somewhat longer, of a blackish copies, the head for the bulk of the body, big; the eyes treat, standing out, the fore-head homed, but the homes with out joynts, which notwithstanding are moved to and fto with eafe. " It hath fix feet coloured like the body, the hindermost longer than the rest, for the more nimbleness of motion and leaping; they go (as all the rest of the Krickets do) forward and backward; the wings as it were slightly engraven, and crooked, covering almost all the body, the tail forked, the body less than that of the female; she having a bigger belly, is of an unfightly green colour; the eyes grafs-colour, the cornicles reddiff, the tail three torked like a Trident, in bulk of body differing from the male. In the Summer they are found in the fields, making holes in the catth, and building their netts. In a calm Winterthey lie hid, in a cold and sharp they die in their holes, the which they feem to have digged without the help of a Pioneer.

The noise which they make is caused by the rubbing of their wings one against the other, as Illny witnesseth. Jacob Garret an industrious and ingenious Apothecary did the same with the wings plucks of and rabbed together, very curningly imitating them; infomuch that I wonder at Scaliger, who saith it cometh from a kinde of I know not what follicle and pipe placed in the hollow part of the belly; and at Sabinus who ascribeth it to the collision or grating together of their teeth : the which Pliny also, but fallly, writeth of the Locusts. When as either of them through the narrowness of the passages of their holes do lightly rub their wings, whether field Kricker or domestick, they make but a small sound: but when they are out of doors and rub hard, they make a very shril loud noise, yet not at all without the motion and agitation of their wings : the which if you crop or pull off, you shall see all that noise presently to cease. In the heat of the day (in which they are much delighted) and in the night also they sing before their holes mouth.

Their common abode is in pastures and medows; they do not willingly earry in shady and opacous places, they feldome live till winter as George Agricola Writeth.

Nigidins gives great credit to them, but the Magicians more; because they go backward and make a notife in the night, and make holes in the earth. The farther off they are, they make the shriller noise; whereas being near at hand they are silent, and through sear or sulpicion presently betake themselves to their holes. The Kricket, (faith Albertus 1. 4. c. 7. exercit. 273.) if it be divided in the middle, or have the head taken off, yet sings and lives a great while after. The which if it be true, what shall become of that pipe in the belly of them which Scaliger saith doth cause the sound? The children use to hunt them with a Pismire tyed about the middle

CHAP. 18.

with a hair, which they put into their hole, blowing away first of all the dust left she should hide her self again, and so is drawn out by the Pismire. Plin. 1. 29. c. uls. But sooner and with less labour is she taken thus, take a long small twig or a straw, and put it into the holes, and draw it out by little and little, out she comes presently to her holes mouth, as it were to ask what the matter is, or who offered that injury to her hole; and so is taken, from whensey comet the Proverby Stultion Gryllo, more silly than the Knicket; of him that for every light cause doth betray himself to his enemy, and wittingly brings himself into danger. They live upon new Panick, ripe self to his enemy, and wittingly brings himself into danger.

Wheat and Appies.

The house Kricket (if we may believe Albertus) is called of the Greeks weeks, but no such name can be found. It may be he took a barbarous word for a Greek: the English call them house

Krickets, the Germans, Heimgrill.

Pliny 1. 12. el 128. writing of the Scarabee (among which he fallly reckons the Kricket) hath these words: Some of them dig holes in the ground, others of them in the dry earth between the fire and the oven, making a great notic in the night. The Domestick like the former are both male and semale: The male is almost all over of a dunnish colour, the back of a various dun, or rather black; the body long and much less than the field Kricker; the head almost round, the

eyes black, the cornicles movable every way, in form and hape all alike the field Kricket; about the root of the middle feet two frow white lines do crofs the back and adom it.

In the moneths of July and Angult they fly, but not far nor long; and that like the Wood-pecker, or Hickway, with a waying flight, fometimes descending with her wings spread abroad, sometimes descending with her wings elose to her body: the tail is forked. The semale is the bigger and longer bellied, she flyeth with four wings, of which the outermost are shorter, the innermost narrower and longer; the end of the tail hath three prickles or bristles. Both the sexs fly, and leap and run, and that wistly, they lick in greedily the scum of broth, and barm of ale or beer; they feed likewise on the matter and liquor that cometh out of corrupted sless or briskles. Of this Insect writtes Albertus thus. The Gryllus or Kricket which sings in the night, seems to have no mouth as the field Krickets have, but there is found in his

head a long thing like a tongue, and it growes above the outer part of the head, and that part is not cloven, as the mouthes of other creatures; neither is there found in the belly any spersfluity at all, although it feed on the moisture of flesh and sat of broth, to which either powred out or referred it runs in the night; yea although it feed on bread, yet is the belly alwaies lank and void

The Kricket doth not only recreate men weary with labour, with their finging, but are good for physick also to drive away diseases. The Ancients (as Scaliger hath observed Exercit. 186. and found it by his own experience to be true) did use them in stead of the Cantharides, and with the like success. It being dug out of the earth with the earth with its is good for the running of the ears. Being subsed between the hands it cureth the disease called St. Antholius sire, as also the swelling of the jawes: but this Kricket must be digged out together with its earth with non- and afterwards be subbed; and so the patient will not only be cured for the present, but shall be free for a year from having the disease again, Plin. 1, 30, 49, 9, 12. They cure also the Paraida, i.e. an Impostume or fore coming of matter distilled from the head into the kernels of the ears; whether they be bound upon the place, or the place anointed therewith; they serve also, together with their earth, to anoint the Kings-Evill. Their ashes mixt with oyl, bring old users to Cicatrice. The Kricket diluted in water is good against the Stone or difficulty of urine. Belliner is used to drop the oyl of them into the ears of them that are diseased in that part; by that means taking away all the dolour and pulsation of them. Marcellus much commends the stroking of them upon the tumours of the jawes, and binding them upon the same: and in the opinion of them upon the tumours of the jawes, and binding them upon the fame: and in the opinion of the Tonsils in this Distich:

A Kricket with right hand on Tonfils prest, To kill the Kricket, gives the patient rest.

Children (as the Italians do Grashoppers) do keep them in a box bored full of holes, or bags to hear them sing in the night, giving them leaves of herbs whereon to feed, and so keep them all the Summer. They are kept in Africk in iron cages, and are sold at a great rate, as I have heard by some Merchants, to cause sleep. For those of the inhabitants of Fesse are exceedingly delighted with their shrill noise; as much as the Irish and Welch with the sound of the Harp. With which also learned Scaliger seems to be not a little affected, when for their musick sake he kept them inclosed in a box, the which if he had kept in such a thing where they might have had airshe had not found dead after three daies, but able to live a long while: lib. de plant. For being secluded from the air they cannot live, which besides air and sound have nothing in them, nor seem to

to be any thing else. The last Summer I had a male and a female of them; but within eight, daies, I found the sides of the female eaten out by the male, which also it tels two daies after

expired.
The Bird Lanio, as the learned Brewer hath observed, is fed with them. The which she fastens upon thorns near to her nest of young, for fear they should want food.

when they become offensive by reason of their number, thus they may be driven away or taken off. Take a good deep dish filled of water, and place it before their holes mouth with a good deal of oatmeal found about it; so the Krickets leaping up into the boul are drowned; or if you mix water with Vitriol and inject it into their hole, they will be gone.

There is one little winged creature behinde, which whether it may be referred to the Classis of Grashoppers or Locults I know not, For by that it slies in swarms, and eats the corn, it may seem to be a Locult; but in figure and shape it is likest the Grashopper above any thing. The visage of this creature is wonderful resembling an Infants; it hath on the head a three cornered cap, in the top of which are four black foots; two often very long, the other two almost round, bein the top in the top these it may be were those Locusts of which Cuspianus hath written out of Sigeberens, In the moneth of Angust (saith he) in the year 874, a wonderful swarm of Locusts having fix wings, and fix feet, did fly out of the East, by which almost all France was destroyed. You would say at first fight they had a hood upon their shoulders; but if you look nearer hand, it is nothing but the upper part of the wings inclosed with a semicircle. The body very thick, of a black and dun colour, the hinder part of the wings were all full of black spots, P. Quickelbergins of the City of Antwerp, fent over this to Pennius out of Africk, the which I keep to this day in my flores house of Insects, by the name of a young Gralhopper, And as little am I satisfied concerning the Trivalia, (spoken of before) it had its name it may be from gnawing or eating. But that it should be either the Bruchus, or the little Herb-locust, Grashopper, or Kricket, I cannot be induced to believe. Not only because Athenaus, Pliny, and other Philosophers are not agreed in that very point; but besides, because they do much differ in form and nature; and why I pray may not roughly be derived from rough, to make a noise? and if it be, truly it will best agree with the Krickets, which because of the noise it makes, it may be as true of the Cricket, which Peucer very well distinguisheth from the Blatta or Beetle, as by other things, so by the noise it makes: that which foach. Camerarius, son of that great Camerari-

us and heir of his vertues, first observed, Pliny advisets to role 20 of thermand to drink them with sweet wine against shortness of breath, and spitting of bloud. The ashes of them in honey, applyed to the rugged edges of ulcers takes them down; they are likewise exceeding good for the stopping of womens courses or monethly pur-

Hitherto I thought good also to refer the water Grashopper of Ronal doletins, whose head is like a pentangle, having as it were five corners, the eyes round and standing out of the head, not great, but black; the comicles very short, coming forth out of the outermost part of the mouth; on each side it hath three feet, the hindermost longer than the rest; on the back it hath little wings, or some coming; the tail forked, the belly oftentimes as it were clest; the colour of the body somewhat dun, or rather black and white. I found them in muddy and standing waters, but the nature of it I yet know not. This differs from the land Grashopper, both for that the head stands out more, and it seems to have some kinde of neck, and also it hath wings not fit for slight, but only to lift it self up. This Is-said to make a kinde of a pleasant noise like the land Grashopper, upon the

leaves of the water Lilly, pond-weed, and other water herbs. The which I have not as yet heard.

CHAP, XVIII.

Of Moths called Blatta.

Oft men talk much of the Blatta, but few or none able to describe what the Blatta, properly so called, are, neither do they give the least mark whereby they may be known; but gas thering divers notions here and there do put them all together and consound them. And but that Pliny had brought some light to this History, the Blatta had altogether been omitted or lost, First of all therefore we shall shew to what Insects the name of Blatta was given according to Aux thors, then we shall see down what the true Blatta and properly so called is. Now under the name of Blatta are comprehended both the worms growing in the gare, as also those Phalens which





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which trouble the Hives of Bees. But fince these desire the light, the other altogether shun it. which trouble the Investor Dealers, I do not fee. The Blatta also is a little worm eating cloathes or books. So Horace in his Sermons, Blattarum & tinearum epula &c. But Martial altogether diffinguisheth between the Blatta and the Tinea, and sheweth them to be creatures of several kindes.

veral killies.

It is taken also of the Moderns for the little worm called one, out of whose web silken garments are made. Some call the little worm that groweth in the grain in the low oake, Blatta, from whence cometh the Blattean colour, or grain colour. So Turngb. advers. 1. 18. c. 17. 6. 1. 28. c. 23. The Blattean colour is died with worms which come out of the grain of Cockle, out of whose bloud is produced a most curious colour, not black, as some think, but a bright purple or fcarlet. To which the Book de natura rerum, & Gualter de Conchis do assent. The worms of the belly some call Blatte. Cardanus in one place calleth the worms that breed in meal or bran, Elatta. Gaza interprets the word reedlus, as also sesonnellus, Blatta. But the proper and right name thereof is when; according to Pollux, when; as also according to Lucian, deciding a man name thereof is the state of th trutians Piattela; the Germans, Wibell, Brottmorme, Brottkarfaer, Malkaefaer, Springnibell; they of Norimberg call one species of them by way of sport, Schavahen, because it cannot endure cold, as Cordus writeth; the Illyrians, Sninie; the Polonians, Molulowy; the Hungarians, Moly: the Spaniards, Ropa cova potilla. Now the Blatta is an Insect flying in the night, like to a Beetlesbur wanteth the sheath wings.

There are three forts of Blattæ; the foft Moth, the mill Moth, and the unfavoury or flinking Moth. Freigins divides them altogether fally, confounding the foft and the flinking Moths one with the other, and making the roomseed to be the third species of them, seduced as it seemeth by Gaza's interpretation. That all of them when they are old do shift their skin; both Arift.

bif. 8. c. 17. and Pliny 1. 11. c. 27. do affirm. All the males are supposed to have wings, but the females certainly have none; they also are less, those more bulky and big-bellied. All of them (but the shinking) run very swiftly, and die with cold. The male is soft, the semale of colour more black, it hath a small head, whereout come two long cornicles, every waies movable; the breft, together with the shoulders orbicular; in the body it hath seven incisures; the wings are of the same colour with the body, it seldom flies, but (as the Offrich doth) by help of the wings it doth run very swiftly; it hath a forked tail like a pair of Barbers cizzers; it hath fix feet. It lives about Privies or Jakes houses, ditches and sleamy foggy places, for the most part they are somewhat like the field Kricket, but of a more compact body, and with far more slender

In the Ship called the Philip, (which that noble other Neptune, Sir Francis Drakestook laden with spices) there was found a wonderful company of winged Moths, but somewhat bigger than ours, softer and of a more iwarthy

colour. I have heard by many men of good credit, that there was one of these soft Moths found and taken in the top of the roof of the Church at Peterborough, fix times greater than the common Moth, which did not only pierce the skin of those that sought to catch it, but bit so deep, that

it did fetch bloud in great quantity; it was about a great humbs b eadth in bigness and length, and being thut in between two wals, yet after two or three daies got forth no man knewhow.

The Mill or Bake-house Moth, I have seen : the Greeks call the femile (if I am not deceived, because it had no wings) μυλοικίς, μυλικό, μυλαείς & άξιοκοπίων: it is longer, thicker, and of a more shining black colour than the ordinary soft Moth, with a little forked mouth placed as it were under its belly; the cornicles like to the first, little hollow eyes, or rather eyeholes, the breaft fouriquare, with the four foremost feet fastned to it, the hindermost to the belly; above the shoulders appear as it were little wings, though they are not so indeed; the rest of the body somewhat thick, cut all over round about, circle or orbicular wife; in the sides resembling the form of a saw, the tip of the tail and a fork growing on each fide is somewhat like a Trident : these Moth Krickets take up their abode in warm places, as floves and bake-houses, and such like; let them be never so hungry, they will scarce indure to come into the light; or if they be compelled to to do whereby to get fome food, they betake themselves into the dark again with what speed they can, or else hide themselves in dust that they may not be found.

The third fort is so unsavoury, and carries with it such a slinking smell, that from the same it is called of the Greeks chon Bora, no Baron; of the Latines, Fatida Blatta, i, f. the flinking Moth; it hath thighs fharp with prickles, as Pliny describeth it, the which mark of difinction, if he had not expressed, perhaps this kinde of Kricket had not been known, or seen by me. For the black Beetles (especially the hairy ones) they are altogether of the same form. only the tail taken off. It is of a pure black gliffening colour, very flow paced, as no creaonly the tank pated, as no creature the like; the body fo framed and ordered, that you would swear it were winged and had

Of lesser living Creatures.



sheath wings, nevertheless none of them have any wings, no not the male it felf amongit this fort of them, (what ever Pliny dreameth to the contrary) it hath thin slender long shanks; remains in deep cellars, and is a retainer to the Jakes; it creeps very flowly, but at the least glimpse of light, and whisper of talk, she hides her self; a shamefac't creature certainly, and most impatient of light, not so much for its ill favouredness, but the guiltiness of its conscience in regard of the slink it leaves behinde it, and of its ill behavionr: for it frequents base places, and digs through other mens wals, and doth not only annoy those that stand near it, but offends all the place thereabouts with its filthy favour. The mouth of it is forked, the back covered (as it were) with a sheath wing, so solitary a creature that you shall scarce finde

two of them together. Whether it be begotten of putrefaction, or otherwise generated by the

commission of male and female, is not certainly known,

About Francford near the River Main they are frequently feen, as also in London in Winecellars, and dark dungeons; the other species are more frequent in Bake-houses, and warm places. The stinking Beetle some confound with the Cimex or Wall-louse, a creature of the like quality; but not rightly. The inhabitants of Pers have certain creatures which they call Araners: Serius thinks them to be Butterflies, They are of the bigness of the Kricket, they go forth a great many of them together in the night time, and all that is in the house almost that is soft they nibble about and eat it. Lib. Navig. Butterslies I cannot say they are because they graw, and do not suck with their Promuscis; I would therefore either make them to be Krickets, or some new kinde of Moth, or some creature mixt and made of both. In an Epistle of a certain learned man fent to Gefner, there is a description of another kind of flinking Moth. There is faith he a certain flinking flying Infect in Hungary that stinks beyond measure; I should call it a stinking Grashopper, but that it is more like the Kricket. In Winter it desires the light, in Summer it shuns it; when it flies it makes a kinde of a terrible horrid noise, leaving a most noisome stink behinde it. Some there are when the air is infected, carry this creature about them as some secret remedy, and adore it; nay some of them, which a hog would scarce do, will swallow them, so afraid are they of the Plague, and so desirous to use means against it. They are bred in wals : where they are most frequent there grow as they fay the most generous wines, & I have found it to be true by experience. So far Epifle. All the younger Moths are whitish, but at their full growth of a bright red or tawny. The slinking are as black as a coal.

Divers Authors do speak of four other forts of Moths, viz. the Venereal, bred in the genitals of men; the Bee Moth, the Cloth Moth, and the Library or Book Moth, from eating of the Books: but none of these, but the Bee Moth agreeth with the description of the Moth: but that neither is so stinking as the one called Brion, or so soft as the others before described; but of a middle nature, rather pouldred with meal than anointed with oyl. Of the rest of these we shall speak more fully when we come to speak, God willing, of the Lice and Moths called Tinea.

Much variety of opinion there is among the learned of the colour of the Blat Moth, or the Blattean colour. For if these Insects (of which we have now treated) are the Blatte truly so called, why should not the black be the Blat colour, rather than red purple colours? Certain it is, it is that the Bizantine Blatta yeelds a purple colour, as that of the worm Cochineal doth a red or starlet; either therefore all colours may be called Blattean, or else this last of ours is not one, Indeed I wonder at the boldness of Turnebus and Thylesius, which will have that of the worms to be the Blattzan, when as they are of no Author called Blattz; but rather properly it ought to be counted a Scarlet red. The Blattman colour therefore, to say the truth, is the Purple, notwithstanding our Blattæ send forth no such kinde of liquor; but are sliers of the light, nasty, cruel, lough, theeving, living of nocturnal depredations after an infamous manner, whence Servius cals them Piratas noftu navigantes, night Pirats.

These little creatures, although they are hateful to nature it self, to Men and Bees, yet God Their use hath endued them with fundry vertues, in which they excell the Blattæ Bizantine. For take off his shell or nail, which is there between its head (called papaver) and its neck, what doth the belly contain but the ornament to dye withall, and to delight the eyes with their colour? And be it so that Princes and great men will buy it though never so dear, and by the greatness of the price make it only fit for Kings to wear; yet notwithstanding when you have heard the virtue of these Blatte, otherwise so contemptible, you will say they are far more to be esteemed than purple, For they are wonderful good for the pains in the ears, taken after this manner: Take twelve Blats With their wings cropt off, of old wine and honey and 3 j. and half the rind of a Pomegranate, of the juice of an Apple 6 spoonfuls, boyl them well in a new pipkin till the rind of the Pomegranat be made limber and foft; then beat them all together, which done, add unguentum Syriacum \$ 1. of Tarre \$ 1 fs. the juyce of 4 Onions pressed out what may suffice; beat all these together and lay them by for use; let this decostion be dropt into the ears, and a lock of

Qqqq :



new shorn wool stopt in warm. Galen fec. loc. 1. 3. Experience witnesseth that the soft Blats new morn wood note in the fore Blats boyled in oyl and put upon Warts, are ro good effect. The mill Blat, the head being taken off and the body bruised, doth cure the Leprolie, as Masa and Pithen have left in their Receipts. The and the body branch, when the head is off, beaten with oyl of Roses, Galen out of Architenes faith is very good for the ears; but the wool in which they put it, must by and by be taken out: for that fat substance will quickly breed works. Others write that two or three of them boyled in oyl, bruised and put into a little linnen bag and applyed, are very good for the same purpose; in oyl, bruned and put line a retire in oyl or warm water are likewife good for the fame, being dropped intheir entrails beaten with oyi of waith water are method good to the ears. Pliny faith, 1. 2. 6. 36: that from the two first the heads must be pulled of before they be used in medicine; from the stinking, the feet and wings, or rather that district their contract of the like wings on the back, that being more hard, and more poyionous; but it hath'no wings. The flinking Blatta moreover mingled with oyl or pitch, are faid to cure Ulcers; otherwise incurable: as also Wenns and Swellings in the neck, Botches, being layed on for 21, daies tovether: they cure also the Scab and Fellons, bruised and festered Sores, the wings and feet being first taken off. We disdain to hear of these things, yet truly Diodorus (as Pliny faith) reports that they have helped the Kings-evill, and difficulty of breathing, mixed with Robn and Honey: the most learned thought fit to keep the ashes of them in a horn box for this purpose, or the powder of them to put into the body by way of Clyster. Cardan faith they take away pains; but what pains, or what kinde of Blattæ should do it, he tels us not. The Phrygians and Lycaonians, anoint those with them that have a stoppage in the Matrix. Pliny 1. 30. c. ult. Last of all they may ferve in stead of Castoreum for an Antiballomenon; and Galen useth them in stead of the Bu-

Remedies a-

Now if you would have a remedy against themselves, cast but a handfull of Flea-bane (the Greeks Mascula is the Latines Cunilage) and all the Blats will gather together to it. So called in Rome Blattaria or the Blat-herb. Nature hath provided a remedy against them for the Swallowes; they are wont commonly to spoyl the Swallowes eggs, wherefore they use to sence their young with Parsy or Smallage, whereby the Moths are forced away from their ness. The which might be thought to be the signent of Alian, but that Zoroastes in his Geoponicks doth as signed the strength of the sence of the surface of the s

. CHAP. XIX.

Of the Buprestis or Burncowe, and the Cantharides.

Any of the Naturall Philosophers have made mention of the Buprestis, but so little, that they seem neither to have touched either their form, or qualities, no not so much as their true Name. For Ardonnis cals it Buprestis; Vigelius, veter. 1, 3, c. 1, 5, cals it Vulpester or Bulpester; and in the 78, chap. Busirestis most corruptly. Silvaticus, if any other chief at Barbarism, cals it Busingshifters, Bubestis, so corrupted was the Latine tongue in these blinde times, that Barbarism had wrought a general consustion in all places.

Now the true name of it is in Greek, bloomers, mught in officer ods bits, quia boves rumpis, because it swels Oxen; Nicander in Alex. derives it ab incendendis bobus, from burning or enslaming the bowels of beasts: it is no duudness tendenges and hopes, &cc.

When comes or calves are fick, and bellies swell, They'ave eat Buprestis keepers knowfull well.

For first of all by their acrimony they enslame the belly of cattle, upon which followes a tumor, and a seaver, and a kinde of a hot tympany, by which in the end the bowels are burst. By other, as by Hespelius in like manner suchlan, a suspense, which is more rightly ascribed to that kinde of red little Spider, found in passure grounds, which doth use to bite them. In English it is called a Blain-worm, or Troings, which being eaten by cattel doth produce the like symptomes: the Latines retain the Greek name of Bupressis; of the Germans it is called Gench, Gach, Knoelster, Gualster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, Gualster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of the Germans it is called Geneth, Gach, Mannesser; die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of those of Heidelburg, from Knoelster, die Grunen, Stinck henden, Wildenwentde, Renkasser; of the Germans it is called Grunen, Stinck henden, Wildenwentde, Renkasser; of the Germans it is called Grunen, Stinck henden, Wildenwentde, Renkasser; of the Germans it is call

Pennins reports that he light upon one about Heidelberg, and a true one indeed, who describes it thus: It appears, saith he both in shape and quality to be a kinde of Cantharides, both for its force and properties, (if Galene, Egynera, Phavoriums, Actius, Plinius and Avicen are to be believed) but of a longer body, the outer sheath wings of a yellowish green, or rather of a golden



vellow; the thighs also are longer and thicker, the eyes globous, and prominent, out of the forehead near the eyes come forth two long horns joynted; the head smal; the mouth is wide, hard, strong, forked, having t each with which he doth cruelly wound and bite; the belly not round, but very long; a great foe to the Beetle and the Lizard, aiming at their bellies (as being the fofter and more penetrable part) which prefently the gnawes through, and when the fears to be overcome or caught, presently she recreats and hides her self i somewhat strong of taste (as Actuarius saith) upon the palat. Actius makes it to have a smatch of Nitre both in taste and smell. Cornarius, Lonicerus, and Cordus being deceived by the throng smell of it, could not forbear to say it was the fame with the Cimex or noisome Wood-pews, and called it accordingly Knolfter, and Quelfter. It feedeth on flies, cankers, worms, and other the like Insects, provided she kill them in fight, for those that dye of themselves or are kill'd by others, she will not touch: when she hath filled her felf with the carkaffes of the flain, what the leaves the drawes into her hole, and when the is hungry again feeds on them. Other favage qualities of this little creature let Peter Turner, and William Bremeh (Physicians for learning and integrity of conversation second to none) relate, who together with Pennins at Heidelberg did observe its life and manners. Bellonius in his description of Mount Athor, expresseth the true Buprestis thus: It is (saith he) a little winged flying creature of a most strong sent like to the Cantharides, but greater, of colour vellow

or clay coloured; of fuch exquisite poyson, that the cartle when they have fed there a little while, do die of the graffe infected with its contagion. It hath its abode amongst the herbs caljed Succory, Flea-bane, Nettle, called Vompriffs by the inhabitants of Mount Athon, Thus far Bellonius. From whence we may truly collect that both descriptions of them do agree, as concerning their ill favour, their bigness, qualities; only they differ a little in kinde and colour. For we have not feen any of them yellow, unless I may call a greenish gold tolour yellow. Neither indeed is it fit to fland to much upon the outward flage or colour; but admit that according to the diversity of the climate, they may both receive some alteration (as it is in men) and yet be the same in species. Another Buprestis of the right fort I have seen, the body a little shorter, and broader about the belly, the tail more piked, the head small, the eyes standing out, the mouth gaping, and forked, the sheath wing, for the length of it, chamfered of a full bright grass and gold colour; the legs but six in number, long, proportionable to the body. The Prints of Mathielus and Grevinus, beyond the nature of the thing, and the experience of their own eyes, express eight but more slender, (considering the bigness of its body, than the first fort of Buprestis) and blackish, the cornicles also but half so big, and smaller; it equals the first in swiftness of pace, goeth beyond it in noysomness of savour, year in this it excels the Cimex or flinking wood-lowie her self, and all wilde creatures. It hunts after Flies and Canker worms, wherewith it is fed; so vehement strong it is, that it will kill the most deadly Spider than may be. Pliny faith, that in Italy this creature is seldome found, but now (as we have reason to believe Marcellus Virgilius) they are more common than the state of the countrey can well bear,

But that they are indeed venomous by nature, and very noxious to man and beath, as Actim witrefleth (for they kill both by their whole substance) doth appear even by this, that those which

should give them to any one to drink, were as Budam saith in his Pandects, to suffer death. For so the Law runneth : Qui Buprestem, vel pieyocampen, tanti facinoris conscii, ant mortiferi quid veneni ad necem necelerandam dederit; judicio capitali, & poena Legis Cornelia afficiator, Wholoever shall give a Buprestic or a Pine-tree Worm to drink, to kill any body, or any mortal poyson, being found quilty of such wickedness, shall suffer death by the Law of Cornelius. I have feen about Heidelberg two Buprestes like Scarabens, the one of a golden green, the other of yellowish black, The one like to the former which we have described, but somewhat bigger; the outer wings all over streaked with golden lines, and shadowed with a little green; between the lines rife up boffes curioufly wrought; very swift of pace according to the common nature of that Infect. But that which is of a yellowish black was sent unto me from Vienna by Jacobus Quickelbergius of Antwerp, who hath been a great help to me to enrich this hiltory. The colour excepted, and that it was a little bigger, and had four horns, it altogether resembled the last we described.

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Although these Insects are such as hath been said, that they fret with their acrimony, that fretting they enflame, and with their poylonous inflamation cause extreme thirth, and a horrible swelling insomuch that the very skin is burst; yet hath Dame Nature made them notwithstanding very wholsome, which Art afterwards hath prepared for medicine, before they be put in use. Plinius and Eginesa dispute whether they should not be prepared as the Cantharides. Dioscorides dries them in a sieve over hot embers, and so layeth them by. Galen steeps them in vinegar. Hippogrates commands to take off their wings and feet. And because they fret, exulterate, inflame and swell up, and do strongly attract and heat the parts so fretted. Diose. 1. 2. c.59. faith, that being mixt advisedly with fitting ingredients, they may be applyed to the Leprone, Cancer, and wilde Tetters. My opinion is, that they may be used in Read of the bigger fort of Cantharides, rather than some kinde of Blattæ (by Paulus his leave, if I may say so) not only because they are somewhat like in shape and sigure, and in virtue also, as Galen writeth. Pliny said that the Buprestis by way of corrosive doth take away Ringworms in the face. Hippocrafes doth much commend them in divers diseases of the womb. For so he writeth in his Book of the Nature of Women; and in his Book of the Diseases of Women; and in his Book of Barrenness. For the hardness of the womb, to emollient juices and fat add a Buprestis, and we it. To drive our the Monethly Flowers and secondines, prepare half the body of a Buprestis (whether great or smal) with twice as much pulp of a Fig, and apply it; for it purgeth the womb, and inflateth it, and is a frecial remedy to procure the Flowers when they are pait hope. Sometimes he applies only a Buppeffis (if it be a great one) sometimes making a fost pessary, he takes ten, and adds to them a little fawcer of oyl, and mingles with it Wine, Atbiopian Cumin, Sefeli, and Anniteed, of each a-

useth a Buprostis, but warily and with diligent consideration; for he puts it in like a Suppository for one day, and when it doth much yex the patient by corroding, he bids to take it forth: more. over he compounds a Bupressis, Myrrhe, and Elaterium, and puts it in. So he doth also to bring forth a Mola, Gal. l. 1. 20 no cap. 1. Out of Archigenes, describes a Medicament of Buprelles, with Vinegar, Crowfoot, and Wakerobin root, against falling of the hair, Leprose, Elephan-

tiasis, &c. the cure whereof you may easily finde there.

Now as I have declared hitherto its profitable qualities, so (lest I should transgress the bounde

The figns of a Now as I have declared hitherto its profitable qualities, io (left I should transgress the bounds Buprefits be- of history) I shall open the terrible effects that this poylonous creature causeth in man and beast; if a man swallow a Buprestis, 'tis all one as if it had been a Cantharides: the body swelleth, as if it had a tympany, much wind creeps between the skin and flesh, which hapneth no doubt by the flux of humours melted by the poison, and the vapours elevated upwards. The lips are of astrong colour, to wir, of a dead violer. In the mouth there is the like poysonous talle; the flomach, belly, and guts do ake extremely, the urine is stopt, the body is ill all over, as also the head and brain are fenfible of it.

like parts, and whilest they are hot he makes a pessary of them and reth them to the Matrix. In

the itrangling of the womb, when the fit is over, the body first purged, Hippocrates makes a Me-

dicament with a Buprestis, and thrusts it into the Matrix. Also for a Schirrous of the womb he

The Remedy.

A remedy of this is Salt-peter, taken in Wine and Oxe gall. Useful to that purpose is womans milk, suckt out abundantly, and in defect, cowes, goats, or sheeps milk. Womans urine drank, and vomited up again; but before a vomit they ought not be given, because by that means the Feaver would be more thatp. Diefer. First of all therefore of good store of Wine sodden, or with oyl of Mytele Bacon lard, or fat Pork broth, or with good flore oyl of Olive, or boyled Winea L. 2. de Aniid. Vomit is to be made. New Wine drank freely, is held to be a special remedy against the Buprefijs. Galen and Ardonnus. Pliny commends Nitre with water, or Laserwort, Asa dulcu, Wine and Honey, or Bezoin diffolved in warm water; or take red Nitre 4. drams, and in warm water or Posca cause Vomit. After vomit there must be means used for purgation, afterwards use dry Figs (as Galen prescribeth) or a decoction of them in old generose Wine when the fit begins to bare. The Thebane date is prescribed to eat alone, or bruised in sweet Wine or womans Milk: all kinde of Pears, and oyl of bloftomes of Apples, are much commended for this ufe. Nicander commends wood-pears, (for that I think he means by axiology) and especially Myrile berries) following the authority of Dioscorides. For that they do refrigerate and bind, and by that means do asswage the hot nature of the Buprettis, and help the weakness of the stomach. But heed must be taken they be not earen while the body is yet swoin, left the disease be increased by the poylon being kept in. Some with good reason give 31. berries of bladder Nightshade, and with Almonds the make Almond-milk, together with the decoction of Lettice, Violets, Borage, Buglois, garden Nightshade, Plantain, Raisins, and the great cold Seeds. Acting gives the root of Scorpion-grass in sweet Wine to drink. Many extoll the wings and feet of the Cantharides for an Antidote against the Buprestis, but either it hath an opposite quality by antipathy, which makes good that opinion, or else we may suspect it to be false.

If an Horse or an Oxe out one of these flies, presently he swels, growes mad, and shortly after bursterh and dieth. So Elian. 6. de Anim. c. 35. and Hierocles a Greek weiter witnesseth it. He bids to binde the horses head, and to open the veins about his nostrils, that the bloud may run forth of his mouth, and to rub it with Coleworts, and give him Fish-pickle and Oyl: and Vige sim likewise almost in the same words: If a Horse or an Oxe eat a Buprestis with the grass, his belly will instantly swell, he is instated all over, he resuseth his meat, and he often and by little and little fends forth his dung. To

To cure this, Absyrtus and Vigetius presentibe one and the same remedy : presently get upon the Horse and cause him to gallop as fast as he is able, afterwards let him bloud a little in the the roote amouth, and let him (wallow the bloud as it runs forth, chewing it in his mouth, and let him (wallow the bloud as it runs forth, chewing it in his mouth, then keep him continually walking; let his diet be wheat theeped in (weet Wine with Leeks given him with a horn in Wine warm well beaten with Raisins. Some, as Praxanns taught them, pour Oyl into the nostrils of the Oxe, l. 17.6. 17. To Goats that are fivoln with the Buprestis, apply Bacon-lard, or pour the fat broth of it down their throat, faith the same Author.

Of leffer living Greatures?

The Cynoprestis seems to be the same with the Buprestis, for that works the same effects in Dogs as this doth in Cattel: or if it be a different fort of creature from this, I confess ingenuously

Thave not met with it.

CHAP. XX.

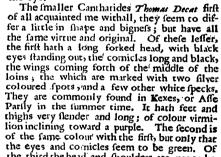
Of the Cantharides, or Spanish Fly.

Know not what the reason was that the Cantharides above the rest so well known, of so great use in Physick were omitted by Pennius and Gesner. Which task not withstanding I shall willingly undertake, and thus I begin their Hiltory. The word we faces in Greek is the same in Latine; in French, it is Cantaride; in Italian, Catarella; in Spanish, Cubillo; in the German Tongue, Grune, Kefer, Goldkefer; in Low Dutch, Spaensche, Vlieghe; in English, Cantharides Or Spanish Fly.



Of the Canthurides two forts have come to our knowledge, the one greater, the other leffe. Of the greater fort there are forthe thick and long, taken in wheat; and fat likewise as the Blats are, drawn with variety of golden lines, which in the wings run athwart, and those are accounted of the best use in Physick. Others are lesse and lean, hairly, called the innermolt, not fo fit for medicine. Of the greater fort also not all are of a glittering green, but some of them of a sad red, but all of them of an

inexpressible splendor, and very pleasant to



the eyes and comicles feem to be green. Of the third the head and shoulders are not to be distinguished, of a rusty colour, and the eyes as black as pitch; the wings of like colour with the head, but glittering with golden streaks, the feet black and short. The fourth is like the third, but only it is rather in colour of grass green, not rusty as the other: otherwise, except the bigness (for it is the least of all) it doth not dif-fer. As well the greater as the lesser of these Cantharides, do not come of living Creatures, but of dry and moist purefaction. The race of Cantharides is bred in wheat and corn fields, and in fig-trees also. The law yas or not the moise of white the transfer of the street of the

Arist. in his 9. Book and 39. Chapt. They are bred also of the sponge of a Rose called dens Caminus, and of the Catterpillars which are found in Fig trees, Poplar, Pear tree, Ash, Olive, Rose trees; for in all these there are worms bred that are the originals of Cantharides, but in the white Rose they are less effectual. The Cantharides couple and generate likewise, but not acreature of their own species, but a worm only; they feed upon pulse and grain, but especially of wheat, and those which are so fed are accounted most fit for Medicine: they smell like Taire, taste like Cedar, as Nivander reporteth.

Their virtue confifts in burning the body, causing a crust, or (as Dioscorides will have it) to corrode, cause exulceration, and provoke hear; and for that reason are used mingled with me-

dicines that are to hear the Lepry, Terrars, and Cancerous fores.

And in being mixt with Cecots or fit plainters, they do cute deformities of the nails, caufing them to fall off. They are used in medicines for Corns on the feet or hands,

uc Some appinitude places where the hair sale off, with Cantharides bruised and liquid Direction

ekin being prepaned with Miere: they are good for Couremes, but care make be had that they do no

infectate to the home command to anno in others in underwith the heads, to t with the

And or dung of Mice nixe with Hellebote and Peppen Rentharides mixt with quick Lines

gall or dung entering the process with a careful Some necrosals a little of the into Medicaments to process unies. But there is a great capellion of its because they are poylon

drank, in respect of the bladder than they afflice within perpetual romancy. But there is no que

CHAD SI.

tion but in aypening they array do good with the inyear of wilde Vine, or with sheaps or Goats fuet. Some of my Malets pur only their wings and their feet into Medicamenta that provoke urine. We, faith Galen, are wont to cast in the Cantharides whole, and we judge those to woke urine. Versian Oaiss and have a yellow girdle running athwart their wings to be the belt, that are found in wheat, and have a yellow girdle running athwart their wings to adorn thems L. 3. & 1. 11. defimpl. fac. also put under, they mighely provoke the terms, and put to medicaments for the Dropie, they are a very good antidote against it; as not only Hipperates, and Dioscorides, but Galen, Avicenna, Radio, Pliny, and the best writers do testific amongst Physics, and Dioscorides, but Galen, Avicenna, Radio, Pliny, and the best writers do testific amongst Physics. heis, and Diojectiaes, the Caracter and August 2 to Caracter and Sum Ammoniac, to divert Catatries, to caracter Gow in the feet and hips, by drawing the matter that lies deep, from the centre to the superficies. Also they are good against the venome of the Salamander, as Pling teacheth 1.29.6.4. Also in some cases and in some compositions, they are good for field as want ejection and do promote venery very much. But as rightly mixt and the hibited in due proportions, they are good for ones health to being not rightly mingled and given diforderly, they cause cruel symptomes and cometimes death. When Anno 1579. I staid at Bafil a cettain married man (it was that brazen bearded Apothecary that dwelt in the Apothecaries shop) he fearing that his stopple was too weak to drive forth his wifes chasticy the first night, consulted one of the chief Physicians, who was most famous, that he might have some stiffe prevalent Medicament, whereby he might the sooner dispatch his journey. But when it was daybreak almost, there followed a continual distending of the yard without any venerous desires. and after that bloudy utine, with inflammation of the bladder, and the new married man almost fainted away, all Antidotes profiting nothing a great while. I remember that the fame thing hapned to a Noble man of Francfort in my remembrance, whom when an illicate Physician thought to cure him of the Drophe by giving him. Cantharides, one in number inwardly, he killed him with lamentable corments. Thave a singular remedy against the weakness of killed him with lamentable comeints. I have a fingular remedy against the weakness of the Genical part, which when I used it indifferently however it did great help to many Noble men and no hut, (who generally are more studious in very gous markets) yet it did one amongst the reft so much harm, that after venery (which he was foot much addicted to) he half the down continually, and swounded away frequently; truly inflight here had been plenty of inflikathand, this Venus bird, had died and suffered deservedly for the Lechery and lactivious qualities. They of Cantharlard are held to be amongst the number of poysons most deadly, not only by reason of their corroductions and inflaming, but by reason of a pure fixing duality they abound with. These more residually they abound with are held to, be amongst the number of poysons most deadly, not only by reason of their votoding and inflaming, but by reason of a purrefying quality, they abound with. Their voyce entring into the veins either from the stomach, or by the skin, destroys a man like to poyson.
Therefore Quid when he wished mischief to his enemy. It. Twis. withes that his genus might
eight him the inyes of Cantharides to drink. Cicero ad Pelanii. 9. Epist. famil. Cannaity its accustation of L. Gradius is faid to have taken Cambarides y at if by that means he was resolved to kill
himself. Gal. 3. de. Simpl. fac. Writ thus I strey by the himself have very small quantity,
mitigled with things strings they powerfully move limbs, and sometimes corrode the bladder
where it is manifest, that all things that kill by a cold quality, if they be taken in a small quantity they may nourish the body: but such as kill by pitterying (as Cantharides do) not at all;
force they are expenses to more arrive. College Remark Studen, well noted for his familia. lince they are enemies to maps nature. Coffiles a Roman Knight, well noted for his familiar liky with Nero, when he was fick of a dangerous. Tetter, a Phylician was sene for by Cafar to cute him, who gave him Cantharides to drink, and so killed him. Phny. Also Cantharides were objected against Cato of Otica, (as the same Author saith, 1. 29. c. 4.) as if he had sold poy-Ion by open fales, because he see them at 60, Sextertia. But when they are drank too largely, or app) yed outwardly too long and too deep, they are wont to produce these symptomes. There happens pricking and pain in the bowels; which is extended from the mount to the forces, and to the loyns, and haunches, and hypochondres, and they ulcerate the bladder with a painful licers and inflame, the yard and the parts adjacent with a vehoment Impostume : then they pils bloud, and after that pieces of flesh. Sometimes there followes a Diarrhota and Dylemery twounding and dulness, and the minds is perverted, and there is nauteating and hetriness, and a frequent define to make water and go to flool; but almost oit is invain. They afte a taste of Pitch in their mouthes: all which symptomes are set down in Dioservides 1.6. c. 1. Gall lib. de The

riac, ad Pison, c. 4, and 1, 3, de Tamper, c. 3, and in Rhafis Hb. 8. c. 17. To chose that are so infected and affected. Dioscorides sind prescribes frequent vomining, there frequency Officers made

with Nitre to cleanse the guts; then to preserve the bladder, he gives mill hwardly and flea-feed. And he will have their Clysters made of other marter than ar firsty samely of Barley

Water, Marflimallowes, Whitasof, Eggs, Mulfilage, of Linfeed, Rice-water, decection of Pent greek, Hydromet, fat Broths, Oyl of twees Almonds, Goole-greate, yelks of Eggs. Allo he bids

the will off a ver needed for edicines for Come on the rice or hand.

the small, sweet new Wine, Ducke greate, a decoction with Diuretick feeds, (namely the four great cold freeds) and decortion of figs with fyrms of Violets. Oyl of Quinces is commended as the certain Theriack for this difeate, as also out of Libbies, and Samian etay. Rhafis after that Clysters of fat Broth are cast in, will have incoction made into the yard with Oyl of Roses, and the fick shall be put into a warm bath in a great Vat. sit. 8. c. 17. Authors are not agreed in what part the poylon of Cantharides doth lie. Some think it lyeth in he head and feet, and others demy that; yet they all agree that the wings are an Antidoth in what part foever the poyson lyeth; and those being taken off it is deadly; so that this venome hath its remedy joyned with it. Plin. l. 11. c. 35. Lyrus of Naples writes that Purlain is an Antidote against Camharides, which Pliny 1. 20. 0. 13. affirms of white Basil: who also \$ 23. 6. 2. and 4.1.28 c. 10. Commends very much Vinegar of Squils, Oyl of Dill, Cowes Mills and Broth of Goats Aesh. And this much shall suffice for the History of Cantharides, which I wonder that the most learned Gelner, and especially Penniss overshipt.

Of leffen living Creatures.

CHAP. XXI.

HE Beetle is an Infect that may be called wareholder, as if he had his wings in a sheath. The Name It is bred of putrid things and of dung, and it chiefly feeds and delights in that. The Greeks call it reflacer; the Tyrians, Auppors the Germans Kaefer; the Italians Efouravaio, Pololere; the French, Escarbor; the Polonians Kremka; the Illyrians Krabak; the English; Beetle, or Bug; the Northern English call it Klock; but the Southern, Starkenicken; the Arabians, Kanasis and Their Sexand Kanasis by Avicenta. The Greeks all with one consent, holdshat all Beetles are males, whence Description. one may easily understand the sense of Ansonism his Epigram upon Marcus that was gelded. Rhodiginus I. 8. c. 5. Antiq. lett. renders it to us. Alfo the Agyptians caused a picture of this creature to be made on the flatnes of their Heroes, intimating thereby their manhaod, that had no mixture of feminine weakness; for men must be valiant and manly, femilie pullaminity is a great diffraction them. All Beerles cast their skins, and they have the property of them they are afraid, and they leave off to move, and they grow have the did vainly ascribe to them four wings hid under a crusty cover, for experience she make two. very tender and frail, wherefore they have them that up in a hard cover over them to deeped them that they may take no hurt by hard bodies. For the greatest part of them either das under ground, or bites rotten wood with their teeth, and makes houses and nests there: so that if they were not excellent well guarded, they could never keep themselves safe from external injuries. When they fly they make fuch a hunming or noise in the air, that Laertine Wit that the gods talk with men by these creatures. Of all plants they cannot away with Rose trees, and they have them as the destruction of their kinde; for they dye by the smell of them (as we read in Goopas) but on the contrary they take great pleasure in stinking and beastly

I remember one was wont to cleanse privies, when he came into an Apothecaries shop ar Antwerp, and smelt the spices, he presently fell down in a swound, which one of the standers observing, he went and gathered up some horse dung in the street and put it to his nose, and to a man used to flinking imels was recovered by a flinking imell. Therefore it is no wonder if a Beerle (that we faid before was bred and fed with dung) being anointed with oyl of Roses, be killed thereby; they are the words of Clemens Alexandrin. 2. Padagog. which also Plutarch elsewhere, and Elian also affirm. They abhorse the smoke of Aldad, especially of the kayes as of Pallamus, Aceri, Cow dung, and Nigella feed, Rhafis 88. The Hemerocallis of Dioforides, is called by some demoistages, for the great force it hath to kill Beetles: but as they do extremely shum those plants, so they very much affect Ivy to be under its shade, and they naturally delight to go under it, under which when they are gathered in heaps, it is an ease matter to catch them, for they will hardly go from it. Beetles are fome greater, fome lefs. The great ones, some have homs, others are without homs. Those that have home, some are like harts horns, others like Goars horns, others have Buls horns, others have Rams horns: some have horns in their moles: we shall speak of them all in order. The washingers or Harts horn Beetle is called Lucanus by Nigidius; as Pling witnesseth. Some call it the Bull, others the flying Stag : Heffehim cals it wood, because it laies hold on things in its way with thomy horns; the Comedian van el Enfathins call it in resistant, because it is the greatest of all; Car danns cals it onegotiones, a word compounded of Greek and Latin; Gaza vals it weeks, the Italians call it Covers, and valgatty Polapelo; the French, Cerf volume; the English, Song-fro or Flying by; the Hollander, Visighande here; the Illyrians, Oelin; the Poles and Clavorians Krowha, Welke. Amonget all the horned Beetles for the fnape of its body, length and magnitude, it may challenge the first place, and is the most noted. It is blackish, of a dark red, especially about the outward cover and the breast; it hash two whole home without joynts, and with branthes like a flag as fong as once thirle finger in fuch as are grown up, but they are less and shor-

ter in the young ones: or (as Pliny faith) it hath long and movable horns nicked with cloven placers, and when it will it can bite or nip with them. For it will close them wonderfully, and useth its hornes for that end for which Crabs and Lobsters do their clawes. The eves are hard, putting forth and whitish, it hath fores vards on both fides of them, one pair that are branched between the horns & the eyes, the joynt whereof makes almost a right angle, and two more breaking forth of the midft of the forehead straight and plain, ending as it were in a little smooth knot; it goes upon six feet. the fore feet are longer and greater than the rest. Lanicerus makes this to be the male : but I (if there be any distinction between the male and the female) shall not doubt to call it the female; both because the other kindes of beetles are less, (for as Aristotle observes the males in Infects are far less than the female) and also in copulation the females receive from the leffer, as experience confirms it. The male is altogether like it. but 'tis less both for body and horns; which though they be not branched on both fides, yet prefled together they do more sharply prick ones, finger, than the female doth. The third is three or four times less than the former: a black colour, with little cloven horns, near to which there arise two fore-yards diffinguished with many joynts. It hath eyes a little standing forth, and that are great in respect of its body. The shoulders on both sides end in an acute angle. It feeds for

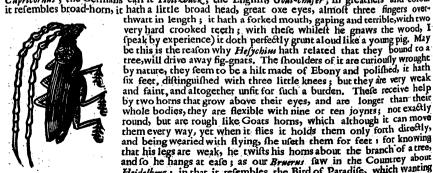
the most part in a clammy fat juyce coming forth of the oak; nor is it easily to be seen but where oakes grow. The fourth kinde is very rare, it hath two little horns, thrice branched inwardly, they feem whitish from black, the back is parted with black and white spots, but the belly with filver coloured and blew. It goes on fix feet, which are no less black than the fore-yards: when the head is cut off, the other parts of the body live long, but the head (contrary to the usual custome of Insects) lives longer. This is said to be dedicated to the Moon, and the head and horns of it wax with the Moon, and do wane with the Moon, but it is the opinion of vain Aftrologers. The homs

are not without their Medicinal vertues; for they cure childrens diseases; for hanged about their necks, if they be great horns and full of branches, they ferve for an Amulet. Laid to scrophulous humours and the Gout, they help much especially if they be applied with the earth they have call up. Pliny. If horned Beetles they call stags, be boyled in wine, and the arteries of the armes be anointed with it, it cures Agues. Miraldus. But I note by the way, that Guillerinus of shell fish, was not very wife, who writing a Book of the Nature of things, was quite out, when he placed that flying Stag amongst the Grashoppers; sometimes he makes it a Local, fometimes a Bruchus, fometimes he confounds it with a Glow-worm, conjecturing every way, but teaching nothing. The Philosopher saith that those Stag-slies are bred only from worms The name and growing in rotten wood, But I rather approve of it, that they breed from dung as experience testifies. 'Αιρό καρως, τραμόκιμως, κιεό μιβυξ, κιεό μιβυλος (these are words that are synonymous) in Latine, Capricornus; the Germans call it Holtzback; the English, Goat-chafer; in greatness and colour

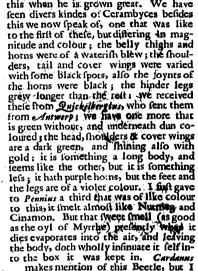
> thwart in length; it hath a forked mouth, gaping and terrible, with two very hard crooked teeth; with these whilest he gnaws the wood, I speak by experience) it doth perfectly grunt aloud like a young pig. May be this is the reason why Hespelius hath related that they bound to a tree, will drive away fig-gnats. The shoulders of it are curiously wrought by nature, they seem to be a hilt made of Ebony and polished, it hath fix feer, distinguished with three little knees; but they are very weak and faint, and altogether unfit for such a burden. These receive help by two horns that grow above their eyes, and are longer than their whole bodies, they are flexible with nine or ten joynts; not exactly round, but are rough like Goats horns, which although it can move them every way, yet when it flies it holds them only forth directly, and being wearied with flying, she useth them for feet , for knowing that his legs are weak, he twifts his horns about the branch of a tree, and so he hangs at ease; as our Bruerus saw in the Countrey about Heidelberg; in that it resembles the Bird of Paradise, which wanting



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Of leffer living Greatures. CHAP. 21. feet, clings about the boughs with those pendulous nerves, and so being tired with labour, takes its case. They thrust upon us some German fables, as many as say it slies only, and when it is weary it fals to the earth and presently dies. Those that are slaves to tales, render this reason weary it Terambus a Satyrist, did not abstain from quipping of the Muses, whereupon they transformed him into a Beetle called Cerambys, and that delevedly, to endure a double punishment, for he hath legs weak that he goes lame, and like a thief he hangs on a tree. Antonine Libealie for ne natures we are that he your latter and like a three words: The Muses in anger transformed lib. I. of his Metamorpholis telates the matter in these words: The Muses in anger transformed Terambus becams he reproached them, and he was made a Ceramby's that seeds on wood, he is seen upon Teramous vecanje ne reproacace energy and ne was made a Cetality, spat jeed on wood, he is seen upon wood, and he hash crooked teeth, and he alwaies moves his jawes; he is black and long, having wings on his belly, as the greater Beetles have; he is called the Wood-cater One; but in Thessay, Cerambyx. The children catch them to play withall, and shey pull off its head and carry it, and it shews with the horns like a harp made of a Tortow hell. Which words, whilest Xylander strove to put them into English (one otherwise well skill d in the Greek tongue) he committed two great errors; first, by taking Cerambyx for a Bird when he called it a Fly; fecondly, because he translated it, that the head with the wings are like a Harp, when as the Greek book hath it the horns. But whether this bethat kinde of Beetle that runs up and down, and makes a noise like a kid in the leaves of Eriphia; (the Wizards say there is no better remedy to cure the voice) truly I am ignorant of Eriphia; (the Wizards fay there is no better femous to the transle gigant would scarle contain it, but I suppose it is the lesser Beetle, because the stalk of Fennel gigant would scarle contain this when he is grown great. We have feen divers kindes of Cerambyces besides this we now speak of, one that was like to the first of these, but differing in magnitude and colour; the belly thighs and horns were of a waterish blew; the shoulders, tail and cover wings were varied with some black spots, also the joynts of



know no man that found it before me. There is yet one of a shining black, that hath a great belly, thick, with a body and horns shorter than the rest, the joynts of the horns are not round as they are in the rest, but lightly saw'd on both sides. Pennins saith he is beholding to Carolus Clufius for it. The fifth is altogether like the first for head, mouth and reeth, with very black eyes; a brown colour all over the body, a mouth wide open and dented; the head neck and wings are belpotted with very small black spots; the body of it is almost as great as the second Cerambyx; it is but seldome seen, it lives in houses and dry wood. The fixth is ash-colour with a very little head, they eyes are both white, the horns are somewhat long, joynted, distinguished with white spots; the coyer wings, and almost the whole body

The Ufe.

is various, it is conversant in houses, but whether it dwell in wood also I know not. I saw the seventh brought from Russia by Edward Elmer, it was brownish all the body over, it had round joynts on the horns 7 or 8, it is easily known by its form. There is an eighth kinde not far differing from this in figure and magnitude, but that the head, shoulders and wings are blewish, for the same of the processing from this in figure and magnitude.

Joachimnis Camerarius ient a pinti to Femanic the was one that deserved ingularly of the Common-wealth of learning) the wings and feet were of a sandy colour; the head, the horns and belly were blackish; he had bowed horns made with many turnings and knots, which he turned to both sides in the twinkling of an eye; it creeps upon plants (especially on Cythisus) I think the Heetle which Tobannes de Chaul describes lib. de varia quercus historia, ch. 26, is of this kinde: There dwels a creature in the oaks, of the kinds of Beetles, (so far as we can conjecture) it is of a blackish colour with long legs, carrying two prickles in its head a little crooked, where with he layes sail bold of what he meets with. Those Carpenters that hem simber of oake, sound this little creature alive in the very heart of the oaks. The countrey people of Lyons call it Thurto; it lives best and longes in roofs of bouses, and it sometimes comes forth and hower it self making a little noise, in places where koves are. Gesner, of pious memory, Epist. 1.3, say inch a one, or one like it, voided by an old woman that was sick of a Pleuresie, his words are these. An old woman that was sick of a Pleuresie, his words are these. An old woman that was sick of a Pleuresie, his words are these. An old woman that was fick of a Pleuresie, his words are these. An old woman that was fick of a Pleuresie, with a decoction of Ennugreek 1, it had long feet, horns that were joynted and were flexible; it was full of raw putresactions and alive; it was as long as two joynts of ones singer. The tenth is all purple coloured from black, and hath a sorked mouth. The eleventh is all black.

The twelfth hath horns than are not to much joyned, the head and shoulders are blew; all the rest of the body seems a bright red. However you see the horns of all these, some straight, others crooked in their pictures, (for to explain their the better) yet for the most part they, wear them with a bending of them backward to their shoulders, as goats do, as you see the first grantyx: and upon that account I think it sit to just them into the same rank. And thus much directambyx, or Capricorn, and its kinde.

I have learned no other use of them in Physick, thin that taken in the less hand, they drive away disarrain Agues. Plin. 1. 30. cap. 11. It may be possective, by better experience will disover more of their vertues, and will not differ themselves to be perswaded that a treature Godhammade so curiously can want rare vertues in Medicaments, which he hath bestowed on sa base things (according to his goodness unto mankinde) Flitter-mice take this for their chief dainties, and prefer it before Gnats, especially if they can catch them and squeezo them alive.



Blaque, or Tavelsque, Oxe, or Buls horns rather, hath alwaies two horns standing straight and right forth; it is blackish from red, and seems almost without any head; yet it hath a very small head such into its short thick shoulders, and a little thorn comes forth of the middle of the foreheads very sharp for defence. We have seen four kindes of Nosehorns, the chiefest and greatest of all lives in Isr dia, it is very black, it shath a nose on its sace crooked horn'd like to the stern of a ship; about the middle whereof there is another.

horn bent inward, and comes forth of a little knot; and such another comes out of a bunch on the shoulder; the whole body from the end of the horns to the tail is four inches long, and it is about two inches broad. Like to Beetles it hath no female, but it shapes its own form it self. It produceth its young one from the ground by it selfs which



Josebi Gamerarius did elegantly express, when he sent to Pennius the sliape of this Insect out of the storehouse of natural things of the Duke of Saxony; with these Veries:

A Hee began me not nor yet did I proceed From any Female, but my felf I breed.

For it dies once in a year, and from its own corruption, like a Phoenix, it lives again (as Moninus winesseth) by heat of the Sun

A thousand summers heat and winters cold When she hath selt, and that she doth grow old, Her life that seems a burden, in a tomb Of spices laid, comes younger in her room.



CHAR. QI.







The second kinde of Nose-horn very rare and wotthy to be feen, facred to Mercury, Carolus Ciufius fent painted from Vienna, where it is very frequent, the form is as you see it it would seem all pitch colour, but that the belly is a full red; that crooked horn in the nose is so sharp, that (what is said of an Elephane going to battle) you would think it had got an edge by rubbing it against a rock. The third Nosehorn, and fourth feem to be alike, but that the former hath wings growing out longer than the sheath covers, but the others are shorter. You would say they were rub'd with shining ink, they are so perfectly all over black. The Ram or zerbrews, hath knotty horns, violet colour, a head greenish from gold colour, the moulders like vermilion, a purple coloured belly, sheath wings of the colour of the head, it goes forward with legs and feer, of a light red, but the wings shut up in the sheath, do fitly express the small whitish membrane

The greater Beetles without horns are many; namely, that is called Pilularius, and another that is called Melolanibes; another purple, one again that is dark coloured; one called Arborem, and another Fullo. Some call the Pilularius the dunghill Beetle, because it breeds from dung and filth, and also willingly dwels there. The Greeks call it words, and showstonese, and from its form like a cat, hincejuage is the Germans, Rosfinger, Kaas, or Mishkafer; in English, Dung-beetle, Shambugg; in French, Fouille merde, as you would say Dung-digger; the Latines call it Pilularius, because it turns up round pills from the dung, which it safhions



Dung-digger; the Latines call it Pilularim, because it turns up round pills from the dung, which it fashions by turning it backwards with its hinder feet. Porphyrie doth thus describe the nature of it: All your Pilularii have no semales, but have their generation from the Sun; they make great balls with their hinder feet, and drive them the contrary way, like the Sun it observes a circuit of 28, daies. Elian saith almost the same. There is no female Beetle, it puts the seed into a round ball of dung, which it rowls and heats in 28, daies, and so produceth its young. They would say

CHAD SI.

thus much: that the Beetle called Pilaleries makes a round ball of the roundness of the Heavens, which it turns from East to Weststoley afterwards to be in the pilaleries by the state of the world; afterwards to be in the pilaleries which being cillolver in wire; the which being cillolver in wire; the which being cillolver in wire; the growes up to be a string to and that fumbling back again, at length in execution is a little that the structure of the hold out one winter. They chiefly delight in the shade of the Ivy-tree, as most healthful for them. Praxanus in Geopon. I have tet down the form of it so exactly, and in its colours (for it is all black) that I need say no more. Beetles first breed from dung (saith Johan. Langins) as the Worms beed out of rotten wood: then their feed being shed into a round ball, and the same being enlivened, breeds their young ones: every one knowes this fifficiently, unlesse they live where no dung is; for in danghils they are obvious to every. Man.

Beetles serve for divers uses, for they both profit our mindes, and they cure some infirmities of Their ule for our under frame our bodies. For when this living creature, (and scarce a living creature, for it wants some senses) dings, and by being of the basest kinde of Insects, and nothing but a crust, doth excel man in divers faculties: this should teach us modelly, temperance, labour, mignanimity, justice, and prudence. For this should teach us modely, temperance, labour, mignanimity, junice, and prudence. For though its houle be but a durghill, yet it lives contented the ewith, and is busied and delighted in it; not doth it more willingly drink or entraining the Roses than in Goalfactung, which smels in its senses as sweet as Murjoram. For it lives by the law of Nature, and will shot exceed her orders. The greatest care it takes, is to make the greatest bals it will also underful labour irrollers from her; and if it chance to religious burden against some which with wonderful labour irrollers from her; and if it chance to religious burden against some heap, that the bats slip away and fall down again, you would imagine that you say fight rolling a stone to the top of a mountain, and falling back again ipportain, yet is it not weary, nor will it rest, till it hath rolled it to its ness, so earnest it is about its work. But we poor men do nothing that is worth our labour, or as we have power to do, and we give off in the very fleep entrance of vertue, and we frend all our pains and daies in idleness, following ill counsel, till we get a hibit of mischief to our own destruction. Who dorst not see the courage of the Beetle? if he shall observe him fighting with an Eagle (as 'tis related of the Beetles in India) Ibelieve that it will come to pass; (as Erafines faid) that some man extremely favouring the Roman Commanders, will lament for the Eagle, that the combate fals out upon to kingly a Bird to fight with so mean and despised enemy, so to conquerit, it is no glory, but to be conquered by it is the greatest sharte, and the Beetle will win praise enough that he strove with an Eagle shough he should be overcome. The Poets say that Ajax was ashamed of so weak an adversiry as Uhf fer was, and valiant Captains diffain to contend with common fouldiers. Again, a man would wonder whence this mean Infect hath gained fo much courage, and boldness, that it dares wage war with the strongest of Birds; also whence it hath means, force, faculties and patience, that it can contend to many years with the Eagle, without any reconciliation But if any man will unfold this fecret, and view this contemptible creature nearer, and as it were at home, he shall observe so many rare properties of it, that when he hath considered all, he will desire to be a Beetle rather than an Eagle: yet that no min may stop or stay me before he knowes the matter: Piette rather than an Eagle: yet that no min may top or tray me before he knowes ne manal. First of all, it exceeds the Hagle and men too in this respect, that it yearly engayed read ago, and growes young again. This is so great a matter, that I think all earthly potentially when they come to that unamiable oldage, that they must part with all, would rather with Berles change and cast off their dregs, than they would receive a seven sold Crown; Anglin, which have courage of the minde is there in so small a body? What an heroical magnanding? what as force it hath in burst? The selection of the mass and the selection of the magnanding. in battel? that Homers Fly is nothing to the Beetle. It hath not a wit so common, but it was of old reputed for it, and commended in all places. Hence was that Greek prove b Karbary probless, Wifer than a Beetle: whereby they ascribe to it, a singular and incomparable wisdome. Not doth that concern me if any man will cavil and say he dwels ill savouredly in an uncomely house, for I shall rather justly condemn their houshold government, who being ill savoured themfelves, and of filthy conditions, do build their houses curiously and lostily with so great care, and charges of King Attalus. Moreover, that it useth the excrements of living creatures for its own commodity is no fault, but a commendation of its wit and ingenuity. As though we that are Physicians did not the same things, as often as we apply the bload, the flesh, the irine, and some

imenthe orderol and thing softliving seedsines six our patients, and somethness we obtain the position. I bless are thickly mitts afterwhich would be divide men indepth and not morthly could have obtain what had not morthly could have obtain what had not morthly could they obtain what had not morthly could they obtain what had not make the more forther than quificelleness when are husband; menus forther people that of hid immension were more knowned, no had not acceptable with the distributions. The home facet decided by a fartest within the facet to the could be distributed by the facet to the could be decided by the thements. Handshein protesting interference and the interference been called plantage being the short should be the short short should be the short short should be the short should be the short short should be the short short short short should be the short shor leames described to the king arching. If I, were a field with John to the interest of the least chought fin the cash : Sann's the thinghill gody for his monound is well will believe Marchael I Hor shough in 18621 "Market the sungitting off for the monoist of well will be tiggto Marketing the for Milly, faith, that a secretarist the close of the manufacture of the market produced for two stings again given by a classification of the market produced for two stings again of the secretarian and Herentee that fired it absord. Laftly the memory of that old ling will need to a hold index whom Henry (as Greek link in Care) commended to possibly for danging the ground with industry and for me other integral for the the distinct a delighest in a Rooman improvement which in the fired with the distinct of the secretarian should be such to the fired with the fired inconvenience à l'igyra callethat an indonveniende that is multipomitiodions for the follering of is young... Laftly, when we are the Bectler though in the diffig, alwaies de an ingthis the like will wiles.

1811 1. Compate him Suith mee polluted and infected with Mewaland bayedy from synals I office it. alky which of valo, two two is seen closed which and I thinke had it is reame to the cold Burgery alle Which of the lace two testings in cleans in Anna a thinking had in a stand to the college from Adless of pure and a fearle, elfany man minimist these polybolists in a standard and the college from Adless of pure and a fearle think the lace of the college from the college is to add of but, formed element of our cool of the comoding the margarated as added be shugged in the control of the state of 10 Mans personant to was not Pimpoune amongto por berbs 2 (as the proverd is) but a Best le intra to be distributed by the contract of the contr

Of leffer biving Greathres.

the Bestle have a face like a Car, a creature familian whichers, and more midfully think in defeat the Bessele have a face like a Car, a creating relative address from the profess in before all orders for its felfs, yet in them to past the realization address of the profess in the fore all orders for its felfs, yet in them to past in the past of the realization of the foreign in this why many degrees. Coloragidation is laidly in a norte be betauntial unbiaskindes and it chings by one own that the Bessele be so in its shorte a time of the manufacture the conversion and things by one own that what is note like us must be held no be unjust in Norman or a final which the final independent of the foreign of its for it feet a first forms investigated by the past of the past of the state of the first of the feet of rese deep et le kancer norman vang chana feech remadies from this creatibe for the ground distribution feech remadies from this creatibe for the ground distribution for the ground distribution of the ground distribution for the ground distribution of the ground distribution di up to gold againft all childrens difeates. (What will you fay if in obemoft effectial and incredible up no species almost for Play is the Anthon of it in thath signal sorce with Antidore ? for the remadics almulo (for Plinyis the Anthon on 120 in mann squar sorce with Antidotes a for that tensible Beerle cugarent on an emeraldy yealds in prejent remedy against all whichtafus, and no less effectual chase that whichter squares open gaves the film. Note is it would only against these but it is also that which if anytome be about to generate the Ming upon the occasion recorded by the first of the Ming open the occasion recorded to the army open and the control of the control of the occasion of the control of the control of the man no imale must be from the hash for great vertual? : The mentioning of precious fromes puts mading minds of adding this also a char if the Engle delight in the precious flore of his frame, the Antico Ahe Beckla comes not behinds her in hall asset of the farme honem, for the flore Camba rightle lowes its mamorito its mandefully refembling the whole lightle of the country to that and would say it is super the superspressment, but a diving and stue beetle included in the stone Moregrenthie impure and filthy creature (forfbosh) boyled with worms in oyl of Roles doth very well joure this pains of the cate. Plin. Asites prescribes the Beerles called Pilularit bring stamped stones to be boyled without which the Author of the Book ad Pissem, as provered to chip 12 m Sylvations chap 04. Writes thus inte of Armen's The Ding Scalaber help the paint of the womb, they provoke urine and monethly territes, they produce abording with Considered by living creatures and the color in which the property of the property of the comes of reporter inside by living creatures and the color in which they are inside the colors of reporter inside by living creatures and the color in which they are inside these away the paint of the case of the deed which commend their Bestles thigh among the remedies for the Stone 3, especially Alexand Benedica Linfranche makes for the spring this stone this kinds of powders with the ordinary conds. Burn the Dung besite we day other liter and faine/mamer as you do Graftoppensy or Scoplona a Take of the after of their and will be popular mide of them. The Doleits, deam with water of the decoration of Radiff. Buildes, of black Chiches To susme, and some and, common ware or the encountered parameters or special formers. For the fluority of this oil matter, is every much commenced of Take of dynameter profiles in our of Rufes in which one Beet de and a many. Chinese have beyond good white is ource and half of Eaffron go, high leathern incorporate and be made into an expension. The angular of nature during the convolution made of Beeties after this manner of Take of Perper Bipholium against the Convolution made of Beeties after this manner of Take of Perper Bipholium. agains the Convilium, made of Beerles after this manner's Take loss stepper. Bibliotisms Pelliture, of Spains, as the akkey of Beerles ito the weight of collecter relay them all being being the appropriate in a bath with juy deaft Spanyone devinted and mittangether in a bath with juy deaft Spanyone devinted and mittangether in a bath with juy deaft Spanyone would be the pull of the signification of the signification of an oynemens, with order the charge of the signification of the properties and bath bone be anomated. Moreover, but of a 10 he premised for the awakening of this has are troubled (with the Dead sleep), land with the the Letharge (which the particle of the sach Saure rise have, done in open of the open being through the mention of the sach bath and the same of the contribution of the sach being the well of the result of the same of the contribution of the same of the contribution of the same the name of his machine, thinkening. The Dung Bearles are built for this aurolite think the new which also be found under fronces and then the subject are foliated in a thicken in the bolk Bests. which ale so be found in seen fronce, and then the jewinch are found in a the high fine both feels cups them, who land felcof d. Gurran Ague, faith de film in the property of the way the way of the first which is when in his immy about the fact cities, and whap in print a place of selection they have identicable the feld of the precious and the selection that it was to confirm the print way experiments. We the major will feld the precious feld in the first confirmation of the first precious feld in the first confirmation of the first property o min on the hell the Registreggebine about the day of the beneate the which his

ling and being broken, the young ones while they are yet unfhapen, being daffit milerably against the stones, are deprived of life, before they have any sense of it. Neither do I see indeed how the should more torment the sagle than in her young ones. For some who slight the greatest tormens of their own body, cannot endure the least torments of their sons. We see Asses, (those sluggish and almost sense or catures) run to the help of their soals through fire, if it be in their way, with a strange contempt of their life. So that I cannot but admite and magnifie the Beetles inbred wisdome in the choice of its revenge. But enough of this left I should seem to have made (not an Elephant of a fly, but) a Gyant of a Beetle. I will confess indeed, this as I was loath to make a great volume about a small thing, so I accounted it a street bury insidence what I had read. I wonder at Ponnial's brevity and emptiness in this arguments time in Lucian, Pliny, Homer, Aristophanes, Theoretien, Alexandrians, Erasmus, and infinite other Authors, wonderful things are recorded of the Dung-Beetle, well worth our mentioning?

There is another altogether like the Dung-Beetle, but of a darkish bright blew colour, with a notable shining. This in the moneth Angast is troubled with lice hanging between its legs, and at last kill d with them. I should rather take this for the car-fashioned Beetle, because an egge is not more

ther take this for the cat-talhioned neetle, pecause an egge is not more like to an egge, than this is to a cat. It is met with every where, but I have more often feen it about Colchefter. Let us go forward.

That which I should call the Emerald coloured or greenish Beetle, the Greek comick Poets all of them call purandors the arrive unadres and xpoorable. Emfath. Some likewise call it xpoorable and xpoorable is a missace, but without right. It is taken by some to the Tree-Beetle but its place tels us it is a missace. The Rustick in Lombardy call but its place tels us it is a missace. them Gallerness, as much as to fay, French Palmeringms (48 Niphus interprets it) though yet they agree in nothing with Ralmer-worms. In

Dutch it is called Gruenen, Odor, Genlakafer; in Italian, Mariola; in Polonian, Zielonakreroka; in English, Greenchafer, The opinions of writers are divers about this little treature; both because this kinde of Beetle is not every where easie to be found, as because if semieth to be very near the Cantharis. Some will have it to be the Cantharis, but for the most part there is wanting in it that cautick virtue. The Scholiast upon Arisophanes calleth it Zatho xe oco working the sun or, a little creature of the colour of gold like a Beetle. Enstathing cals it a great Wasp. Poller affirms it to be a little creature which flies, but fets not down its kinde, Gara translates it Gallerneas, but it hath nothing like it; and they who contend that it is a Tree-Beetle, have either loft their eyes, or cannot diffinguish varieties of colours. Helyching makes it a Beetle, but of a golden colour; as the Scholiait upon Aristophanes, yellow: later writers call it the greenish or Emerald coloured Beetle, but shining as it were with gold, Marcellus Empirical intimates as much in these words: the green Scarabee (the Greeks call it unholded) is of a lighty emerald colour, by reason of the pleasantness whereof, it is so delightsome and beneficial to the eyes, that

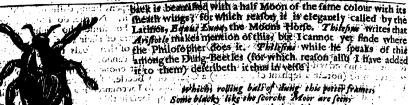




they can never be weary of it; for the longer you look upon it, the more you would be in love with it, Pliny also saith the same, 1, 30, 5, 70, 6, 29. c, 9. The male is green all over, except the eyes which are ruddy; the sheaths of the semales wings (which is the bigger) seem to be of a chesnut colour, shining with a delight-some and beautiful brightness; otherwise it if like the male. The breast of them both stands out with a sharp point, which I have not observed in other Beetles. P. Deickelberg an Apothecary of Answerp, but one who was to be presented before many Phylicians for his studiousness about things natural, sent to Pennine a male and semale of them, painted as it were with Apollo's hand. Ariftos. I. 9. de Respirationes afcribes to it a firtill found, which perhaps gave occasion to fome to call this the Tree-Beetle. They are generated (faith the Philosopher) in the sundant if is role Bodloss, if it orison, that is, of morms which are in condung, and of afferdang. But Suphamus out of Theophraftus faith otherwise, yies I wanders in me admires in unsuperhaps the conductive that it is the suphamus out of Theophraftus faith otherwise, yies I wanders in me admires in unsuperhaps. i descubrac deller seenalauten, &c. The Melolonche is bred of the blosoms of Apple-trees, or at least it flies to them when they begin to blossome, We are beholding to Charles Clusing for another kinde of this Beetle, whose feet are black, as like. wife its head and shoulders, but from blewish. It hash horns in appearance, but not so indeed (wherefore, we reckon it amongst the sweets, or horniers Beetle) its theath wings from to be furrowed; but about the edge they are forme-

what red. This is us of another notable kinds of Melolathe (and I have here forced to youthe figure of it) in their words: it is green all over, except their yes flor choice. are exceeding black); its belly from golden is a little rad, and to let thighs; the middle of its

Anivi o



sphich rolling balf of during this porter frames,
Some black, like the foorche Moor are feen;
The nobler love are decke with green!

The back bath (to compare great things with small)
A mark, you may the balf Moon call. The Buelift call't the Moons horfe, fo renown'd. But had there e're fo fair been founds. Many a Semiramio would love us then, And Centaures had out numbred men.

And indeed molt of the Beetles are hide the black; yet I make no question, but some of them have the first fining with a blacker, others with a more pleasant green. The site allothat thine like gold, and those very great ones, which dig up the earth, and make their nests there. Some there are which fly about with a little humming; some with a terrible & with a formidable noise, so that they would not a little fright one that is not aware of them. There are other differences also of shapes amongst them: but their breeding in dung, their feeding, life, and delight in the same, this is common to them all. Another Beetle of a purple colour was brought to us from Confiner neerie or a purple colour was bought to its from Con-finatinople, which (only that its eyes, belly, and feet were like pitch) was all over of a purple and violer colour. The black one, which lives in dry wood, is formed after this manner. It is all over black, or ruffet rather, as if it were clad in mour-ning; its mouth is forked, its flootilders almost foure, its legs and horns somewhat short; in selectione slies, but goes for the most part, and murmurs while it is going, as lewd servants use to do. The Tree-Beerle is very common, and every where to be met with, especially in the moneths of July and August, after Sun-fet: for then it flyeth giddily in mens faces with a great humming and loud noise, and vexeth carrel. These Beetles spoil the leaves of trees, which they do not so much eat as tear in pieces out of an inbred malice; for they feed upon gnars, We call them Dorrs in English; the Dutchmen, Baumkafer, Loubkaefer; Je. Agricola I. ale subterr. Anim, Sunkeser; the French, Hannetoni. The sheaths of their wings are of a light red colour, and covered as it. were with a very me flower, otherwise they shine but a little, their legs, see and prickly tail are of the same colour: its other parts are all the brown:

yellowish, and of the same colour are they a little above the beginning of their and the colour are they a little above the beginning of their and the colour are they a little above the beginning of their and the colour are they are much more instructions every thirdly and therefore they tail it L' an der hannetons. It is recorded in our Chronicles, that in the year of our Lord 1574. on the 24, of February there fell fuch a multitude of them into the River Severn, that they stopt and clog d the wheels of the Water-miss: and indeed, unless together with the industry of metr, the Hens, Duck's Goat-milkers, Castrels, Bats, and other Birds of prey (which seem to make their dainties) had afforded their help, the Mills had even to this day been choaked with them and stood still.

There is another taken to be of kinto this, of a colour bill of the physick I white, its belly gray and as it were heary. Of what was the physick I confels I know not. Fowlets indeed when they have the first bait their hook with two or three Dols of tree Beetles, and tye a lieuw some to their lines, which they cover with flags, that their wiles be into devered: the Duck for greediness of meat inefently swallowes the hook, with these wapped up in a goingly he that hat ha milities know may read Geher to only the that hath a milities know may read Geher to only the Beetle which Pliny cals Fulla's more three and not every where to be met with. Reserve when to be feen here in Burgland, to far as I have heard of read

read. Gaza sometimes translated that which Ariffeele cals moreoff Fullo, whereas he alwaies intended

read. Gaza sometimes translated that which Arisons Gals not near Fullo, whereas he alwaies intended that the Dung Bestle only thould be known by shas name, and he gave proper appellations to all the reft. Nations can the Fullot Bestle be talled the red Bestle (as Fragin contribut) nor is it a creature with a forked tail, which bladrian Indian pute upon us for that India forked tail, which bladrian Indian pute upon us for that India for the forther than the first one, bloom the sheath-wing of the left of the large in the history thereof. This Bestle earlistly is fair one, bloom that from the free Bestle into one, bloom that are large in the history thereof. This Bestle earlistly is a fair one, bloom that from the feather six eyes sufficiently beath are a gellatify with that is its eyes sufficient its belly and tail are large in the history there is coal backer its belly and tail are large in the history that his last and whice specks, that you wond safily large it were cloarlying of Damasis emponded afterning. Phrygian maner. Maginal of the safily shall his last its light is a strong of the had the picture of from Cashas lague; but Suckausing in afterward that him over the creature it self.

Of the lesser Beetles

A LL the lefter Bee- 190 odi spotted in their body, or insported sthe " Greeks call choic das xoxeins divers colous ted; and thefe woroxour of one colour. The spots of fome of them the off a black colour sindlining to White, others of them are yellow; others

mare white from black there are feven kindes, an disobe the yellow ones ando rom thirteen, of the red ones welve; which we have there ranked every one in its feverall or-

Those that are unfrom and Afformed, are observed Francia Santi Rollin to be all over of the fame colours and of them we have feen fix blackish ones two of a bright bay, one tound, one of a skie colour inclining to blacksmother between yellow and black. And one was very larely observed by us paint

3 tod with a light rods distraction and adversage representations of Optimization of it was a limit stand of the sent sweet substant of the sent of the ice but thems fails and and man make are at blow with made arest the figure face. It noth gorden to make the silver, though as word, with more legs of the cased a coly or a brown is differenced by bath relies of before it differenced by the most now more comments.











CHAP. XXIII.

Of the Cyl-Beetle, and the Water-Beetle.

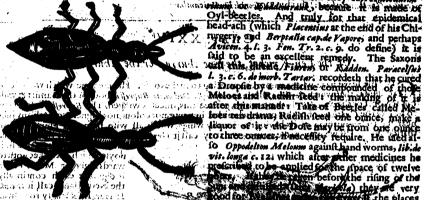
T is called Profearabous in Latine; in Paracelfus, Moloe; Agricola, Pinguiculus, from the far sweat like honey which plentifully drops from it. The Greeks call it directors and hand which it is called by the Germans from the moneth which it is feen in for the most part, Mayor Warmlein, and Meyen Kafer. Those of Heidelburg have put upon it the name of Schmalis worked, those of Dithmaria, the names of Ever and Kadden, (Wierus tellifies in his Book de wogbel, those of Dithmaria, the names of Ever and Kadden, (Wierus tellifies in his Book de wogbel, incogn.) in English it may fitly be called the Oyl-beetle, or the Oyl-clock. But why it is rather called Profearabem than Scarabem, contrary to the



intention of Gefner and Pennins, I could alledge many reafons, but this especially, that they are distinguished in fex, and that they couple together. You see here the hipsels of the semale, and you perceive that it is bigger than the male, and for the most part of a diverse shape; for its mouth is not at all forked as the females is; this allowon the lightest motion or touch, runs with an oyl, (like liquid honey) the male is alwaies observed to be as it were dry, They couple, as we have often feen it in Heidelberg fields, tail to tail; the female in the act drawing to it the male (after the fashion of dogs) so that it is forced to creep backwards; they have both tender bodies, betwist black and dark blew thining: upon whose shoulders there grow two wings, or rather beginnings of wings, as upon the Estrich, to help the swiftness not so much of its flying as bitrich, to help the swiftness not so much of its slying as of its going; those circles that compais the belly and the back, appear green in the young ones, in those that are more grown, blew rather. If they be brifled, they yeeld a most pleasant smell, as Taxine, affirms in this complism, it feeds especially upon violet leaves, blis in the leaves of tender young grass. They are feldom seen up in the month of May; all the rest of the year they keep their holes, or having first wrapped up their seed in round bals of dung, they die. At Heidelburg and Franched we have seen many of

having first wrapped up their feed in round bals of dung, they die. At Heidelberg and Francford we have deen many of them in the fields, in the passure ground flow But I have and even in the very gardens and them four-footed, found none yes in England alive and bred there. Only Agricola hash made them four-footed, whereas indeed they are all fix footed, upon the mittake perhaps, or mance of having met with an only beatle, which had had two of its feet pull'd off. Wirms's Oyl-beetle, if you see it lie upon its back, seems (unless this old man makes short only) to be made after the foure of a man its back, seems (unless this old man makes sport only) to be made after the figure of a mass face. It hath gotten longer wings than the rost, and is marked with more rings or girdles going sound its back, seems (unless this old man makes sport only) to be made after the figure of a mass face. It hath gotten longer wings than the rost, and is marked with more rings or girdles going sound its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back, seems (unless this old man makes sport only) to be made after the figure of a mass its back. round its body: otherwise it differs not from that spoken of before. The most noble Knight

gir Edmand Alaisen affirmet is than the Last in Bagfand and indicate hinds of this william and sent and sent finds that dily in the which the Comman one is the comman one is the comman of the last in the comman of the last in the comman of of. It comes first dof this likewise in all his distributions; white selective in shirth of climities of bounds its hashaftyl left in for, giverely, spell replayations this of this life they farth foll. In Distribution to hashaftyl the foll with the first selection of the well with a chirch elegablish in the golden for Mary willish that the first side of the first is taken to be attentioned a shirth of the first shirth of the first shirth is taken to be attentioned a shirth of the first shirth in the selection of the shirth of the first shirth of the shirt



CHAPE 82.

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introphysical notes gaisand drines in the pack which come by the badness of addies, of the which advicts to gather up twenty. Oyl-beetles, yet not with your hands but with two little navigs: then being put into an earthen pot or glats, let them be imposed in an insula of the fivoteeth Oyl-Olive as will fuffice, and kept for use. He affirm that by being anothered with this Oyl Sores in the Group, Carbinales, Parliculated by Boyles, and woulds made by a mad Dog are cured. In another that he has been a subject of grant and the cured for the parlicular and insulated draw a circle labout the fore with a sapin fibre, and the parlicular and insulate a certain tary is proposed to the fore with a sapin fibre, and the parlicular and parlicular and the pa prelately: as thought ley know by it; oning, that the cath now teemed notioned

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Hat which is called by Alian myelogon, Other Greeks call Buepala Hannelous Tome The Name. weevist. Arifot. 1.5. Hift. d. 19. giverh these little creatures no proper name but Lives they are more and most which Gaza translateth Bestales formerum; Purpose translated for they are more in which Gaza translateth Bestales formerum; Purpose translated for they are called most in by saidus, and by the Stephens we read in Laurence, of Solimer called it. Camplia L. de mund. Mirak. Ful. Stalegers Igngena; Gazas Furnasia, and Bestale Furnasum, out of Aristote, which he maketh bigger than the greater flies and minded. Plan aktimeth the same 1.11.0.36. Anigonus l. 1509. magsiph. Saith tron. Aristote; that these fire-flies are bigger than Mice (not Flies only); where it is evident he foully mitrook, for the said Mice. for Flies; which Xylander his Translator, took no notice of In shape it is somewhat. He a very big Gnat, of a bright thre-red colour, glittering with a kinde of fiery raise; it leaps, goess flies. and lives in the flame, as Ariffeth reporteth, 1. 5. hift.c. 19, For I can farrage required to Alian 1. 2. Hift.c. 2. when he faith that the Fire-fly as foon as it hath gone out of the place. where it was bred, and flown into the air for food, dieth prefently: for I cannot believe that any thing bred in the fire, goeth out of its element to leek for food; nor is it likely that Nature that most loving parent of all things. Mould prefer the any creature fuch a way of gerting its took by which it should presently lose its. Neither is it, as it seems, to me, to hard to find one the reason of this their sudden dying in the air (which, Liter, leaves to be searched our by others) for being bred in the extremity of heat, how should they live in a temperate place? Forit is evident by daily experience, that some Fishes dye as soon as everthey are taken up ontof the water into the air; much less can those creatures that are bred in the fire, endure the air.

fince it differeth to much from the air, and indeed more than the air from the water.

These Flies are bred in the Brass Furnaces of the Isle Cyprus, where the Chalcitia (or Brassflone) is burnt for many daies together: perhaps the footy vapours which go up with the flame, while the flone is continually burnt, are the matter and cause of their gene ation. Strato Deaking in his 12 Book of Worms beed in the flow, addeth this which followeth: The the matter and cause of their gene ation. Strato Deaking matter and cause of their gene ation. Strato Deaking matter and cause of their gene ation. Strato Deaking matter and cause of their gene ation. Strato Deaking matter and cause of their gene ation. Strato Deaking the strato Deaking and the strato Deaking the plates of brass; where any man may see the error of the Interpreter, for he renders it thus Herum animalium generationem talem putant, ut culicum ex flamma & brattea metalloruma they are bred in the flame (as Scaliger (aith) nor, it malla, that is (as I interpret it) in the flife which is condensed together: nor doth any thing forbid but that the most dry animals may be generated in the most dry element. (for there is mixton there also) as the mostlest, are in the most dry element with us. But what hindes but that living creatures may be generated of matter ready for them, or what natural reason contradicteth it. They answer, that the delitroyeth all things, contributed all things. But they which have had but any talke of the sets of Philosophy, do evince that to be falle by clear demonstration and, experience in 1948. far is our fire from deltroying or corrupting all things, that it even perfected fome. It dots not corrupt nor confume gold, nor some forts of met. Is, not ashes, not the flone Amantar which is very like Sicil Allum; nor some other things which I will not now thand to reckon up for those froward mens sakes. What then should hinder fire stom having the power of generating, so it be in a fir and convenient matter? its very dimes cannot hinder the generation from coming to effect; because it proceedes from the som; but fire is the matter and the sorms instrument, for some operations. Besides, our fre hath alwaies some moissure joyned with it; so it would not take flame nor burn, if it were not cherished with a fat moillure; for certainly those things are netther without earth nor water, which are generated in our terrestrial fire. G. Agricola, But if this were not to, because fire putrefies not; yet there is no reason we should doubt but that generation may be effected by the fire, as by the form in its proper matte. For unless there were morfane, in metals, they would not melt; what therefore should hinder nature, but that it may give this a form? Aristotle maketh the question, Whether in the sphere of the fire (which is next to the Moon) there be generated any living creatures? and he seemeth to be in doubt, and putteth of the quellion until another time; but when he affirmeth that the Fire-fly is generated in this fire of ours, I fee no reason, why any should doubt of it : yet there are some very learned men, and eminent writers of our time (who feem nevertheless to excel rather in wit, reading and language, than in the folid knowledge of things natural) who condemn and reject not only the generation of these little creatures in the fire, but this whole hittory as frivolous, false, and unworthy of a Philosopher. My readers expect now, that I answere these mens arguments.

They object that Ariffotle doth in plain terms affirm, that the fire produceth no living creature. The Philosopher doth there compare the heat of feed with the heat of fire, affirming that the e is not a fiery hear in feed; for (faith he) if there were, it would produce nothing. But this hinders not, but that a living creature may be generated in the fire without feed: but of forme other fix and convenient matter, as we shall see anon. Besides, the Philosopher seems here (as

high heir new harmons wings of a filver heavy with which by nights having left the water, they minicilly. In through the air, which by day they were filled to fill the property of the water in the state of all through the content of the water is trous for the youngs without order, and play as a which refer to garden; and when the lwater is trous filled, either they down to the bostomes of hides herefore the about the same fill and calmit they deap about the same for joy. (Chriftshown in the state of the property of the same fill and calmit they deap about the same for joy. (Chriftshown in the same fill and calmit they deap about the same for joy. (Chriftshown in the same fill and calmit they deap about the same for joy. (Chriftshown in the same fill and calmit they deap about the same for joy.) (Chriftshown in the same fill and calmit they deap about the same fill and calmit they deap about the same fill and calmit they deap about the same fill and calmit the same fill and calmit they deap as a same fill and calmit they de Highnes Cantharoleghres : this by Discorides, Anticantharos. Oyle refee And tily for the Deads on (which Vep. chay at the art of his Chi-

equined in the confidence of the state of th

The me leave here where names are wanting to make fome. The creature which we have de-fer its the heave here where names are wanting to make fome. The creature which we have de-fer its the heave here where names are wanting to make fome. The creature when we have de-fer its the heave here where names are wanting to make fome. The creature when we have dereason. For the Spendylin hathmo wings you see this Insect is winged. The ne like the Canthamy but this creature neither in source nor colour, nor tigne it; to fay nothing of dishaving no fleathy wings, winds, all wife it

thatides have. Liftyennay make names, we may callie Graning to Oppdetton Met no against and we werthink wife ing actions he It is an Intect bely to fight and monstrous, four times bigger in dechard the biggeft of the Canonhandes in especially when it Indias spretty well grown The odfingwingstlike heter sticht found. The which found between the bring the best of the bringstlike of the br

to slamedifficultary at slamedige : then being put into an eartheil per orginis, let them be imo-Substitution and the substitution of the subst could iniqued dips; sie hath alfdibliges I dis reyers and therebroking mings sgument for some and the responsible of the state of the congeione against political production and the service of the serv likewise elsewhere) to speak of that hre only which is under the sphere of the Moon, that that produceth no living c.eature; not of ours, where there is both mixtion, and no pure fire. But they yet urge: Our tire is Substantia New Jourgestim, a substance of most subtil parts, and seizeth upon all things that are in its way, devouring them and turning them into its own fubiliance. This was answered before when we instanced in some things which are rather perfected in the fire, and which fire is by no means able to confume or turn into its substance. Ic. Langius (a man of mich reading, and a most learned Philosopher) and from him Cardane gr ints that some Animals may live in the fire, but not that they can be breat there; for in this they yeeld to the Philosophet. But who feeth not how abfurd this yeelding is? for I cannot fee how things generated in a temperate place, should be able to live in that extreme. For that which they say of the Salamander, is as good as nothing. The Salamander (as Diofe hath observed) doth not live long in the fire: for as foon as that mouture, which runneth down on every fide from its yellow spots (as I conceive) while it staies in the sire, is consumed (which is quickly done) it is presently brought to ashes, as Pennins hath made trial with our Bruerus in the Countrey about Heidelburg. Eralius a most learned Physician, disputing about rotten Feavers, endevoureth to overthrow all this his ftory with these arguments. First, because Aristotle compileth the History (faith Erastus) who. it is confelled, writ many things from hearfay; I grant it: but then he adds, 'ut ainnt, as it is reported, or some other word of the same importance (as Niphus hath well-observed) even as in that very place, speaking of the Salamander, he addeth, of pann. We may observe that this is the constant practice of the Philosopher, when he speaks according to the opinion, or from the relarion of others; but grant it were so, that he from others related it; they were deceived (faith Erafins) who related it to him; imagining those creatures bred in the fire, which fell by chance into it. But the circumstances of the place make it appear that this is false. If they had fallen from elsewhere into the fire, surely by his own confession they would be consumed by the fire, And unless they had been bred there, (as I said before) how should they be able to live in such an extremity of flame? Besides, spectators have observed the motion of their feet, the number of their wings, their flying, yea their death, and the cause of their death, viz. their flying somewhat too far out of the fire. These things and the like evince that those relators were not at all deceived, but that they related what was true and unquestionable. But no Author either before or fince Ariffetle affirms this, but one or other perhaps who hath transcribed it from him. This is more (Erastiu) than you know, you have not read all Authors Books: the greatest part of books is loft, asit appeareth plainly out of Atheneus, and Histories bear witness. But how I pray you, came Pliny to be affired that Fire-flies have four feet? He did not learn this from Arifforle, nor is there any fuch thing to be found in his writings which are extant. Wherefore either he learnt it from others, or elie the Hiltory was known in Pliny's time. Pliny therefore added this, that he might make up the History compleat. 'Nay, if you had road Cicero I. de Nat. Dee: you had found him affirming for certain, that there are little winged creatures bred in the middle of the fire. Neither did I before think you so ignorant in Theology, as not to know what S. Augustine (I. de Civit. Dei 21. c. 2.) hath observed of these Pyribia: There are, saith he, creatures which live in the midst of the fire; and there are found some worms at the Springhead of hot waters, whose heat no man toucheth without harm : while these remain there not only without receiving any hurt, but are not able to subsist out of them. And Vincentius hist. Nat. 1. 20. c. 68. In some waters which are naturally hot, there are certain Worms which live as well as Fishes in cold: nay if they go out of those waters into cold they die. Solinus also confirmeth it c. 17, who calleth these kinde of Flies Caryfria, and reporteth that in Crese they fly into hot furnaces without harm. Yea and Seneca (guest natural. l. 2.) affirmeth that some living creatures are generated of the fire; and therefore these Fire-flies likewise; as lately Marfilim Cognatus teacheth us in a large Discourse, Variar. observ. l. 1. c. 23, 24. Do not then any longer contend, that no Author either before or fince Aristotle affirmeth it; fince besides these pious and grave men already named, I can bring others also, who would convince you either of plain falshood, or of a levity not hard to be discerned. But Theophrastus maketh no mention of it in his Book de Igne. What do you conclude, Erastus, from thence, that the History is falle? Very fine. Perhaps he beleeved it not; is it therefore false? But it is probable. I grant it. There are many things probable, and yet falle, as experience teacheth us. Eraftus wrote many things against Paracelfu which are probable, yet not all true, unless those things which he understood not, betrue, Certainly he endevoured to confute many things, which I know he never underflood: I will not now descend to particulars. Well, but the heat of fire is not going, fit for generation. This, Erasius, you apprehend not; but I told you before, that if it were in the feed, it were not; which was the Philosophers meaning. For it is adalland, corruptive, according to Aristotle: But I answered before, that fire doth not corrupt all things. This barrenness therefore, or (if you please) destructiveness of the fire is to be limited. Nor truly do I conceive this to be done miraculously, but by the power of Nature; neither do I take it for a tale, but for a History agreeable to nature. And as for what he writeth of the Salamander, he adds as I said before: there was no need to add it. But I beseech those who believe nothing but what they fee, to tell me, Have any one of the ancients found fault with this History, or confixed it I speak of the Greek writers. No, not so much as Galen, who otherwise is a most sharp reprehender of the Philosophers, and would have laid hold on this instantly, if he had had CHAP. 26. Of lesser living Creatures.

any fuch opinion. Therefore it is likely that the history is true, because none of the old wrirers found fault with it. But come we now to Matthielm, who of all men hath contradicted this History most unhappily; for in his margent he inveigheth against the vain opinions of the Philosopher (as he thinks) where he appears in some things vainer than vanity it self. But I will return to the business. It is against (taith he) the work of nature. Is it enough for Matthiolus to fay to, though he prove nothing? If the flory had been true, Galen Would never have omitredit, who hath fearched out all things elie fo diligently, furnaces, and metals, and what not? ? ... line Scaliger will make answer, to what end should be repeat a thing known before? Sooner would be (as he was a famous and a malicious detracter) it he had not found it to, have reprehended it, as he doth in some places make it ridiculous. He which continued so few daies, did not understand the whole matter; they were not, they are not alwaies at hand, he never enquired of the Bakers. But if I should say that a little she colt newly foaled should have plenty of milk in its udder, and that it did iffue forth in great quantity, what would they fay then? yet nevertheless I faw it at London about fix years fince, as also many others of good note and credit, who with their own hands did milk it out of its teats. They will fay perhaps, we do not believe it; let then chuie, it makes not much to the matter; there are many productions of nature, the causes whereof it is impossible for any manto know, much less to shew to others. And that certainly not without great reason, that we might both admire the infinite power of God, and acknowledge our own blindness and ignorance. For these and the like did God create only for his glory, that he might both confound the shallow understandings of men, and also learn them to acquiesce in his wisdome only for so much as in searching out the natural causes of things, it is impossible to go any farther. For this is amongst the works of God that may pluck down our ambition, and makes us with all our wit to fly to that common Anchor of fools, namely hidden causes and the whole substance. What have we then to do? surely only to apply our selves unto him, from whom all wisdome, knowledge, and perfection doth proceed: for whilest we relie on our own wits, and do pty into the Majesty of God, we must needs (as Solomon in his Proveibs speaketh) be confounded by the same. What then remains? this surely, that they which think these things to be impossible, do keep their opinion to themselves, without medling with those that think the contrary.

The Author of the Geoponicks (if I am not deceived) cals this little animal a Salamander: his words are these: Zanaudroes to endouge to end to the fire; and living in the sire, we that is to say, The Salamander that little creature is begetten in the sire; and living in the sire, is not consumed by it. Here he tels three untruths together. For neither is this the least of creatures, but oftentimes bigger, sometime less, neither is it generated by the sire; nor doth it live long in the sire, as I said before, out of Dioscorides. Thus much I thought good to add, lest young students reading those Geoponicks should erre to foully with Zoroasses. For what purposes it serveth, I cannot boldly say: yet by its place of growth and principles it seement to dry and cleanse powerfully. It is also of very thin parts and body; it pierceth to places very distant: and truly if the Grashopper which seedeth upon air, be of so burning a faculty; what shall we think of the Fire-fly, which eateth and drinketh slames? But the Fire-flies are of this use to our mindes: they represent to our understanding the wonderful power of God, who hath made the greatest of all the Elements, Fire, subject to so small, so dry a creature: vouchsafing to be vanquished by these while it scornesth, I do not say to be vanquished (to use Majolan's words, Dier. Canic. Collog. 5.) but even so

much as to be touched by men, or the greater Animals.

CHAP. XXVI.

Of the Water-Spider.

The Water-Spider is next, a little creature of exceeding nimbleness, whose History Auzerthors have so slightly handled, that we can hardly pick out any thing of weight or moment towards the illustration of this History: we shall yet perform what we can.

I utterly deny "Auzer in Aristotle, to be the same with Tipula in Plantus (as Gaza interprets it)

for I am not periwaded that Mule-gnats can come of them.

It is called in Latine Tipula: Plantus, Festus, and Nonius Marcellus write it Tipul; others, The Naties Tipula; Guillerinus de Conchis reads Tapula; Albertus and Vincentius in his Speculum, call it Tappula: none of them aright. By Plantus it is called Tipula; in Greek (as I found in Gessier's papers) mich, which word truly I finde not any where any footsteps of, nor can I tell what it properly signifies; some High-Dutch call it Wasser-seins, which is to say, a Water-goat; others Wasser-spin, which is a Water-spider; the Nether-lands, Wasser-spine; with us it is called the Water-spider, as with the High-Dutch and Netherlands, for likenels sake; in Spanish, Gusano que correspora el aqua, a worm that runs upon the water; in Italian, Capra di aqua; in Polonian, Wood by cieluck,

There are two forts of Water-spiders, the greater and the less. They differ in bigness only, or pethaps in age: the greater are more common in coldest waters, the less are somewhat more blackish and of a more compact body.

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The greater more inclines to an ash-colour, being of a larger body.

Although severall men write severally, and neither tell any certain marks whereby it may be known, nor agree in the number of its feet, yet I hope we shall so clearly and perspicuously explain the History of the Water-pider, that there will be no occasion of doubt left here-

The Description

The Water-spider is a little creature, in shape very like a Spider, of a body somewhat long and flender: it hath four feet fall to its breath, and two little armes stretched out before near its mouth, perhaps in stead of ho.ns; which if you reckon with its feet, it will have fix feet; which vet (so far as we could observe) it useth not when it runnerh: they are as short again as the rest of its feet, neither have they any knots or joynts like the other feet. Therefore Albertus and others allow but four feet to the Water-spider: but Festus ix, reckoning these little armes together with its feet. It hath four wings, very feeble ones, which feem not to be made for flying, but for leaping. They are sho ter than its body, and the uppermost of them a little thicker and larger than the others, but yet not of leather (like those shearthy cases) they are between a brazen colour and a black; the inner wings are lester and rhinner, and of a filver colour. Whether they Av by night like Water-beetles or no, we are uncertain; they leap sometimes upon the water fo lightly, that they scarce so much as stir the surface of it. Hence grew that prove b among the Ancients, Lighter than a Water spider. So Pierius being to express the lightness of men; and Virgil, the nimbleness of Camilla, compare them to the Water spider. Plantus likewite in his Perfa, Neg. Tipula levim of pondus quam sides lenonia (for so Lambine reads it, against the consent of all copies, even that of Nonius) A Panders honesty is lighter than a Water-spider: It runneth not in a continued course, but with intermission. It goeth not under water, but when it is driven thither by force: its body is never wet. They are found all the Summer time in standing waters and ponds which are free from the wind, and quiet : formetimes also they are met with in rivers, especially close by the banks of great rivers, and for the most part under the shades of trees (as of the willow, or any other tree, (which is not over tall): most commonly multitudes of them are together in companies. They are feen fometimes to couple leaping on one anothers backs, but they make an end of engendring very quickly. One shall hardly finde any one of them in Winter.

Their Ule.

Whether they be of any use in Physick, besides the common use Flies are of, we leave for others to make experiment: for we know of none; nevertheless we utterly deny that these little creatures were brought forth by nature to no purpose. Gertainly the Gudgeon, the Rochet, the Pearch, and other inhabitants in the dominions of the waters do infficiently declare how useful they are for the feeding and fatning of Fishes. Without question Fishes, Nonim, Marcellus, Sipontinus, and others, meant this Water-spider now described, as it will appear by their words. The Tipula (faith Feltus) is a kinde of little creature, having fix feet, but so light, that in funning upon the water it seemeth to take no steps. Perities faith upon the matter the same. The Tipula (saith Nonius Marcellus) is a very light creature, which doch not swim but go upon the water. Vario thus: Levis Tipula levissime frigidos transis lacus: for so the place which is corrupted, is to be read and corrected: The light Water-spider very nimbly passeth over the cold ponds. Albertus Guillerinus de Conchis, and Vincentius call it Araneus Aquaticus, interpreting the Dutch name (for it hath some likeness with the Spider) ascribing but four seet to the Tipula, not reckoning the little arms which are before, among its feet, fince it doth not use them in going. Others (as I said before) reckoning those little arms among their seet do allow Water-spiders six seet. Hence it does most certainly appear, that we have described that very Tipula which Plantus mentions, so that there is no room left for any ones doubting he eafter. But before we go any further, the truth requires of me, that I confure two notorious errors of Guillerinus de Conchis. The first error is, when he faith that the Water-spider lives alike upon the water and upon the land; the other, when he faith, that it runneth very swiftly upon land; both which do evidently contradict experience: for upon land it doth not live long, nor run at all, but move with a very flow pace, and iometimes leap, but that very

Whether Catrab in Avicen, which is called by Silvaticus, Cutubut and Eckentubut, be the Water-spider (as Wierus thinketh) I cannot say for certain; although indeed I am easily perswaded by reason of the circumstances, to believe that Catrab in Avicen is not the Water-spider. But let us hear Avicens description: Catrab (saith Avicen) is a little creature having its being on the surface of the water, which moveth upon it divers wates without order, and diveth ever and anon to the bottome, and presently appeareth above again. Sylvations hath almost the same word for word: only he adds, that whenfoever any thing happens amifs to it, it runs away, and by and by appears again. From this little creature by reason of its restless and disordered motion, hither and thither, that kinde of melancholy which the Greeks call aversports, the Latines Infania Lupina, is called by Avicen, Cathrab and Alcathrab; with which when men are taken, they fly from the living, and go out by night, and frequent graves (as Paulus writes) and think indeed that they are turned into Wolves, as mierre writes it befell a certain husbandman in Germany in the year 1541. The Ancients (faith Wierns) call a fly which is common in moorille grounds, Tipula. And we think Manardus made mention of this somewhere in his Epittles. Wherefore I am fully perswaded that Currab is not this Water-spider, but some other little

creature, the least of the kinde of Water-beetles, which with a restless motion moveth almost continually upon the surface of the water hither and thither without order (as we said in the Hiflory of them) and upon the least disturbance or stirring of the water, goeth to the bottome, and nevertly hideth it felf in the mud, but by and by alloon as the billowes are down, rifeth up again to the surface of the water. This little creature is seldome single, but many of them sport together in the same place, running up and down several waies. I was once wont to behold with great delight these little very black and shining Beetles pulling one another, and as it were wrefling together. But of these we have spoken at large among the Water-beetles.. And we thall take Gaza's Tipulæ into our consideration among the Water-worms,

The word Afcaris which they interpret Tipula, maketh nothing toward the illustration of this

History.

CHAP. XXVII.

Of the Forficula, or Earwig.

Rnoldus his Forficula, is called by the later Latine writers, Auricularia; by the more Ant The Name. A cient, Mordella: Niphus cals it Vellicula à vellicando, from rending; the French call the Earwig Aureilliez, or Perceaureille; the Germans, Oren-worm; the Low Dutch Orenmetel; the English, Earwig. Hadrianus Junius thinks it to be Fullo, which notwithstanding much differs from the form of a Beetle. Is this the Greeks problem? truly both the original of it and the biting agree thereunto; for this is bred also in the hollow stalks of herbs, (as of the wilder Parfilip, Angelica, Fennel Gigant) and is frequently feen in Coleworts. The Northern English by an obscene name call it Twich-ballock, as if you would call it Scrotomordium, or igesda'xono, for where ever it findes a rivled pleated skin, it will cause very great pain, either by biting with the mouth, or by winding about it with its forked tail; which Penniss faith once biring with the hound of which we fell upon two forts of Earwigs, both were with wings, contrary to the opinion of many. For if you force them here and there back again with a bull-rulls. The difference when they are hem'd in in some place or upon a table, (which the most illustrious Knives taught and description Pennius) they will presently open their wings that are hid under their covers, and fly away. But on. you must take diligent heed that you press it not too hard with a straw or or rush, or wound it. for then if it would never so sain it cannot fly away. The more common is seen with a light red colour; his foreyards, seet, and forked tail are yellow. The other (which

is more rare in England, and was seen by me but once or twice) is greater than the former, and of a blacker body, hath a filver ring about the neck to adorn it: the outward covers of the wings are of a reddiffi colour: the mouth is forked and yellow; on the back on both fides near the fides, there arise five yellowish spots, the fork of the tail is short and black, and she lifts this toward her head and flies, being angry, into the air.

"They are oft found in Coleworts and hollow Reeds, and in the little bladders of Elm leaves. They breed of worms that breed in the stalks: they yearly cast their old skin, and that being gone they look white as snow. But with age it growes again, and is died with its ancient colour. The English women hate them exceedingly, because of the flowers of Clove-gellishowers that

they eat and spoyl, and they lay snares for them thus: They set in the utmost void places Ox-hoofs, Hogs-hoofs, or old cast things that are hollow, upon a staff fastned to the ground, and these are easily stuft with cloathes or straw; and when by night the earwigs creep into these to avoid the rain or to hide themselves, in the morning these old cast things being suddenly taken away and shook forth, a great multitude of them fals out, and are killed with treading upon them. Arneldus Breviar. I. cap. 25. bids us to boyl them in common oyl, or oyl of Hearts-ease, and Their UR: with that to amoint the arteries of such as are in a Convulsion, both their temples and wrists, to cause a Feaver, which is a remedy for a Convulsion. Josephu Michaelis, an Italian and a famous Phylician, is wont to collect a great number of them, and to bring them to a fine powder in Balneo in a glass very close stopt. Then he mingles as much powder with Hares pisse, that he may pour into the ear morning and evening. He often protested to Penniss that this was a secret to cure deafness. Others mingle the powder with oyl of Cloves and use it as before. The smaller Gallinago, (which the English call a Suite) and Hens feed on Earwigs: and I well remember that I have found a great number of them in their Mawes;



CHAP. XXVIII.

Of the Scorpion, the Ant, and flying Lice.

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Ristorie 4. de partib. c. 6. denieth that Scorpions have wings, Scorpions (faith he) move A not flying, but going. But latter ages since him have seen and acknowledged some of them to be winged. Apollodorus (witness Pliny) relateth that some of them for certain have wings, which Nicander also hath recorded. Panjanins in Baoric. speaking of winged Serpents hath these words: Neither ought any one to be too forward to believe those things, which Nature more rarely representeth; nor yet to be altogether incredulous concerning them. I never faw any where flying Serpents, yet am I easily perswaded to believe that there are fuch, because a man of Phrygia lately prought into Jona a winged Scorpion of the Locults kinde. Paramenes also I. de Best. Venenatio in Egypt. reporteth that he saw, not with other mens eyes, but with his own eyes, Scorpions with wings, and armed with a double sting in their tail. With whom Elian agreeth 1. 16. c. 42, 43. Megasthenes hath recorded that there are some in India among the Prasis, which have wings, and are implantable united that there ding great ones. In Africk likewise there are some winged, and others without wings; having seven joynts in their tails, saith Strabo l. 15. Geogr. & l. 17. The Pfylli (saith Pliny 1. 11.6. 25.) have often endeyoured to bring them over into Italy, but they were not able to live beyond the climate of Sicily: yet there are feen of them fometimes in Italy but harmless ones, and in many other places, as about Pharus in Agypt. We read allo in the History of Navigations, that Jambolus the Portugal, while he stayed at Palimbrota (it is a City situate by Ganges towards the East, and according to Diodorus Siculus built of old by Hercules) faw there great flore of winged Scorpions. It might be called in Latine, Nepales quass Nepa alata, for so Planens cals the Scorpion in Casina, when he saith, Recessim cedam ad parietem; imitabor nepam. So again Cicero 5, de Finib. Nepa acuseo uni videas. Varro also and Columella do very often call the Scorpion by that name, although Festus understand by it a crab. Nonnius writeth that that name was borrowed from the Moors, by whom Scorpions were first called Nope, and brought into Italy. Thou feelt



here its ordinary bigness and shape; It is of a colour very like honey, whereupon it is called malxages. The last joynt of the rail in this kinde is black, armed with a double sting, as if one could not do mischief enough: it hath wings like the mandible of the Locusts, it goes obliquely and after the manner of a Crab; it is very huntfull to men, especially to young men and boyes. Alian addibutes to it a glittering red colour, and calleth it flame-colour. Its poylon being hor, causeth extream heat; which happeneth on evident in the

Scorpions which have no wings. It kits Lizards, Adder's Spiders, Whirls, and all kinde of Serpents, Alian. 1. 8. c. 13. This kinde of Scorpion between being applyed to a wound made by it felt, healeth it, as others do: and if the fell of one of them burnt come to other Scorpions, it driveth them out of a house.

Its Generation is after the same manner with theirs that have no wings, of which we shall treat at large in the second Book.

The Ant is called by the Latines Formica à ferendis micus, from carrying grains of com, faith Isdors. The Greeks call it wifund, whenever, without, Boguara, Splane, and objustives, by Heffchim and Various; it is called in Hebrew, 752; in French, Fourmis; in English, Ant, Emmet, Pifmire; in Spanish, Hormiga; in Italian, Formica; in the Sclavonian and Polonian Tongues Mrameners; in the Illyrian, Mponka; in Low Dutch, Miere; in Flandrian, Labness; it Dutch, Omays, Omnes, Eims. Now some Ants are winged, some without wings. One of the Greeks call those that are winged (of which only we treat in this Book) suppas another cals them offers they are named by Aristotle lampulanus, and smply lamils, 1. 1. de Anim. part. by the Latines Equites, because of their exceeding swiftness, wherein they excel the others.) They are of a larger body and bigger limbs than those that go and have no wings, (whereupon Pling, if I mistake not, call'd rhem Herculane) and of a middle colour between black and swart: they have four filver coloured wings; their uppermost bigger and longer than their whole body; their inner wings half so big. I have nothing that I write for certain, concerning these Indian flying Ants. For Authors themselves are uncertain, and many late writers, having travelled over almost all India on soot, have yet found none of those gold-horders and devourers of flesh; Of which Megasthenes hath recorded thus much: There are found (faith he) among the Darda certain winged Ants no less than Foxes: Now the gold-stealers understanding that they feed upon the flesh of wilde beasts, strew pieces of it along the waies, and so while the Ants are overbusic about their meat, they take away without danger all the gold they had all this while stolen. Onesicritus writeth that he saw some of their skins like Panthers skins. The Book entitled De Natura rerum, so describes this winged creature, with hooked clawes, a winged

body, and a crooked beak, that one would take it for a Griffin rather than an Ant. That body, and a crossed fuch, we read in *Philoftratus*, who placeth Ants and Griffins also in India; which are not very like one another in shape, but both truly keepers and diggers up of gold. The horns of the Indian Ant, fet up in the Temple of Herenles at Erythra, were a wonder, as Pliny witnesseth, or rather lieth. He that desireth more dreams concerning them, let hintead Herodotus, Arrianus, Tzeszes, Strabo, Elian, and Pliny, who gave so much credit to lies carried to and fro and entertained, that they were not ashamed to put them down even for truths. But passing over the Indian Ants, let us treat of those in Europe only; whole course of life, fights, victories, policies, prudence, sagacity, parsimony, cumning, ly; whose country, and laboriousness I would to The medicifrigality, industry, are the firme of men represent here; but that it would be necessary to repeat the same things nal use. in the fecond Book, when we shall treat of those that go, with which they agree in na-The way t rute, and belong to the same Common-wealth. With these Herculean Ants bruised, and make the Ovt salt and Pepper put to them, the Manginess, the Leprosie, and the Scurfe are cured. Plin. is found in Oyl made of winged Ants, provoketh and strengtheneth Venus. Wecker. To conclude, what-Barthol. Monfoever diseases other Ants are good for (and they help very many, as you shall read) the winged tag. 1,5.11aff. ones have the same or greater vertue in curing of them.

Agatharsides tels us, that the Acridophagi or eaters of Locusts are not far distant from the inhabitants of the Red sea: which nation are of a lower stature than others, lean of visage, and extream black. About the Vernal Æquinoctial, when the South-well and Well winds blow with the Italians, an unspeakable multitude of great Locusts is brought to them with those winds, out of some place unknown, which differ little from birds in their faculty of flying, but in the shape of their body very much. With this fort of creatures they are nourifled all this feafon, feeding upon them falted or otherwaies dreft. And they catch them by setching them down from the air to the ground with a smoak. And these people are reported to excel in nimbleness and swiftness of foot: but taking a very dry nutriment, they do not prolong their life beyond forty years, may and dye more miserably than they lived: for when old age drawes nigh, there breed in their bodies certain forts of flying Lice, in figure indeed like Dog-flies, but otherwise less; they begin at the breast and the belly, and in a thort space eat up all the skin of their face. Others of them are taken like those which have the Irch, thereupon they tear themselves grievously, and at length the disease being at a flay, and thin humours running at the coming out of these little creatures, they are fain poor wretches to undergo intolerable torments: and so by reason either of ill humors, or of their feeding, or of the badness of the air, they die. Hieron. Mercurial. de morb. cas. ex Diodoro Siculo 4. Antiq. lib.

CHAP. XXIX.

Of the winged Punie or Wall-Loufe.

7 Hen I had resolved to conclude this History of winged Insects, we had three wood Wall-lice of the sheath-winged kinde brought to us, which we here represent upon



CH A.P. 29.

their backs, and upon their bellies. The back, the neck, the little hornes, and the sheathy cases of the first are of the colour of a Leek; its wings which are longer than its sheathy cases, are between green and yellow, as also its eyes and feet. The second is of a swart colour all over. The third hath its body variously coloured with black and red; its little horns and feet coal-black: all of them do glitter here and there with a golden brightness (which Pennius observed not) and seem to be of a very compact and tender body. They are found fitting most commonly upon Mallowes, sometimes upon other plants and trees that bear Apples like Pine-apples, as likewise upon the Elmand the Willow. They copulate in the moneth of May tail to tail, and are almost a whole day about it. The male is less, the female bigger and broader. They fly in the heat of the day fast enough, but neither long nor far. There are bred with us (faith Cardane) in the grass two Animals like Wall-lice, the one in smell but not in shape; the other in shape but not in smell: but neither of them is of the species of Wall-lice, because they both sly. lib. de variet. rer. But he that shall observe their shink and outward shape of body, will not turn them out of the family of the Wall-lice, for their wings sake: although indeed the field kindes are six times as big as those in houses. Jacobus Quickelbergius sent two other kindes of them to Pennius from the parts about Vienna, which were waved with a golden and black colour. Matthiolus not at all understanding S (((3

Pliny, denieth that they have any vertue in them. But Pliny many waies commendeth the garden Wall-lice, being reduced to ashes and infused in oyl of Roses, against pains of the Their Medici- ears. Palladius useth these with the Lees of Oyl, an Oxe Gall, Ivy-leaves and Oyl, for an overthent for the bitings of venomous Horseeches. Let the head of the yard be put into Oyl of Camomil pretty hot, in which Wall-lice have boyled; then let the head of the vard when it is taken out of the oyl, be anointed with pounded Garlick, and the patient will certainly make water. Arnoldus de villa nova l. 2. Breviaris, c. de stranguria & dysmia. Are not these to be taken for those Wall-lice, which the Dutch call Knolster and Qualfers? And hitherto hath been faid what we know of winged Infects: ye Pivterus's, Camerarius's, Clusius's, Quickelbergius's, and ye later and more laborious sons of Esculapius (whom Pheebus moulded out of richer clay) if you have any thing which is here wanting, make addiction of it, according to your wonted courtese and ingenuity, remembring that of the old Poet:

Kal मि तो, में Adhe र्त विक्रीनगढ़ वो Musie Sugai.

When you receive, you ought to give withall: The Muses gates are wide, and liberall.



Of the Division of the Second Book.

The Preface.

Y the clew of Dadalus we are at last got out of the Camps of winged horsemen; where should I relate with how many stings the Infects of the lower ranks have assaulted me, how much they have troubled my brain, my right hand, my eyes, whilest I accurately diffected and observed all their parts, truly I should either faint in rehearling the wounds, or what I was resolved in my minde to finish, I should not be able to do. Wherefore, what valiant souldiers are wont to do, whilest the wound is yet fresh and hot, we will break forth into both Armies, and with better undertakings, so far as may be, strive to overcome them. Thou O great God, who in the Inventory of these smallest Creatures, makest the most excellent understandings to stand amazed and stupid; give me strength, that as by thy goodness I have mustered those Insects that fly, by the same I may be enabled to draw forth all those Foot-forces that want wings; so that in all my labour, I may seem to have no other end than to feek thy glory, to advance learning, and nothing that concerns my own particular, but that I may finde thee in these thy works. Go to therefore bold Atheist, who art ignorant of God and the Divine Perfection: endure, if thou canst, the biting of the Spider Phalangium, or of the Scorpion; abide the pain of the Worm Scolependra; swallow down the Pine-tree Catterpiller, contend with Worms, despise with Herod, biting Lice, so much as thou art able, at last thou shalt finde that there is no foot Souldier so mean in this Army, that will not quickly overcome all the forces of thy body and minde, and will make thy foul mouth to confess, by their ministry, that there is a God. Thus then I draw forth my Regiments, so I muster the Souldiers.

These goe with many feet: The Catterpillers, Beetles, and such as are called Staphlyni.

These goe with eight feet: The Socrpion, the

With fix: As Wasps, Glow-worms, the female Meloe; also Worms in woods trees, roots, fruits, meats, garments, chambers, humors.

Some without Feet: As Oripa, Maw-worms, Earth worms.

All Infects without wings are either belonging to the

Earth

Water

Some swim with six feet: as the Shrimp, the Lake Scorpion, the Nosonestus.

(With Feet,

With many feet? as the Sea Scolopendra, the many footed Shrimp.

Without Feet: As the Horseeth, the Hair-worm.

T H E **T** H E

THEATER OF INSECT

Of lesser living Creatures.
BOOK II.

CHAP. I.

Concerning Catterpillers and their several kindes, and namely of Silk-spinners, and Silk-worms.

EE thought fit to place in the Front, Catterpillers, the devouters of Egypt: because they are most different in their kindes, and also some of The Name: them are excellent for their use and worth. It is no fond conceit to maintain that Catterpillers had their name in Latine from devouring, for they eat up leaves, boughs, flowers, fruits; which also may be observed in the Peach. Ovid called these Field-worms:

Field-worms that weave their hoary thred on boughs, we finds That they with painted Butterslies do change their kinde.

The Greeks call a Catterpiller as uno, from the waving and vaulting motion, when it creeps, whereby it lifts up and contracts it felf. The Hebrews call it Ghazam, because it sheatest the stuits of the earth, as Kimhi saith on feet the surf. The Italians call it Rugaverme, and Bruches for so saith Marcellus Virgilius upon Dioscorides. In our times, saith he, our whole Countrey cals all kindes of Catterpillers Bruchi. The Spaniards call them Oraga; the French, Chenille, Chatterpillers; the English, by the name of Catterpillers; but the Northern people call the hairy Catterpillers Oubsurs; the Southern call them Palmer-worms; in the Poles language, a Catterpiller is called Rup hausenka; in the German Tongue Ein Raup; in Low Dutch, Ruype; in Sclavonish Gassenca; the Peilants call them Certrin, and Cedebroa.

Ishould be endlets if I should add all kindes of Catterpillers; for some seef rough, others The disterential; some have horns, (and that either in their head or in their tail); some are without horns; cerestone have many feet, some sewer, but none have above sixteen feet. Most of them move swiftly in a waving posture; yet others there are that go even and slowly. Some do yearly change their old skin, and others do not. Some are changed into Aurelia's fixed above the earth, whence are bred your ordinary Butterslies, others are transformed under the earth, and become Glow-worms. Also some of their Aurelia's are smooth and equal; some again are hairy and wrinkled, pointed at the ends, sharp; some (namely of the harder kinde) naked, but others (namely of the tenderest) are covered with moss or silken down. The most of them are bred of the eggs of Butter-slies, and are changed into Aurelia's: some are bred on the leaves of trees, of the proper seed left there in the web in Aurumn; or of the dew or air shut up in it, and corrupting there, as Vine-fretters. Some again seed on leaves, some on showers, and some on snuits. We, to express both kindes of Catterpillers, shall divide them into those that are bred from other things; and those that are bred from their own kinde alone. Such as are bred from other things, again, are either smooth or hairy; as also those are that proceed from their own kindes. Amongst the smooth Catterpillers, the Silkworm deservedly challengeth the sinft place.



Edward Morie nun Berefish, lib. 5.

1030

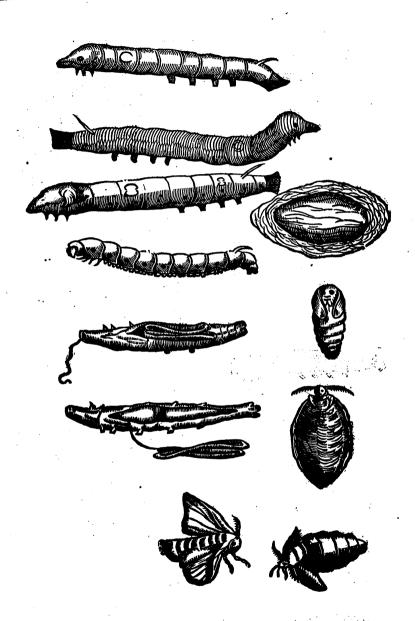


A therm that to a Fly transformed its and their. I ransformed back, once mere is made a ribin agen; I mice it buth dies and lives anew, is wasted ore by Chaucht thice unto the Elizian shore.

Its successor left half living and half dead, which after spins silk robes for those are sinely bredies for the after spins silk norm makes why deth she labout thus? It is not for her self she labours out for us. Her sleece was formerly an ornament for Kings, But who prodigious age consustences. So prodigal of silks, that the vile rabble, clowns, Onster-wives, herbewomen, which is silk suits and gowns: Nething hope common joing of all then silk attire, which wastes and burns mens hearts with continual fire.

In which words, though our divine Poet, who was more clear than the ancient Bards, doth fomething touch upon the Silk-worms, and paint them forth, yet he doth not describe them to fully, that it may fuffice for the History of them. For Silk-worms are smooth Catterpillers almost of a milky colour, with small black eyes, and as you see, with a so ked mouth. The frow white ones are bred of Butterslies eggs, which growing by degrees into little worms, produce Silk-worms of the same colour with Butterslies. And that I may not repeat this again, let it stiffice that I have once said it; the Butterfly is almost always of the same colour with its Catterpillar. That Butterfly for faking its Aurelia, as many, eggs as it leaves, or feeds (it you will) like to eggs, they become so many Silk-worms afterwards; which, it you che ish them, when they are fostered by the Suns hear, and full fed with Mulberry leaves, they will repay a seward worth your cost and cate, namely a filken sleece. They breed first in Man, in which moneth and the two following moneths, they devour a multitude of leaves, and in eating as ic were by fucking they harden: when they are grown up with plenty of nourilhment, being become able, they fpin a most fine web out of themselves, like to a Spiders web. Then against cold weather, they grow rough with hair, and make themselves new thick coats for Winter, by the sharpness of their clawes, pulling the down of their skins into fleeces; then they thicken and close it, carding it with their feet; then they draw it out amongst the boughs, and make it small as with a comb: lastly they take hold of this web, and wrap their body in it, making a round nest. Then men take them, and put them in earthen vessels, and feed them with bran, and so there spring up seathers of their kinde; which, so soon as they are prepared with, they are let to perform other tasks. But the spinning work they began, growes pliable by moistures and is spun into threds on a smal spindle. Some women do use to draw it forth into yam, and then they weave it. Pathphila the daughter of Latons was the first that was reported to have woven in the Island of Co. Also Pliny reports that Silk-worms are bred in that Island, Plin. lib. 11. cap. 23. the flawers of the Cypress, Turpentine, Ash, Oake-trees, being beaten down to the ground by showres, whence they receive life. Though women were the first inventors of this Art, yet men are not ashamed to wear these garments for lightness in Summer. The customes of men are so far degenerate from Arms, that their very cloathes are grown butthenfome. The thinner and fofter the leaves are they feed upon, the finer Silk thefe Silk-worms make: wherefore amongst the people of Seres in Scythia, the most soft garments are made; which we call filken, as Marcellinus witnesseth, lib. Hift. 23. In India also and in Agypt there is great plenty and use of them, and are brought from thence to the Spaniards and Italians, being the greatest cause of wantonness amongst mortals. So often as I consider, that some ten thoufands of Silk-worms labouring continually night and day, can hardly make three ounces of Silk, so often do I condemn the excessive profution and luxuriousness of men in such costly things who defile with dirt, Silks and Velvets, that were formerly the ornaments of Kings, and make no more reckoning of them now, than of an old tattered cloak, as if they were assamed to esteem better of an honourable thing than of a base, and were wholly bent upon waste. The Greeks call this Catterpiller one, and Bombye, which name is become Latine. The Italians call it Bigatto; the Spaniards, Gnafano della feda; the French, Ver à Soge; the Germans, Ein Seyde worme; the English Silk-worm. Amongst whom a Silken habit is so much loved and valued, that they despise their own Wool, (which compared with Silk, is not contemptible, and is the most profitable and the greatest merchandise of the Kingdome.) But time will make them forgoe this wantonness, when they shall observe that their moneys are treasured up in Italy at that time, when they shall in need of it for their private or publick affine. This is a large with the state of t fairs. This is a pleasant thing and worthy to be noted, that the head of the Silk-worm, makes the tail of the Butterfly in that golden coloured Metamorphofis, and the tail the head; which also happeneth in all other Catterpillars that are changed into an Aurelia.

The Name.



Of the rest of the smooth Catterpillers.

LL the other smooth Catterpillers, are either green or yellow, or reddish, or dark, or va-A rious colours. The chief Catterpiller of the green, is that which hangs upon the Priver.



a circle furrounds the face of it, and all its feet; and it hath a horn turned backwards in the tail. They are black and red, spots are made athwart their sides, they are half purple, half white; the small spots are red, but their whole body appears green. That upon the Elder-tree differs not much from it, but that it is altogether green, except those overthwart spots very white, and some little points like milk. It chiefly feeds on the reddish coloured El-



The third, that is all green, when Autumn comes is transformed into a blackish case: it feeds on the foster Por-heibs, especially on Lettice, whence we call it the Lettice Catterpiller.



The fourth upon the Medlar-tree is less, all over green, drawing it self into an ash-coloured case, all besprinkled with most black spots.



The fifth is least of all, spins its threds on trees, (especially upon the Oake, and descends by them upon the heads of those that pass along, and intangles their hats and cloathes: a very little creature, most noted in Summer, and obvious every where, when the fall of the loaf is at hand; he wraps himself in a course web, and being shut up in a red and green cover, he dieth in Winter. He hath but ten feet, as all the rest that went before had.



1032

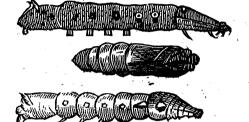
We call them yellowish, that are most part yellow: such these figures present you with, which is kept, wheresoever they are void of black, overcast that with a paler yellow, and you have their figures painted. They live on foster leaves, especially on the Tiel-tree.



Of lester living Greatices \ CHAP. O.



Vinula is next in order; which is a most delicate Catterpiller, and beautiful beyond belief, we Vinula. have found it on the Willow feeding greedily, the lips and mouth of it are a pale yellow, the eyes are fiery, the forehead is purple, the feet and the lower body green, the tail is forked, blacker than grapes, the whole body is spotted as with thick and dark red wine, which passing from the neck crossway to the very tail, a most white line doth wonderfully adorn it.



The Catterpiller called Porcellus, Dark 3. is black, brown, especially the great ter, but the lesser hath the circles white. Frequently they are found on the leaves of meadow Trifolie, and they devour them with wonderfull (wiftness.



Three various colours are chiefly observed; the Various es first hath a blewish face, and very black eyes, the lowred 10. outwardskin of the back is grayish, much besprinkled with black and yellow spots ; it is changed into an Aurelia of a bright bay garnished with a white small membrane: it loveth Cabbidge and all kinde of Turneps.



The second hath the head and feet and tail very black, being chaquered with yellow; the chequerings that are painted on them inwardly, are di-Ringuished by channels black and gray, drawn longwaies by turns. It loveth Fennel, and Annifeed, and

A The third is green from white, buncht as it goeth along, for it hath only fix feet on both fides, as those before. It is changed into an Aurelia set with pricks, of a dark colour. It confumes Olives.



The fourth feeds on Dragon-wort, and refembles asported Vipers it goes alwaies with the head upright, and leans chiefly on its breast, It loves Bulrushes, and plants that bear down, and are bred in

If you paint the ribs descending of the fifth kinds with old Miniam, there will be few things in the ploture that shall not agree with the truth,

In the fixth what you fee white, paint with Ocre-Both of them delight in the black Poplar-trees and feed greedily on it.

Tett

The chamferings bred in the feventh, must be white from yellow; all the rest of the body is of a dark colour, and changeth it self into an Aurelia, of a light red colour.



The eighth feems of the colour of ashes, waving out of black: it makes a case between black and a bright red, whence growes a dufty coloured Glow-worm.



The ninth is various, and deferredly thought fo: the roundles of the incifions are green; the horn of the tail is bent backwards, and is of a bright blew; under which a red coloured fpot ferves to make it beautiful: the middle part of the incifions is as a flest colour. Lastly, an Aurelia is included of a murry colour. We found this in the high way; it delights in the field Crowfoot.



The tenth is gray and black; for what is here white, lay gray upon it, and it will represent the creature. It is changed into a fpiral case, of a weak blew colour; the roundles being somewhat red; and it comes next to the form of a horn fashion periwinkle.

The smooth Catterpiller comes from the wilde night-shade (which the Italians call Bullandonna) of a green and yellow colour, it hath a horn in the forehead as long as ones singer, which Cardanus relates that he saw often.

CHAP. III.

Of Catterpillers rough and hairy.

Those with hairs are the most mischievous of all: some are very thick of hair, others thinner; whereof I here afford you the kindes. Amongst those of the thick hair, are walkers up and down, such as are upon Nut-tree leaves, Pine-trees; such as hair layer and are called Neufria, Pear-eaters; such as are upon Nettles, Cabbage, Hedges, freeers on Poplar, such as lose their skins, such as are amongst Marigolds, black and green, but Those that have thinner hairs are Echini, dwellers amongst Fennel, eaters of bushes, half while: of which we shall speak in order.

Pityocampers that is, Catterpillers on the Pitch and Pine trees, are as thick assignmans little finger, and as long as the breadth of three fingers. They have eleven incisions between their heads and tails, and they have fixten feet like the raft, namely about the head on both sides three, on the middle of their bodies on both sides four, and at the ends of their tails on both sides one: but the first are crooked and simil, wherewith they try, their way, the rest are broader and jagged like the first are crooked and simil, wherewith they try their way, the rest are broader and jagged like formers, that they may slick the laster to the boughs. The head is like an aneate it like common saves, that they are rough with hair and encompassed on all sides with straight bristles: the Catterpillers; they are rough with hair and encompassed on all sides with straight bristles: the hairs bred on their sides are white, they shape on their backs; the middle encompassed in the rest of the bristles being shaved off, there is a black attain an earth, their hairs very slender, yet they prick more shappy than a nettle, and cause very great pain, heat, a hairs very slender, yet they prick more shappy than a nettle, and cause very great pain, heat, a shape very pricking, unquietness. For the poyson enters suddenly without any same of the wound, and is carryed to the parts next the bowels. They spin sine webs like to Spiders, driving and disposing their threds with their fore-feet. Yowards night they go under these, as they were disposing their threds with their fore-feet. Yowards night they go under these, as they were

tents, that they may escape the inconveniencies of cold and storms. The matter of this tent is fo fatt and fine, that it is not in danger by the greatest winds, nor is it sob'd with rain: and it is to foacious, that a thousand Catterpillers may be under it. They make their nests in the small boughs of the Pine and Pitch trees, where they live not folitary as others do, but by flocks: which way so ever they bend their course, they spin and carry their thred for the web along with them; and at break of day, if it be but fair weather, the great ones accompany the lefter by troops, and having made the trees void of leaves, for they confirme them all, they labour hard in weaving. Only these plagues of the Pine and Pitch trees do not meddle with other Cone Apple trees. In Mount Athers, the woods of Trent, and in the vallies beyond the Alps they abound very much, by reason of plenty of leaves for their nourishment, as Matthiolus Witnesseth. They are truly most venomous creatures, whether you touch them outwardly with your hands, or they be given inwardly. They were of old esteemed so certainly to be poyson, that Olpian interpreting the Cornelian Law concerning private murderers, fet down amongst them to be punished ting the Cornelian Law Concerning private inducers, for additional and grade after the paint of a those that give a Pine Catterpiller to drink. Sett. Alium. ff. add and grade a Pine Catter fivallowed a Pine Catterpiller, the pain grievously afflicts both the mouth and palac; the tongue, piller dank belly and flomach are greatly inflamed by the corroding poylon: also a wonderful pain vexeth and the cure. them, though at first they seemed only to feel a pleasant kinde of tickling: great heat followeth, loathing of meat, and a perpetual desire to vomit, but ineffectual. At length if it be not helpedsthey burn the body, and make the stomach crusty almost like to Arsenick. Diese. Actim, Plin. Cell. Gal. alfo 11. simple c. 5. and Avic. fof. cap. 25. Hence it is that Actius and Egineta held it dangerous to fet the table for meat under the Pine-tree, or for to stay there, lest perhaps by the reak of the meat or vapour of the broth, or by noise of men, these Pine Catterpillers should be moved and fall down upon the meat, or should let fall their seeds, that are as deadly as themselves. They that are hurt by these must use the remedies against Cantharides, for the same means will cure them: but properly oyl made of Quinces, called melinum, and oyl Olive, is to be drank twice or thrice to cause vomit, as Dioscorides from Actius hath prescribed. They are bred, or rather regenerated, as Vine-fretters are, from Autumnal feed left in the web in certain bladders, or from the Vine-fretters themselves corrupted, as Scaliger thought.

Now we proceed to walkers about. We call those walkers, who have no certain houses or food: wherefore they do something superfittions wander like pilgrims, and like to Mice, they alwaies feed on others meat, wherefore the English call them Palmer worms, namely for their wandring life, for they dwell no where, though by reason of their hair they are called Bearworms. They will not be tied to any kinde of flowers or leaves, but they pass on boldly, and

tafte of all plants and trees, and feed where they please.







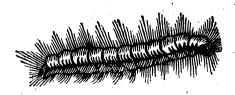
First those white spots which we see in their sides, must be such really; the whole body is black, all the inward hairs must be somewhat yellow, but all the uppermost on the back must be hoary, except those three ranks that are bred in the neck near the head, for they have the same colour with the hairs of the belly. Out of the Aurelia of this comes forth the Buttersly which you see here: whose colour, sigure, and nature, we de-

The fecond, if you make the neck and belly, and the hair there growing, yellow, you need do no more. The cover of it feems dusky, the eggs are pale. We explained the Butterfly that growes from thence in the former Book,

scribed in the Book before.

The third is the whole body and hair, dusky yellow, but that the spore on each side being obliquely made in each spicison lie hid and the head being of a light red is adorned with a certain white fork.

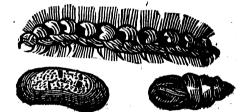
The



The fourth hath his belly and lower hairs dusky, the back and upper hairs are yellow from disky, a double forked line in the face refembles the colour of whey, or milk mingled with water.



The fifth hath a bright bay colour in the face, the fides of the belly hoary, a body various with small yellowish spots, and above these with black; yellow hairs come forth like small rags; they are sharp, and growing more sharp pointed from the middle: it hurs much the neighbouring herbs and the corn.



The fixth is a brown colour'd, if the incifions were not died with black and white spots here and there; the hairs are bred above and beneath, and fet after a faw fashion; they are very rough and hard, but they are of the colour of the body.



The feventh hath a black skin, yet it hath hairs fomething of a dirty colour, I use to call it the Penfill, because on both sides of the forehead, and also in the rump a soft penfil breaks forth of a crow-black colour: but those wedge fashioned eminences that you see in the back, are white as milk at the root, otherwise somewhat black.

The eighth holds forth a Mouse colour, on whose back those seven joynts resemble it.



The ninth is a firange and rare colour, far all the incisions are painted with various colour anatom mother, yet, mingled one with another, which a fiver flud dorn severally one by one.



The tenth is amongst the sports of wanton nature, not less elegant than it is rare, being streaked with black, green, blew, yellow ridges, and smooth strings; which some golden sports do wonderfully illustrate it hath very soft hair, soft an admirable and most pleafing freshness, it hath a purple cover fortified with a small metabrane.



CHAP. 3

Suppose the white incisions of the eleventh to be green as Leeks, and paint the skin and hairs half green.



The Nut-tree Catterpillar is of a pale green, except three black spots between the joynts, and that horn at the end of the back, and growing as it were on the remp, which receives a fresh rose colour. It especially its on the leaves of the Hazelmut, whence we call it Corplana. Haw two kinds of them, one was a full, the other a paler green.



The manifold delicacy of Nature shines forth in these, to which though it giveth them the face of a Moor or Agyptian, yet it affords them a garment that is of changeable colours, shining in divers works and real art; in the forehead; the hairs are khit as into knotty locks, and resemble the tail-yard: the like are found in the extremity of their backs. The skin is like the rain-bow, and shines in circles deeply died with purple, which nature hath sastned to the sides like broad shuds; the hairs bred in the skin, shine like the Sun, and dazle our eyes in a clear day.





are stand with the building

We received two Neufrie out of Normandy, the first had a face of a blew colour, and the body ridged with white red and gray streaks; the hairs are comely with a golden shining colour. The lefer rolled together, is like an Urchin; the head is cole-black, the body is variously spotted with little blew spots; the hairs accomble a Suffey little.

refemble a Saffor harre.

This corrupts the blow foots; the hairs refemble a Saffor harre.

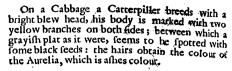
This corrupts the back of the peaturee, having a black fittinged face if the back is adorned with fome black red white ridges; in the middle as it were of the shoulders, and to the end almost of the back, little swellings or bunthes arise of black and

blew colour, fprinkled with white spots. The Eggs from whence they breed are a bright bay colour, which is also the colour of the Aurelia, and of the hair. We saw another of the same kinde, but only it had a bunch on the back.

We call that half white, which is by nature yellow from the head to half the back, and the rest white as a Lilly. The belly is yellow and associated, adomed with study, and checquered in the middle.

If you touch the feet of the Nettle Catterpiller lightly with a fading yellow, the figure will differ light from the natural? it hath hard upright hairs growing like thoms, they would with a small touch, and at first they cause a pleasant itching, but venomous; but after that a pain hard to be endured. Some maintain that it is more venomous than the Pine-tree Catterpiller.

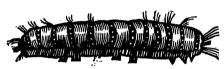






Here we shew you two hedge Catterpillers, the greater hath a face Saffron coloured, but that triangle you see in place of its note, was Lilly colonred: the body is varied with spots, white, yellow, red and black, (which we have expressed) placed in no order; it is rough with wellowith hairs: it devours the leaves of hedges and makes them naked: where at length, leaving a bottom of yam of courfer filk, the drawes her telf into a fale of a bay colour, as into a fepulchre. The leffer hath a countenance blewish, as also the whole body, except that it hath spots black and white; it hath hairs of the fame colour with the former.

These have fewer hairs: namely, Cranesbill-eater Catterpiller, St. James wors Catterpiller, Saylyard, Urchin, Bramble Catterpillers, and that little horn beaft, which the Germans well Horn-



We have here fet down exactly the form and magnitude of the Chaneshill caret, you must make the sente spore that about it flack girdles of an iron colour; and paur the felly and feet, and the winter has between the girdles, with a Leek-green amour. Comparing fent this to Pennius, with his subscription:

A great Catterpiller, feeding only on milde herbs, and is especially an enemy to Crowfoot Cranesbill in the Marishes.



The body of the Sayl-yard is various; from the head to the third incifrom, you would say he were timeened with chalks in the five following with ashy dark colour, and on the timee last with white least the tayls are made of hairs as a transmit placed together, the like sand up at the end of his back like a crest: Those four tusts on the back are made of hairs also growing in order like to teeth.



St. James wort Catterpiller, or that which eats the greater Groundfel; with the head and feet of a decayed purple colour phe belly of a pale green hath the body of an impleatant fading green and adorned with black yellow and fiery coloured spots; the colour of the hair agree with the belly.

I have observed two kindes of Urchins, one of a blewish green, the other a mingled white.



The first of the Urchin Catterpillers hath a checquered body, varied with black and yellow; the thorny briftles feem yellow, when Autumn comes it is transformed into an affry coloured Aurelia.

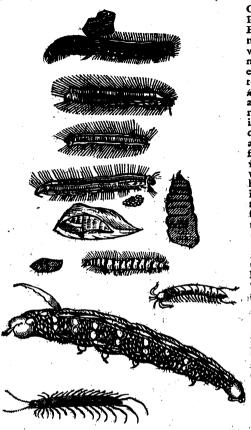


Thesecondis perfectly like an Urchin, half the back, namely the first half, is black from yellow, the latter is white from yellow, it hath pricks very there and thick, of a gravith selent.



Nature hath painted the bramble Catterpiller ashy black, on both sides with three ridges of a pale yellow colour: the hairs are very thin, and altogether black.

CHAP. 4. There is also the horn Catterpiller, who hath many green spots from yellow, the hairs bred on the middle of the back are hoary, but the horn is notched and red.



Many diversities there are of these Catterpillers upon the Mullen, Hop, Pile-wort, Bitter-sweet, Nightshade, Elder, Eini, Bafill, Tythimals, and almost every herb hath its particular deyouring Catterpiller: which that I may not prove tedious, I overpais, as well enough known. I never had the hap to fee the Hinking Catterpiller of Gefher, described by him in these words, as I have it in writing: It is, faith he, most like the horned Catterpiller, but it differs something in the horns and colour. I took one creeping on a wall at the end of August in 1550. It sends forth a filthy smell, that you would verily believe it were venomous: it was angry, and with its two forefeet it held the head alwaies upright : I think it is blinde, it was a finger long, and thick, it was rough on the back and fides, with a few hairs feattering on them; the back was black; the colour of the belly and fides was reddish from yellow: the whole body is diftingui-fied by fourteen diftinct knots: all these joynes again have a prop or wrim-kle over the back; it hath a black some-what hard head, the mouth is forked and dented, or law-fashioned; whatsomver it catcheth with these pippers, it bites it: it goes on fixteen feet, as most of the Catterpillers do, without doubt it is venomous. Vergenue thought it to be the Pine Catterpiller; others thought it was Scolopendra. But its number of feet will not let it be Scolopendra. It could fearle endure the finell while I took the description alive: it did so infeet two flowes with an extreme and intolerable flink, that I could not flay to endure it : fo fayeth Gefner.

CHAP. IV.

Of the original, breeding, nourishment, and change of Catterpillars.

Dear book, the faithfull witnesse of my pains Let not the purple and thy fair cheeks stein, writiest I in tables pains she rude worms race. And sach as change their skins into a case. For shelp by Gods wife hand created are; Which in small things is wonderful and rare, And more to be admired in Worms, than Whaless Or Elephants, Leviathan with scaleso Arm'd as with harnesses strong as stron bars, And roars like thunder terrible in wars; with drinks the fear and spenes is up agains Compar'd with worms; will be admir'd in vain.

So I shall begin with our Poet, who observed a divine power in Catterpillers from their Original; which whilest divers Authors have diversly expressed, I know not into how great dirkness they have calt us. Aristor. 5. Hist. 19. writes, that they begin from green leaves of he be, as from Cabbage, or Racish: namely by a seed like Millet left there in Autumn, whence little Worms proceed. From these Worms in three daies space Catterpillers breed at the end of the Spring; which being augmented and nourished sufficiently, they leave off moving, and at the beginning of Autumn they change their form and life for an Aurelia, Pliny faith that dew the beginning of Authorities clark upon the leaves, whence he derives all kindes of Catterpillets, to whom Arnoldus agrees: others fay they all come from Butterflies; which fo foon as they come forth of their Aurelia, they thrust forth (above or beneath the leaves hard by) some cees (the bibarous call them Turds) and these are greater or less, according to their bodies (tome of these have blew steels, some yellow, some white or black, green or red) infourteen daies they are harched by heat of the Sun, and the shell breaking, they thrust forth small Catterpillers like are harched by heat of the sun, and the men of carange they are very hunging and do nothing but very small Worms, but coloured: at first beginning they are very hunging and do nothing but devour leaves and slowers, especially of those herbs and plants, where they were left in eggs. But I should maintain that they are not bred only one way, but all these waies: for though driftoiles doctrine seems to some not acute enough, that the Cabbage little Worm grows to be a Catterpiller; yet it is not against reason; for as nature from an egg, so from a worm she prodirectly a more perfect living creature, as perfecting, not as corrupting. For though the worm he not that it was before, (as is clear to fenie) yet as much as can be perceived, it is both what it was, and is now formewhat more, for a Worm doth not dye that a Catterpiller may be bred: but adds a greater magnitude to its former body and feet, colour, wings; to life remaining, it gets other parts, and other offices: fo the off-spring of man (I use Sealigers words) after fome daies at first of a man in posse, is made a man actually; you must understand its generation in which time the intellective foul doth not yet act, but it bears the same proportion to a man that shall be, as a Worm doth to a Catterpiller or Bee. So also Pennius derided the opinion of Pliny, when he writ that Cafterpillers were bred of dew, yet all Philosophers with one confent agree, that the more imperfect small creatures are bred of dew. And not without cause. For the Sun by heating acts, being like the form, and the humour is like the matter. The Suns hear is different from the fire, for it gives life, or it preserves the souls in their likeness. For the dew hath the proportion and foftness of the air, where Theophrastus alledgeth the affect of softness (in his Book of Plants) as proper for generating air. Also nothing is more nourishing than dew, by which alone some little creatures live! which also the divine Poet said; How much doth dem lay up in the night! Therefore as it is humour, it is the matter, as it is thin, it enters, as it is drawn by the Sun, and concoded, it is the fitter for generation; for the preparation of the form carries the matter along with it, and these going together it fals out that a living creature is generated. And it is not only an off-fpring of dew, but the daughter of Butterflies, as we faid, and as experience tellifieth: and the greatest part of Catterpillers come from them, besides the Cabbage and Vinefretters, few are pred other wife, For these that the Greeks call ims, are made of dew, or a humour fluit up in webs and purrefying, especially when the wind is East, and the air warm, that hastness corruption. For then such a mighty army of them breaks forth in our Countrey, that we cannot truly fay or think to many could be bred any way but from corruption. They are all gluttonous devources of herbs and trees: whence Philip the Paralite boalls of himself in Athenaus in his Pythago Ath, for feeding on Thyme and Pot-herbs, I am a Catterpiller. Martial speaks to the same purpose, One garden will hardly seed a Catterpiller. When their time of eating is over, they wander up and sown here and there hungry, and by degrees growing lean with hunger, some within, some above the earth, seek for a fit place, where they are transformed into an Aurelia covered with a Membrane, and hanging by a threel, or into a bare case; if this happen in the midlt of Summer, after 24 daies the shell breaking, a Butte fly presently flies out: but if Autumn be well spent, the Aurelia lasts all the Winfer, and shuts out nothing till the heat of the Spring. Yet all Catterpillers are not changed into Aurelia's, but some are contracted (as Vine-frettern) and corunt, from whom off-times, three blackish eggs fall, that are the mothers of Flies or Cantharides. When your Butter flies copulate very late, they bring forth eggs (even untill the next Spring) that have life, (if you take diligent care of them) as it is usual in Silk-worms, whose eggs are fold commonly amongst the Spaniards by ounces, and pounds. Theophrastus distinguisheth the transformation of these Catterpillers rightly in these words, in his second of Plants: First, of a Catterpiller is made an Aurelia, and of this a Buttersly, then of that a Catterpiller again. But whether this Autelian Chryfallis be a living creature or not, we shall dispute when we come to speak of Insects without feet.

Of the quality and use of Catterpillers, and of their Antidotes.

LL Catterpillers have a burning quality and pilling of the skin, and raising of blifters. The A most deadly is the Pine Catterpiller, yet they are all venomous, but least of attribute that are smooth and without hair. The daughter of Calina secundus, being at Basi (saith Gesar) when CHAR. SC when the had devoured forme Cathage Catterpillers in the garden, after much vomiting, her belly swelled, the swelling troubled her many years, and no cure would be found for it. William Turntr a Divino and a keained Physician, the happy father of one Peter who was born to give physick To Physick it felf, prescribed a purging porion for a noble Woman of England, by the to Physics in the vomited up a harry Catterpiller, which being swallowed by negligence, had help whether with cruel comments: yet we may remember (faith Marcellu Virgilius) that long anneces he far of the same names, and called Catterpillers, and are far from being poyfor and amongst those menthat live by the sea side, are the last dish at their tables. We have flowed remedies against the mischievous and venomous ones before, in the Hillories of Cantharides, Bupreftis, and Pityocampes, for they admit of, and require the fame cure. If you would have your garden or trees free from them, what webs you fee hang on the naked boughs you must fiveep off in Winter; for if you let them remain till the Spring, they will breed before you can remove them. In a short space they devour all green things, and consume the flowers: some temove them. In a most spaceticy devout an green things, and continue the nowers: tome anoint their trees with the gall of a green Lizard, or of a Bull, which as it is commonly reported, they cannot endure. The Countrymen use to fishe them with some brindsone and straw set a fire under the trees. The earth dug up under the toot of the great bearing mast tree, if it be frewed in a garden, drives away Catterpillers, faith Hildegard. I should pass over the Remedy Columella hath prescribed, as a shameless delusion of Democritus, did not Pliny and almost all the restapprove of it, who meddle with husbandry: the words are these:

But if against this plague no Art prevail, The Trojan Arts will de't, when others fail. A woman barefoot with her hair untied, And naked breasts must walk as if she cried, And after Venus (ports she must surround Ten times, the garden beds and orchard ground: When she hath done, 'tis wonderful to see, The Catterpillers fall off from the trees As fast as drops of rain, when with a crooks For Acorns or Apples the tree is shook. .

They touch not Plants that are besprinkled with Wine. Theophrast. They presently dye with the smoke of the herb Pfora. Action. Hence it appears (faith Silvius) that the vulgarly called Scabious, is not Plora. The Cabbage is free from Catterpillers, if it be fenced with Vetches. The Worms found in Fullers Teafels, make them fall if they but rouch the Cabbage Catterpillers. Pliny. Strew your Cabbage with Nitres or falt earth, whileft it hath lost but three leaves, or strew it with ashes, and by the saltness of it, it will drive away Catterpillers. Geopon. Palladim in this matter prefers the Fig-tree ashes. If Crabs or river Crevish, were hanged up and exposed to the Sun for ten dates, they will drive Catterpillers from Pot hejbs. Cardan out of Palladius. Others wer the seeds just before they set them, in the bloud of a Catterpiller, or the juice of Marjoram, to free them from Catterpillers. A fea Onion fet or hung in a garden, hinders the Catterpillers from breeding. Some fow Mints, others Vetches, others Wormwood about their gardens to drive away Catterpillers. Some not without cause, have Coleworts and Garlick leaves in ther gardens, by the fume whereof spread every way the Catterpillers fall down. Palladim, where any man may easily read of many remedies against them. If a Horse devour them, swellings arise, the skin of him grows dry and hard, his eyes hollow, saith Herceles, and he prescribes this remedy: You must take the sharpest Vinegar and Nitre three quarters of a pint, Vitriel a fourth patt; mingle them and anoint the Horses hody, be careful that it enter not into bit eyes. Now we shall speak of the use of them in Physick, and in the Common-wealth. The Catterpillers web and covering (like to filk) being drank flops a womans courses. Math. If it be burnt and put into the notrile, it stops bleading at the note. The Catterpiller feeding on Privet, doth not only in a strange manner allure the Carp, if it be put on the hook for a bait, but also the dung of it put into the nostriles, presently helps the falling sickness in women, that proceeds from the Matrix, as I was told by a Midwife that was very experienced, and worthy to be believed. The Catterpillers that are upon Spurges (in the opinion of Hippocrates) are very good for purulent wombs, aspecially if they be dried in the Sun, with the double weight of duright! Worms, and adding a little Annifeed, bringing them into powder, and infusing them in the best white Wine, and to giving them to drink. But heavings following in the belly with numbress, let the Patient drink a little water and honey after it. Hipporrat. lib. de superfost. prescribes those ordinary Catterpillers that are in troops to be given in drink against the Quinsoy. Diescor. lib. 1. cap. 90. But unless they do profit by their secret quality, I think they are to be rejected for their open quality, especially in that disease. The Germans know that the hairy Catterpiller dried and powdered flops the flux of the belly. Nicander also useth them to procure sleep : for so he writes, And feremy Martins thus translates him :

Stamp bue wish ogt those worms that eat the leaves. ttehose backs are painted with a greenist hue: Andlin your body with's, and whilest that cleaves, You Shall wish gentle fleep bid cares adien.

There are in prickly and hairy plants, such a sube Nettle is, some downy, and hairy Catterpillers, by tradition are held to cure children, when they cannot swallow their meat for straightness of their jaws. A Catterpiller that lives on Pot-herbs being bruised and anointed where a Serpent hath stung, is very good. Avicen. If you rub a rotten tooth often with a Cabbage Catterpiller, it will foon fall out of it felf, faith the fame Author. Catterpillers mingled with Oyl, drive away Serpents. Diofeor. If you anoint your hands or other parts with the same Oyl, it will keep them from being hurt by Wasps or Hornets. Actim. Pliny citeth many superstitions things from the opinion of Magicians concerning the vertue of Catterpillers; which because I fee they are cast forth of the Schools of Divines, and I in my judgement do secretly disayow them. I will not repeat them here. They are meat also for divers Birds that we eat, and are useful for us, as namely Choughs, Starlings, Peacocks, Hens, Thrushes, to say nothing of Trouts, Robbinred-brests, Tenches, Carps, Pikes, which are easily deceived by a Catterpillar bair. And if you defire to know the waies of deceiving them; fee Terentinus in Geopon. Who is there (that I may not overpass the Physick of the soul given by Catterpillers) that hath not sung of Gods mercies shewed to the wandring Ifraelites, when all Egypt swarm'd and was even drowned with the deluge of them? Also amongst the Romans there was twice in one Summer such a cloud of Catterpillers, Anno 1570. that put them in great fear, for they left no green thing in their fields, but devoured all. Though the fruitfulness of the next year did blot out the memory of this grieyous punishment, yet we may not doubt but it put many of them in minde to lead better lives. God grant that we may escape by being corrected in the punishment of other men. Let us think no creature of God to be contemptible, for God can, if he please, make the smallest the greatest judgement.

CHAP. VI.

Of the Whurlworm.

THE Greeks call it zoordan; which Gaza interprets by Verticillus: Pliny changeth not the Greek word, but cals it Sphondylam; the Germans Eugerle, as George Agricola teacheth.
Gefper writes it was called Twaer, because it goeth diversly with sawed seet. The Northern English call it Andever; the Southern, Whurlworm, that is, a Whirl or little hairy Worm with many feet : Vincentim cals it Zuvarola, because it hurts gourds : Pliny was in an error, that makes this a Serpent, fince the kinde of life and reason it self numbers it amongst Insects. Should I here add the differences between Gaza, Pliny, Theophrastus, Absyrtus, Phavorinus, and the Scholialt on Aristophanes, and Erasmus, concerning the nature and form of this Whurlworm, Ishould indeed trifle, and rather bring fire to quench this fire amongst wits, than water. But I rather collect out of their diffentions, that there are two kindes of Whurlworms; one about houses, another in the fields. For so Aristotle and Absyrtus write. Staphulinus is like to the Whurlworms that are about houses. For saith he, your house Whurlworms copulate backward, and that in our fight, as Beerles do, the male coming upon the female, and they stick long in copulation. Away then with these triffings of Pliny, that would have these to be Serpents, which never copulate backwards: Hesschim and Favorium that follows him describe them thus: Men say that the Whurl is like to an Infett called Silphium, making a flinking smell, if any one touch it. But Arifophanes and his Scholialt, paint it out thus : A Wharl is an Infect like to a Blond-sucker. Camerfins out of Aristophanes shith, a wharl is a worm like a Leech, smelling most stinkingly. Whence I collect that there is a house Whurl like to Silphins, and smels so scurvily, which if you touch, runs away, and flinks for fear : for fo Aristophanes hath it, er aptirn. As the Whurl flying from you breaks wind stinkingly. In which verie I cannot but wonder that Erasmus (I know not by what Articism) cals the Whurl Telem, Chil. Adag. 3. cent. 7. Pliny saith it is a very small body, and blackish, which if it be rouched whilest it lives, and after it is dead, sends forth a most terrible smell. I confess ingenuously, that I never yet saw it nor know whether it be so by a contrariety in our land or climate. Concerning the field Whurl, we read thus in Theophrassus, as Gaza hath interpreted, of small wilde creatures that are bred outwardly, that is not in the roots but without them, none of them will feed on roots except the Whurl, and that leaves none untouched, for it is the proper nature of this Insect. George Agricola a most learned Philosopher, writes thus of Whurls that feed on roots: The Whurlworm is found under the earth wrapt up near the roots, (which truly I could never observe) and hence it hath its name sphondyle from a little wherve or whirl. It is so long and thick as ones little finger, a red head, the rest of the body white, but that it is black above, where it swels when it is full. This plague of Orchards, which wants not feet (for it hath six feet) and doth not creep, eats up the pils about the roots of young trees; nor doth it at all forbear the roots of wilde Cucumers, black Chameleon, Centairy, hogs Fennel, Birthwort, Briony, which no other Infect whatfoever will touch. This Whirl without all doubt is the Infect that Malliolina in his Book of his filthy Exorcisms brings in these words: There is, saith he, a certain worm which the Germans call Engar or Ingan; it liveth under the earth, is so long as ones middle singer, of a white colour, a black head, six feet, which be presented the colours and the colours as the colour of the colours as the colour of the colours as the colour of the colour by turning about, furrowing and turning up the earth, and eating the roots, maketh plants barren.

The third year after its generation, it breaks forth like flying Pilmires, which like their predecessors stick about trees, and consume the fruit. Then the like their predecessor Menta there were such multitudes of them, that all tempellas were attempted in vain, only they were driven away by charms (for so Malleolus reports) Cordin also speaks of them. Sponayles are worms under ground, the Germans call them Engar or Ingar, called so from the Greek

The next year after they are bred, they are alwaies commed into May Beetles! they hurt roots much, and feed on all kindes, (be the bitter or venomous) of young fprouts, and trees roots, fo that fuddenly the whole plants, or at least the leaves shall fades. When the Gardners feethis, they dig about the roots of trees, and fetch forth these Worms and kill them. They do us most hurt inche moneths of April and May; in July and August many are found with us in marish grounds, but there are no May worms but in Devonshire and Cornwall, and in the welt of England. This we must note diligently, that it fals out with Insects as with Plants, that they change their colour with the climate and the earth. I have feen and I have by me a Whurl like a Catterpiller, that is of colour white from Ash-colour, with a black head, if it be touched it collects it self into a ball, and it fitly resembles the Whirl in a womans spindle when they spin; whence it hath its name. It is benummed out of the earth, and cannot endure the air; being wounded, a moisture comes forth of a pale black, wherewith one may write Letters as by ena-



CHAP. 6.

melling. I have also a reddish Whurlthat lives in the earth two foot deep, whose head is exceeding black, his mouth forked, the neck is reddish from yellow, the back is scarlet dye, the six foreseet are red-lead colour, the belly and all the body are perfect yellow, but that on both fides near the belly there are eight red spots, for ornament. It is so long as ones middle finger, and Summer coming, it is transformed into a Fly. I have seen one also clear coloured, with a thicker body, blewish from the middle of the back to the tail. But from the neck it appeared more grayish, the head and seet were yellow, the mouth was forked and red: whileft it is young the whole body is white, in age it grows yellow and blew, and it begins from the tail. It is wonderful how it will carry its body long and broad waies by a waving motion, and yet never change the place, and in moving it often changes colours. For whilest it lies on the earth it is all white, but when it is forced to move, as if it were angry, it appears black and blew. It is altogether like to the great Worms in wood, as for the form of its body, but they cannot wreath and turn themselves round. I have seen a great Fly bred from this Worm that hath four wings. We have another that was found at the pots of Onions; and almost of the same magnitude with the black and blew one, with a green head, and fourteen feet; it hath horns, and a tail green from white: the whole body is green, white, bloud red, noted with mingled colours: we call it Onion Catererpiller, we here reprefers the figures of them all. Now we shall
add the opinion of Joseph Camerarius concerning Whurls, whose
judgement I alwaies commend. It may be, saith he, Whurls are See Joseph Cathose Worms that are found in the earth at the beginning of the Spring, merarim. that are almost white, or rather somewhat black and blew; which in Autumn become dark green, and with a shining skin, are coloured with a dark dye : their head is a light bay enclining to black, and something hard, that it can easily gnaw roots. Catterpillers soon rowl themselves up and die, and take other forms of Flies or Catterpillers. They are a finger thick, and an inch and half long, they have eight feet in the middle of their body toward the head. Our Countrey call them Eardinorms. Guilandinus faith that Whurls are Worms fo called, that like a Whurl they are round about the roots of tiees. Also other Worms that are black, somewhat reddish, and have shell covers, with many feet, like the Scolopondra (and they feem to be of kind unto it, but that they are rounder, and not fo broad) are found in the earth, and are dug out at the beginning of Summer, and roll themselves up the same way, as I said, if any one couch them. They also call these Enginesis, in Germany, that are yellow Worms under the earth with a black head, and near to that imall feet, but have more in the rest of their bodies. Their when they are dag up arm themselves into a round form, and beunder ground and eat the roots of Plants. Who would not account all these Worms that turn the melves round, to be amongst Whirls? 50 far Camerarins. Niphus upon Ariftorie faith that Whurls are a

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round kinde of Spider, in the middle of whole body a cavity is to be feen, that refembles a Whirl of a spindle. But this was his dream against the Philosophers minde, and he deceived us. What use there is of Whurls in Physick I never read, not do I know. This is certain from the Prince of the Philosophers, that Owls and night Ravens hunt after them, as also Moles, as it is probable: Cordus holds them to be venomous. In Egypt the Scorpions that they call Sibyle, eat Whurlworms, as Alian testifieth: but we shall pass from these to those called Staphylini.

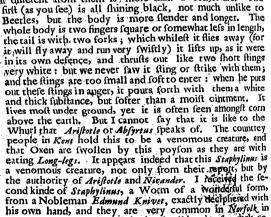
CHAP. VII.

Of a Catterpiller called Staphylinus.

Aza translates Staphylinos, a Parsnip, either by sleepy carelesness, or rather ignorance: Thut as it appears in the short expositions of Nicander, the ancient Physicians knew it not sufficiently. For the Scholiast writes that Staphylinus is a little creature like a Whurl: others say it is like the Spanish Fly. Hippocrates speaks once of it, but describes it not.

Aristotle treating of the diseases of Horses, cals it an incurable disease, if a horse swallow a

Aristotle treating of the diseases of Horses, cals it an incurable disease, it a none twillow a Staphylinus, that is like to a Whurl. But Absyrtus writes thus: A Staphylinus is like to a Whurl that is about houses, but is greater; it is bredevery where in the fields, and goes holding up the tail. Whence I perceive it were no hard matter to know a Staphylinus; if the home bred Whurls were not unknown to us. But that I may do my part and satisfie my Reader, I will produce two Insects with their figures, which I cannot tell whether they may be called Staphylini or not. But that they are not far different from them is, more than a conjecture, The



England. He hath a small head, of a dark colour from red, almost round; the mouth is small and forked. Next the head is hash three feer on each side; the two formes of them are short (like to Catterpillers) the orbit four are almost of a bloudy, colour, four dines as long. In the middle of the body under the felly it hath eight feer that are blunt, as allo a Catter-

piller hath. The tail is bunchy and forked with two hairs. We learn hence that both these kindes are naturally venomous, because two horses eating, hay and swallowing them down were syoln all their bodies over, and died by them. In which disease it will not be useless to know Abstract his remedy, that in the like case we may have it ready, and cure our horses. For its Horse eat a Staphylinus, whilest he feeds on hay or eats, he presently, cash him out again, by reason of the sharpness of the spirits of it, and as it were Vipers bloud. But presently he sweet exceedingly, first therefore soment the swellings, largely washing and rubbing them, with falt water very hor then take vinegar Lees, and put into them fine linnen cut, and boyl this with water, and anoint him all over: but when he takes his physick, let him remain in a hot house, and a soft stall, covered

red well with cloudies, and let a good fire be kept continually by him. Anoint him abundantly in the morning, then the third day wash him well with hot water, and dry up his weat, then rub him in a close place, and having rubbed him, anoine him with Nitre. And fear not though his lips and eyes swel, (for it useth so to fall out) for the Hosse will certainly recover suddenly by this means, and be as well as he was before. But whether these be the same with Staphylinus of Cordus, or the Coursilles in France, let indifferent men judge. They are found in Orchards sometimes so long as ones little singers, and they make hillocks like to Moles, and there they sleep. They chiefly do mischief to Thyme and Bider, yet not so, but they hur other plants and herbs also. If there be any that know any thing more certainly concerning Staphylinus, they are to be desired, for Physick and Philosophy sake, that they will not resuse to add their ralent. So at last the natural History of Insects shall be enriched by their labour, and shall repay them not only great thanks, but also their part, in a large increase.

CHAP. VIII.

Concerning the Scolopendræ and Juli.

THE Scolopendra, and Juli, and Cheefelips march in the last rank. They far surpass in the number of their seet, Catterpillers, Staphylini, and Whurlworms, and all kindes of Insects, whence they are called Many-seet by a peculiar name belonging to them. Aristotle cals this Scolopendra, Theophrassur, Scolopia; Dioscorides (from the destruction of Serpents) cals it Ophiostone; Varinus and Hespohus call it Amphydes phaganon; others, Sal, and some call it Thousand-seet, and Many-seet; the vulgar Greeks call it Scoloperra; the Latines also call this Scolopendra and Sepa, and dirty-hog, and hundred seet, thousand-seet, many-seet; which three last names also they give to Juli. In Hebrew they call it Ghazam; in Arabick, Alcampsia, and Alamus, as Silvaticus testifies; Albertus cals it Almus, Altapua; in the Polish Tongue, Stonogroback, Gaslanks; in the Hungarian Tongue, Zopas, Hiragopap, Matzkaia; in High Dutch, Ein nassel; in Italian, Centopede Vermi; in French, Chenilles Millepied; in English, Scolopender and Manysoot. In my judgment it differs as far from Julius, as a sea Lobster from a Creek. They are indeed like to one another, but these are alwaies less, nor are they so mischievous when they bite, nor so veno-

mous.

The great earth Scolopender is as long and thick as you have it pictured; the colour of the body is black from brown, and shining. To every incision a yellow little foot is joyned, that is, in the several sides sixey. It goeth sorward and backward with equal ease. For it goes with the head forward, and with the tail forward; and therefore **Nicander* and **Rhodoginus* call it two heads. It hath the part between the head and belly not single, but manifold; whence it comes to pass that this kinde can live though it be cut in sunder. This **Scolopender* being provoked bites so sharply, that **Ludovicus Armarus** (who gave me one brought out of **Africa**) could scarce endure him to bite his hand, though he had a good glove on, and a double linnen cloth; for he strook his sorked mouth deep into the cloth, and hung a long time, and would hardly be shaken off.



Another was brought from new Hispaniols, which had on the midst of the back a stame colowed line to adorn it; and a red side, and colour of the hair set it forth. It had seet like to hairs, and lifting it self upon them all, it ran very swiftly: this is worthy of the greatest admiration, that Nature having given to this creature a small head, yet it hath given memory to it, and theruse of reason, not in pints and pitchers, but in the largest measure. For seeing it hath seet innumerable as Rowers, and many of them are from the Rudder the head at a great distance, yet overy one knows his own office, and as the head directs, so they all frame their motion.



Anorbei

Another was brought to us from St. Angustines Promontory out of India, something greater Another was broken to do black and blew incitions, and twice as many light red feet, in body and feet; which had 70 black and blew incitions, and twice as many light red feet,



I doubt not but more forts of Scolopenders may be found, of almost all colours except green. yet Ardonus makes mention of one that was green. Each of them hath an inbred property to go to the roots of sword grass (as Theophrastem thinks). But Robertus Constantinus deserves to be whipt, and so doth Stephanus that followes him, and Ardoynus himself, who invent that a Scolopender is first a Serpent, then hath eight feat, then a horn in its tail, and lastly, it is a slow goer.

Albertus, Rhodoginus, Avicenna, are to be blamed also, who assir rashly, that no Insect hath above twenty feet, and they put the Scolopender in that number. Yet Nicander cals him two headed in these verses:

> The Scolopender hath each end a head; And fings with both, untill that men be dead : With feet like ores he wasts himself along, &c.

Yet by the favour of so great an Author, I might say that he hath but one head; though he can as easily move forward or backward with his tail conducting him, as with his head. And this I believe deceived Nicander and others. But he faith farther, that he bites at both ends; which is as falle as the former; for he bites only with his forked mouth, and hurts not with his tail, otherwaies than by a venomous touch, and by putting forth poyfonous bloud.

Oppianus holds it to be more fierce than the fea Scolopender, and so it is indeed: and I greatly wonder that Grevinus Parissensis, upon no authority, in his Book of Venomes should op-

pose this.

All Histories testifie that this creature is dangerous and venomous, and so much the more as it is more hairy. We read in Elian that the Rhytienses were driven out of their City by the multitudes of these creatures : and Theophrastus affirms the like concerning the Obseriers in Pliny: therefore though we have ranked the Scolopenders in the last place, yet in executing divine vengeance, they may sometimes challenge the first place. Countrey people do judge of fair weather by the frequent coming forth of the Scolopenders; and when they hide themselves they foreshew rain, as Marcellus Virgilius hath noted on Dioscorides. They have these uses in Phyfick. If they be boyled in Oyl, they take off hair with a little pricking, Gal. 11, Simpl. and Actim lib 7. They are enemies to Wiglice, that are most stinking creatures, and kill them with their breath, or earthern alive. Again, Wiglice being either taken inwardly, or anomited outwardly, are a remedy for their bitings, by a reciprocal, and as it were emulating antipathy, as is manifest from *Pliny*, and *Ardoynus lib*. 6. concerning poysons. When the land Scolopender hath bitten, the place is all black and blew, putrefies and swels, and looks like to the degs of red Wine, and is ulcerated with the first bite. Agineta. Actin adds that the pain is intolerable. Dioscorides saith the whole body pricks. All hold that this bite is incurable, and will admit almost no remedy. It hath (saith Anazarbens) symptomes, prevention, and cure, the same as for the flinging of a Viper, lib. 6. c. 23. Against this disease some things are taken inwardly, some things are applied outwardly.

Among finward Remedies, Ægineta commends Trifoly that smels like Bitumen, drank with Wine. Diescor. approves much of wild Rue, the root of Dragons bruised, the root, seeds, and flowers of Asphodill, the branches and leaves of Serpol, Calaminth, the roots of Fennel and Birthwort, given with pure Wine, or Wine and Oyl. Attnarius gives Nix with Wine, Pliny commends Salt with Vinegar, or rather the froth of Salt as being the better. Also he highly esteems of Horse-mints, or wilde Penniroyal taken in Wine. Actius bids give Wormwood and

Mints with Wine.

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As for outward Remedies, first scarifie the place hurt, make deep incision, and draw out the venome by Cupping-glasses; then put in the juice of the lesser Centory, boyle with a third part of sweet Wine to the consistence of Honey, and binde a leather over it for eight or fourteen daies. Then foment the place with a spunge dipt in hot Wine, and this is a certain cure for the bite of a Scolopender. Anonyms. Pliny also prescribed divers remedies for it, as the dregs of Vinegar, washing the place with Vinegar, the flower of Millet with liquid pitch, Butter with Money, the green Figs of the wilde fig-tree with Verches and Wine, the Urine of the patient hurr and of a Wether, burnt Salt anointed with Vinegar and Honey, wilde Penniroyal with Salt, with Target Penniroyal with Salt w Salt with Tar and Honey, wilde Cummin with Oyl; and all kindes of Maidenhairs. Disferrides commends Garlick, with Fig-leaves and Cummin, and with Vetch Meal and Wine, also the leaves of Calamint, and burnt Barley with Vinegar; also he commends a Fomentation made of lowie Pickle: Archigenes bids forment the pare with Allum-water a Egineta faith, with much hot Oyl. Nonins prescribes hor Oyl of Rue.

Some commend exceedingly both outwardly and inwardly such things as are given against the biting of a Shrew. Aristotle writes that the Scolopenders are deluded and drawn forth with the fume of liquid Storax, and are easily taken whileft they stick to the clamminess of it.

Of the Juli.

THE kindes of the Juli follow next: which the Greeks call 'Haves and that as I think not The Name from their down, but from the tails of Walnuts and smal Nuts, whose hair being fastned in a hard substance, represents these Cats-tails, whence they had the names of Juli. I know the Latines call them Juli, but I should call them Galleys. For Lycophron called the Galleys of Paris that were swift with many ores, Yunonicus. Nicander applies the same similitude to Scolopenders; whence it may eafily appear, that Juli and Scolopenders are like one to the other. The Spaniards call these Centopeas: the Italians, Cento gambi. It may be the English after me will call them Gally-worms: Numenius also called earth-worms black Juli, as Athenaus witnesseth lib.7.

Black Juli that feed on earth are called the earths bowels; yet unless they have many feet, they cannot be numbred or named amongst the Juli. Juli are as I said, short Scolopenders, that for the number of their feet, exceed not only Hoglice, and all Catterpillers, but also all other Insects. Some Juli are smooth, others hairy. I saw a smooth one in a Cabbage Lettice



as thick as a small river bulrush, and of the same magnitude you see it here: it had a very black head, the back was of a golden colour, the belly was filver coloured from gray, the incisions and hairy feet were so many that they easily overcame both the eyes and memory. The second was all black, except a white line, which was drawn down the back, straight from head to the tail. The third was a decayed yellow, his head and feet were red, the failyards, and the hairs growing near the tail, were black and blew. If you paint the fourth with a body blackish red, and his feet and failyards lighter, you have rightly set him out: we caught some of these coming forth of moss growing on the barks of trees, and others lurking under trees and rotten logs. I could meet but with two hairy ones. The first was white of this form and figure, it crept on a wall, the short hairs that grew on

twere black. The second had a black and blewish belly, and a back spotted with an uncomly yellow. The mouth was red, a black eye, the hairs were hoary. It lies hid in old decayed trees between the bark and the wood; and also amongst stones that are overgrown with moste and thick downy hair. All these Gally-worms, if they be touched roll themselves up, and become round. I cannot tell whether they are venomous or not, but if they be, O happy Pennins, who divers times with his bare hand provoked and killed them, and yet was never bitten nor hurt by them. George Agricola tels us of a Gally-worm of a brazen colour (but he cals it a Scolopender) his words art these: A little Scolopender is bred and lives in the logs of trees, or in polts driven into the earth, (whence it hath its name) remove these or stir them, and it will come forth a otherwise it alwaies lurks there. It hath no feathers, but hath many feet : when it creeps it lifts up the middle of a body like a vault : if you touch it with a little wand or any other thing, it rols it self together. It is of a brazen colour, a slender body, not broad, but three singers long, or

Also it is found in another form, almost in the very same places, with a slender round body, the thickness almost of athread, of an allayed bright bay colour, the feet are so many and so small, that it is impossible to number them. It is four fingers broad in length; it remains under rotten trees and plants. Avicenna makes the Scolopender (which is also a Gally-worm) to have 44 feet only, and to be the palm of ones hand long; so small and slender, that it can creep into the ears. Lib. 4. Fen. 6. traft. 5. cap. 19. This creature, faith he, hath no venome, or but very weak, and caufeth no great pain: which is presently taken away with the flowers of Asphodils.or with Salt mingled with Vinegar. Our Gally-worms (faith Gefner) if they be in the housas, they will come rogether to St. Thomas Sugar, that is the most pure, (as Mice do to the best Cheese).

Our Countreyman Bruerus (a skilful and laborious searcher of Nature) reports that he hath seen here in England Scolopenders, and kept them, that shined in the night, and in mossy and broomy grounds shined with their whole body: who was no lier, and I willingly give credit to him; and so much the rather, because Oviedus saith he observed the same in new Hispaniola in the fields, and Cordus did the like in Germany in moilt cellars. It feems strange that Plutarchie lates, Lib. 8. Sympof. problem. 9. that a stripling at Athens cast up a small ragged creature, together with a great deal of seed; it had many seet, and walked exceeding fast.

The Galley-worm found in cellers, burnt to powder, doth wonderfully provoke Urine. Me-The Ufe. rula. The bloud of Galley-worms, with the moisture pressed out of Hog-lice, is a divine and excellent remedy to take away the white spots of the eyes. Arnold. Brev. 1. cap. 18.



And thus much for Galley-Worms, concerning Whose Natures, I passe over the opinions of Hesichius Aristosle, Nicander, Lycophron, Ardonae, because they are various, but true.

CHAP. IX.

Of Chisleps.

The Name.

The De-

Setiption.

Riftorle cals them from, the Greek Physicians, bring; Theophrassus, bring; Dioscorides, we calls; Abstrus, bring; those of Asia called them wares, from the likeness of a Bean, saith Galen, for it looks like it, when the Chislep rols himself up into a round body. Or, because, as our most learned Countreyman Stafford saith, (who was president of the Minorites at work refer in the reign of Richard the fecond) they are wont to come forth of the leaves and tops of beaus, and to grow from thence. Pliny cals it wood, from the brawny hardness of the skin. Others call it was, though for the fewness of its feet (for it hath but fourteen at most) and because it cannot arch it self, it seems to be a far different kinde from a Scolopender or Galleyworm. Farewel then all those dreams of Guillerinus, Vincentius, and Pliny, concerning this matter: for we deny that these are Galley-worms. But it is called ores, not from the form or flowness of an Asse, but because it is of the same colour, as Pennius writes: For it is a little creature with many feet, Affe-coloured, breeding in moit places. Dioscorid. lib. 2. cap. 37.

Gal. 3. de loc. affec. & 11. de simp, fac. cap. and spannis. The Latines call it Aselum, Cutionem, Porcellionem; Pliny said not well to call it Centipes, since it hath but fourteen feet: the English from the form call them Somes, that is, little Hogs: from the place where they dwell, Tylers-loufe, that is, Lice in roofs of houses: they are called also Thurstone, or Jovial Lice, from a spirit that was not hurtful, to whom our Ancestors superstitionly imputed the sending of them to us. In some places also they call them Cherbugs, and Cheslips, but I know not why. The Germans call them Efel, Efelgen, Holtzwentle, that is, Wood-lite, because they are oft-times found between the bark and the tree: George Agricola cals it also Shefflein, and sulgarly Keller Efel, as if you would say a Cellar-hog. The Saxons call it Efelchan from its Assection, as the Greeks, for the Italians, Porcelletto; the French, Cloperle; the Spaniards, Gainnilla; the Arabians, Harva, Hanra, Ganda, Schachalochada, Kiren, Grix, faith Sylvaticus. The Brabanders call it Piffe de Suege. It is indeed a ery imall Infect, scarce a fingers breadth long, and halfa

finger almost broad; (Ispeak of the greater) of a colour wannish black, especially that is found in dunghils and in the earth; but that which is under tyles and buckets is a perfect Assertion. It hath sources seet, seven on each side; every sochath one joynt, hardly to be perceived. It hath two short salivads, that it may prove its way. Being touched it turns it self round or (as Galen saith) into the form of a Bean, whence it was called waws. The sides about the feet are dented like a saw. It is bred under tyles, water-vessels, in the pith of sorten trees, between the bark and the tree coruping, as also under socks, growing from moishire putressing. Then they copulate, and after copulation they lay eggs (whence comes a worm) that are white, shining, like to small peass; they are many, and heaped up in the same place, as we observed in the year 1583, they live on warm ntoisture, and pass the winter in the chink, or wals, or secret places of houses. From the eggs first somewhat hard Worms are thrust our, which for some time stick almost unmovable, and are white: a length like their parents, they suck the dew and moisture. They are sound also in hot and dry Countreys; but where they regain by the dew of the night and vapours, what moysture was consumed in the day. Galen describes a Chillep thus: It is a house-bred living creature, with many feet, bred under watry vessels, and danghils, and if you touch it with your sound his rails token off.

Chifleps attenuate, open and discuss, as Galon hath taught us out of Asclepias. They seem contemptible to the sight, but they are excellent for diseases of the eyes. Also inwardly (for they are free from all poysion) they are of great lie; for being brusted and drank in Wine, they help distinctly of making water. Dioscorides. To which Medicament he adds this: Take, saith he, 2 or 3 Chilleps, boyl them in a little fish pickle, & drink of the pickle with water in two smal cups of an omice and half apiece. Pliny useth them for the Stone and difficulty of urine thus: Take Mice and Pigeons dung, of each half a dram; two Hog-lice or Chisleps brusted, drink it, and the pain will cease, and you shall void either the Stone, or much small sand. We finde in Gessers papers, that Marianns Barotizanus affirms the same: Galon gives them drink in sweet Wine, and so he cured many of the Kings Evill. Asterias most successfully used this kinde of remedy against the Athma and short windedness: Take Elaterium four grains, three Hog-lice from a dung hil, well Athma and short windedness: Take Elaterium four grains, three Hog-lice from a dung hil, well authority of the ancieme Physicians, much commends live Hog-lice burnt in the fire; and raken to a spoonful: for by their property they cure Assanta. Hollerius and Johannes Agricales make good this opinion by their property they cure Assanta. Hollerius and Johannes Agricales make good this opinion by their property they cure Assanta. Hollerius and Johannes Agricales.

them into most white Ashes, and then give them with Honey. Pliny saith they cure short breaths 21 being bruised with Athenian Honey, and with little hot water, drank through a reed, that the teeth and mouth may not grow black. Aerim for the same infirmity, gives five or fix with Hydroniel. And Marcellas the Emperick reports, ch. 35. that 21 Hog-lice stamped with the best Honey, and drank with water, will cure short windedness, puriveness, and such as are almost choked, and the Leprose also, beyond belief. Pliny writes that they are good in drink for Consumptions, who farther maintains, that a penny weight of them given in three ources of Wine to drink, will cure the pains of the loyns and hips. Alexis of Piemont subscribes to this; but Celius Aurelianus dislikes this, and the like remedies from Infects; being so persivaded from the unufualnets of fuch remedies, rather than from any hurt or inconvenience that proceeds from them. Experience confirms that many fresh Hog-lice well bruised and drank with Wine, Ale, Beer, or any convenient liquot, or applyed but outwardly, can cure almost all diseases of the eyes that arise from any thing growing in them, or growing to them, (except the Cataract) which we observed in the former Chapter out of the Breviery of Arnoldus. For a Quinsey, saith Galen to da. they must be licked with Honey, and the outside of the throat must be anointed with the same. Hog-lice boyled with oyl of Roses and heated in a Pomegranate shell, and poured into the ears that are pained, do cure them. Dioscorides. Gal. lib. sec. loc. & Enpor. commanded to boyl 2, 3 or 4 in oyl, and to press out the oyl and drop it into the ears of those were deaf, or had pains or rinklings in their ears. Oyl of Chilleps dropped into that ear is next an aking tooth takes away the pain certainly, that arifeth from a hot cause. Actim 24.27. Some mingle them with some convenient unguent and drop them into the ears. Severus (saith Galen), poured them into ulcerated ears with good successe. Faventinus ptescribes 21 Chisleps boyled in fowr Oyl, for pains of the ears proceeding from cold: in which he shews that they must be anointed about the ears, and a little must be dropped in. Cardan justifies the same remedy by experience. For Wens, Pliny takes a fourth part of Rolin or Turpentine to the dunghil Chillep, by which Medicament (faith he) swellings under the ears, Kings-evils, and all such tumors are cured. Marcellus Empericus hath the same, and Avicenna 2.2. cap. 729. and from the authority of others, he adds, that Chisleps taken in drink, cure the Cramp, and Alcuzes, which we have never known any to have said besides. If you often apply Oyl or Butter of Hog-lice to a pained head, you shall cure the pain. Gal. Eupor. 2. 91. and Absyrtus de quadrup. Brussed, they cure the Tonfils, and the diseases of the chops, Dioscor. A live Chislep laid to a whitloas, cures it ; and it takes away swellings, if it be laid on with a third part of Rosin or Turpentine. Pling. Take Unguent populeon J. ounce, Oyl of Roses wherein Hog-lice have been boyled j, ounce and half, Saffron iv. grains, mingle them and make an unguent, that is a most noble cure for the Hemorrhoids, that swell and are painful. Others (faith Alexander Benedictus) boyl these Chisleps with Fat or Butter, then they put to it the yolk of an Egg; and with this they allwage that cruel pain. Pliny faith, they cure all hardness of wounds, and Cancers, and Worms in Ulcers, being mingled with Turpentine. And to conceal nothing from you, I thought fit to add, that Pennius himself lying sick of the Ashma, used for a long time Hog-lice steeped in Wine: but having done it alwaies to no effect, by my advice at last he did twice or thrice take in the smoke of Brimstone through a tunnel, and he grew perfectly well from that horrid symptome. Take oyl of Violets iii, ounces, wherein let four Chisleps boyl till a third part be consumed: it restrains a salt humour, being outwardly anointed. An incertain Author. Hens, water Lizards, land Frogs, and Serpents feed on Chistops, as Theophrastus writes. Ambrose Paraus, a Chirurgeon of Paris, relates that one yomited a imall living creature like to a Chillep: and fuch a like thing Solerius hath written concerning a certain woman, upon the second Book of Acting.

Of leffer living Greatures.



CHAP. X.

Of Land Scorpions.

T is called or in Greek, from scattering its vernome, or as others wil have it, because it creeps lamedly. Also he signifies a Scorpion, or a kinde of Scorpion, whereof Nicander speaks in his Theriacks, the burning Scorpion must be pressed down when he creeps upon his feet, being a deadly creature. It is doubtful whether this be a kinde of Scorpion; it hath legs or clawes, and a sting in the tail. The Latines call it Scorpion, and Plinny Scorpio; Cicero, Planten, Varro, and Nomins, call it Nepamy which name Columella useth often. In Hebrew it is called Acrab, and Cancrab, because it pricks those that tread on it. In Arabick it is Natarab, Acrab, Necharab, Hacharab, Acrabi Rhasis cals it

Conches, Pandattarius, Satecollen; in Spanish it is Bscorpion, Or Alacram; in Italian, Scorpione, Scurrificio; in High Dutch, English, French, Brabant, it is called a Scorpion; in the Sclavorian language, Niedaradeck; in Illyrium, Istir; in Danish, Wollocow; in new Hispaniola, Alacrant.



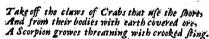
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But that which hath a bunch on its back and drawes the tail after it rolled up, Silvaticus Cals Algararat. It is an Infect with a body of the fallion of an egg; as it were snoked all over, at the bottome a tail comes forth, joyned with many round knots, the last as it seems longer than the rest, so that only is armed with a fimple or double fling, and semething bended backward toward the end: it hath eight feet, and legs forked with claws, and ftrong pinfers; it hath a head as the others have, lying hid in the top of its breft, wherein you can perceive very small and almost no eyes, that Authors do scarce mention them. All Scorplons have tails, or no tails. Some of the tailed Scorpions are fenced but with one fling, bur

others with two; yet they do not differ in kinde and nature: Nicander describes sever kindes of land Scorpions. The first is white and not deadly. The second (saith he) liath a red mouth, from whose sting ariseth vehement heat, severishness, and intolerable thirt.



Ælian faith the fame. The third is wan and blackish, whose sling canieth a shaking palsie, and a Sardonian laughter, and vain, like to that of fools. The fourth is of a colour inclining to green: this so soon as it hath sung a man, a cold and shivering possessesh him, so that in the horrest summer he will suppose himself covered with stost. This kinde hath many knots between feven or nine, which is also the cause that he wounds so deep, by reason of the length of his tail. The fifth is black and blew, or a pale colour, of a large iterched our belly, for it feeds on grass, and is unsatiable. It not only flings with the tail, but also bites with venom'd teeth. Nicander cals its poylon Bisquest, because a Bubo rifeth on a man that he stings. The fixth is like to a shore sea Crab, yet not without a tail, but with a greater body and almost round, so that it represents a Crab with a tail. Matthiolus faith that he faw of this kinde fome that were black, murrey and green in the County of Arcinna, not far from the River Sarcia. The leventh is like a Grampel: also it hath claws greater than that; and this kinds is produced by Crevis on the dry ground, that are entred into some hollow places to escape the Fishermen: in which places if they die or corrupt, these kinde of Scorpions grow from them : as Ovid most elegantly hath set ir down :



Alian cals this the flame-coloured, for it is like the Crab that becomes redwith boyling. There is another kinde of Scorpion which we call Rha-fis, and the Arabians Scorpion, for Nicander and the Greeks never faw it: it is very bunchy, and runs swiftest of them all : it hath a tail for its small body that is very great; it seems to be pale, but the sting put forth is very white: Rhasis cals it fararete; Albuchasis, Grati; Avicenna, Algeraratie. It is found in the Eastern Countreys, especially in Goz, and in Hascari, as Gordenius notes. Philosophers say that the stings of other Scorpions infuse a cold poyfon: the Arabians say that only this one, insuseth poyson that is hot. I saw one brought sorth of Barbary, and we here give you the picture of it. The sting of all the tailed Scorpions is hollow, whereby they cast poyson into the wound: as Alian reports 1. 9. c. 4. To which Pliny subscribes, lib. 9. cap. 37. and Nicander in his Theriacks. Yet our Galen is of another minde, lib. 6. de loc. aff. c. 5. where he speaks in these very words almost, to those who ascribed a specifical quality of hurting or helping to humours or vapours. But the sting of the Scorpion deserveth much more to be admired, which in a very short time causeth extreme symptomes; and that which is injetted when it slingeth, is either very little or nothing at all, there appearing no hole in its sting: And indeeds when we sen that from the teeth pricks and stings of some creatures, whis or plants, there is folid porson conveyed into the wound by them; what need we sly unto secret bladders, and perchance such as were no ver sem that lie hid under the root of their slings, such as fruitful with have rather invented, than solid judgements and those that were studious for the truth? As I said, they have all six seet, besides the clawes that are their fore-legs, as crabs have, (which I should more willingly call arms) some of them (if would have a see hoursed). of them (if you look narrowly) are forked: their tail consists sometimes of 6, 7 or 9 knotted joynts: in the end of the tail is one hollow sting, two sometimes, (but that is more seldome). If it had its sting any where bit in the tail (saith Aristotle lib. 4. Histor.) because it moves it felf by steps, it were unuseful to sting withall: Estimasaith, that its sting is very mell, and scarse valible: out of whose invisible pipe, if there be any, such a venomous spirit, or mouter humour is poured in by a wound made, that is scarse perceived or sensible. It walks side waies as Crabs Lib. 11. c. 25, do, alwaies moving the tail ready to firste, that no opportunity may be let flip. The Males are the fiercer, flenderer, longer, and more sported on their bellies, clawes and flings. The Females again (as Avicema well observes) are greater, fatter, greater belies, and milder. The poy-

fon of the Male is also more dangerous, as Pliny thought, the Female is more gentle; but all their venome is white, unlets Apillodorus deceive us. It is apparent that they which have feven ornine joints on their tails, are the most curst: many have but fix, it strikes athwart and bendingly, All of them have their poyfon more violent at noon day, and in Summer, when they are hot with the Sun-beams, and when they are thirfly and are unfatiable for drink. The plague of it feems inrolerable, and which with a heavy punishment deftroys a man with a lingting death in three daies. Their flinging is alwaies mortal for maids, and most commonly for all women; and for men in the morning, before they have cast our their venome by some accidental stroke, and are new come forth of their holds. It is the property of Scorpions, that they will not fling the nalm of the hand nor smooth parts, and no where unless they feel the hair. Scorpions, as Pling Supposeth, will have no living creature that wants bloud: which Dr. wolfing of Twin a most leat- Liv. 19 C. 4. ned Physician hath proved to be false : for he saw, as he reported to Pennius, a Viper shut up in a vessel with a Scorpion, and they killed one another with mutual bitings and slingings. And Ælian Writes, 1. 8. c. 13. that they do fight and contend with Vipers, and all kinde of venomous Infects for their meat: Gefner faith it is certain that a Viper will devour a Scorpion: and from thence his bite will be the more grievous. Also Theophraftus writes that by the sling of Scorpions Serpents will dye, and not men. But Galen depending on experience, hath proved it to be falle, and appearcheth it for a lie. Penning shewes the fraud of Llian, relating lib. 6, c. 23. the wonderful traud of Scorpions: but fince I observed the same in Italy, I will maintain the truth of the Author, and free him of it. We know that the skill men have in that Countrey, they employ it all to escape from the Scorpions: whereupon they use sandals to defend themselves, and hang their beds on high from the ground, they place the props or supporters of their beds far from the wals, and fet them in veffels full of water, and many other inventions they have to deceive or to defroy the Scorpions. But the Scorpions get up to the roofs of houses, and if they can finde any tyle broken they will remove it, and one of the ftrongest of their Captains, (tru-Ring to the force of his claws) hangs down by this chink, and his tail hanging down, then another upon his back comes down as by a ladder, and takes hold by the others fail, and a third takes hold of the seconds tail, and a fourth by his tail, and so the rest, until such time as by links they can reach thebed, then the last comes down and wounds one that lies asleep in his bed, and tims back again by the links of his fellowes, and so all the rest in order shift away, unlosing as it were the chain, until they are all got up again upon one anothers backs. Also Clem. Alexan.

I. fromat. makes mention of this property. But they are not all venomous, no do they hurt or fling all men alike. For they do not live in Sleily, and if there be any there, yer they do no hurt; and therefore the Pfilli lost their labour when they undertook to free Italy from this mischief that was a stronger to them, in hopes of gain. Plin. lib. 11. cap. 25. Aristoile writes of the same thing concerning Pharos lib. 8. Histor. c. 29. of the Island Malta, Diodorus lib. 4. cap. 3. of the Countrey Noricum, Joseph. Scaliger, exerc. 189. 5. where you shall come in no place but you shall finde abundance of them, and yet they either fling not at all, or else there is no danger unto men by it. But now in Egypt, Sicily, Africa, and Albania, they wound mortally, as we read in the Books of Alexander de Alexandro, Pliny, Dioscorides, Strabo. In England, Scotland, Ireland, and Gas-cony, Scorpions cannot live, nor in the colder Islands more Northward. For though they cannot well bear the heat of the Sun by day, and therefore lie under thones all day; yet it feems they want no less heat in the night, for love whereof they come not only into chambers, but get into fearher beds, and lay themselves down sometimes close to those that are assess. Men report many things concerning the Countrey of Trent fet free from the deadly fling of Scorpions by the prayer of St. Vigilim. But it is at the Renders choise to take it for a Truth or for a Fable. In Scrthia it is far otherwife, for there if a Scorpion sting a Man, a Hog, or any Beast or Bird, they are certainly killed. Cardan faith that fuch as wound mortally are feldome bred. But Maithiolus reckons up an army of desperate symptomes that happen there, especially in Herruria, by the flingings of Scorpions, sometimes joyned with death. And Alian 1.8. cap. 13. reports that in Athiopia mens lives are not only endangered by the slinging of the Scorpions; but if they do but tread on their excrements, their feet blifter, and they can hardly be cured. He cals these Scorpions Sibritras, they feed on Vipers, Blind-worms, Lizards, Spiders, and other venomous Infects: whence they are so forcible with poyson, and have a kinde of graduation (that I may we Paracelsus) in the we of it.

Aristotle speaks of some Scorpions in Caria that are very loving to strangers. (Elian reports that this is about Laimus a mountain of Caria, where they are sacred to hospital Jupiter, and do not fling any franger; or if they do, they do them no great hurt, but they kill the inhabitants presently when they sting them. A Lion whensoever he sees a Scorpion slies from him as from an enemy to his life: witness Physiologus and St. Ambrose gives credit to it. Men say that such are never flung by Wasps, Hornets, or Bees, who are flung by a Scorpion. Pliny. Their Genera-Their Genetion is twofold, common by Copulation, more seldome, (so far as we know of it) from Putre-tation. faction. Some maintain that they are not bred by copulation but by exceeding heat of the Sun. Elian lib 6. de Anim. cap. 22. amongst whom Galen must first be blamed, who in his Book de fort. form. will not have Nature but chance to be the parent of Scorpions, Flies, Spiders, Worms, Nature. of all forts, and he afcribes their beginning to the uncertain conflictations of the Heavens, Place, Matter, Heat : But doubtless they do copulate, and they produce little worms alive (which I

GHAP. 10.

have feen) they are white and like to eggs, and they fit upon them to hatch them. So foon as their young are brought to perfection by them, they are driven away by their young, as it fals out with Spiders also, (especially those are called Phalangium) and they are destroyed by their young ones in great numbers. Scorpions are fruitful creatures, for oft-times they bring forth eleven. Some also suppose that they devour their young (namely Antigonus) but only one that is more cumning than the rest, which hides it self about the dams legs, and so escapes the danger of its sting and biting. This afterwards revengeth the death of all the rest, and kils its parents from above. They bring forth twice a year, namely in Spring and Autumn. The original of Scorpions from putrefaction is more rare, and it is many waies. For they are bred from Crevis corrupted, Pliny lib. 11. cap. 25. and from the carkais of the Crocodile, as Antigonus affirms, lib. de mirab. hist. cong. 24. For in Archelaus there is an Epigram of a certain Agyptian, in these words:

> The carkass of dead Crocodiles is made the seed, By common Nature, whence Scorpions breed.

Aristotle adds further, that from water Mints corrupting, Scorpions are bred. And Kiramides and Pliny fay they breed of Basil. An Italian that delighted much in the smell of Basil, a Scorpion bred in his brain, which afterward caused most vehement, and long during tortures, and lastly death. Hollerins, lib. 1. cap. 1. of his practife. Gesner heard as much of a French maid, as he testifieth with his own hand writing. Doctor Banchinus second to none for Anatomy, reported to Doctor Pennius, that he hid Basil in a wall at Paris, and after a certain time he found two Scorpions in the same place. Chrysippus therefore not without cause, dispraised Basil to many men. There are some that maintain that if a man eat Basilthe day he is stung with a Scorpion he cannot escape death. Others say, that if a handful of Basil be bruised with ten sea Crabs or river Crabs, and be left in a place where Scorpions haunt, all the Scorpions will come about it. Pliny lib. 20. cap. 12. But Diescorides lib. 2. 135, and lib. 32. cap. 5. saith that Crabs will kill Scorpions, if they be put to them with Basil. Albertus Magn. lib. 19. anim. cap. 18. Some are of Avicenna's opinion that they breed of corrupt wood, and are made many waies.

The place conduceth much to their generation and production. For in Hispaniola, the Canaries Numidia, Scythia, Pescara, Barbary, Ethiopia, there are such multitudes of Scorpions, that the inhabitants are oftentimes forced to forfake their habitations : Oviedus, Thevetus, Leo Afer, Pliny. The Countrey about the Lake Arrhata, in the East Indies near the River Estamenum, is to fruitful and so peffered with Scorpions, that the inhabitants not knowing what course to take, left the place to them. Elian lib. 17. cap. 40. When you are two daies journey from Sufa in Persia into Media, you shall light upon an infinite number of Scorpious, whereupon the King of Persia being to ride that way, commands the Citizens three daies before to hunt the Scorpions, and affigus a very great reward for those that catch most of them. If he should not do so, by reason of the multitude of Scorpions lying under every stone, there could be no pas-Sage. Elian. lib. 15. cap. 26. The East Indies, as Agatharsis tellifieth, and Africa also, breeds abundance and very great Scorpions, which also wound with their stings as the others in Europe do. The Scorpions of America are the smallest of all, yet the most venomous, next to those of Africa: their poyfon works to suddenly, that it immediately flies to the heart and kilsthe party that is stung. The people of Noricam near the Alpes, have in their Countrey many Scorpions, but (which is wonderful in Nature) they are all harmless, as Scaliger affirms. In Pharos alfo, and the Territory of Avarrium, the Scorpions (as we faid before) do no hurt. In some places of Helvetia (as about Rappi/vill) there are found very small Scorpions, and innocent. Gesner. So it is also in some Countreys of Germany. In new Hispaniola there are a great many Scorpions, but not very venomous; there is some pain that followes their slinging, but it is not great, nor of long continuance, and men are more hurt by the stings of Wasps or Bees: unless it were so that the Scorpions were fasting, or newly wounded. Manardus. But the Scorpions in the Island Ferrata (which is one of the fortunate Islands) and Coptum in Agypt, Cause great pain, and their Venome is mortal. In Castile a Countrey of Spain, the countrey folk ost-times whilest they plough up the ground, do finde innumerable Scorpions, clustered together like Pifmires, where they lye hid all the winter. Matthiolus. The colder Countreys have no Scorpions, as Gascony, England, Ireland, Scotland, Denmark, and great part of Germany, or if there be any there, they are not venomous. Elian reports a wonderful thing concerning the Priess of Isia which in Copto, a City of Egypt, where there are abundance of deadly Scorpions, they can treat which in Copto, a City of Egypt, where there are abundance of deadly Scorpions, they can treat the contract of the company of the second sec upon them, and cast them on the ground, and yet receive no harm by them. Also Pfylli, a people of Africa cannot be hurt nor flung by Scorpions. For when they come to any venomous creature, it presently becomes stupid, as if it were charmed or struck deads that it cannot move. Also all their Hogs, but not the black ones, (for if they be stung they die presently) are free from their stings. Lastly, a Scorpion nor any other venomous beast, doth not hurt a Stellio, an Ascalabotes, a Crab, a Hawk, as Galen ad Pisonem, and our friend Gesner have observed.

Their Food.

Their Ufe.

They live by eating the ground, and in some places they feed on Herbs, Lizards, Blinde-worms, Whurls, Beetles, and all poyfonous beafts. Elian. But he that shall tread on the excrements will have his feet bliffered. The Hens, lbis, Vipers eat abundantly of them, whence Aristotle cals the Viper months. And they are not more fit for their food, than they are a remedy

for us. For being laid to their own wounds they made, they cure them, as is generally known. Their use is Also a Scorpion bruised resists the poyson of a Stellio. Pliny. Some bruise them and drink Physics. them in Wine, catting away their tails. Others lay them on burning coles, and perfirme the wound, and then ftrew the Scorpions after upon it. Some binde them to the wound, being bruifed with falt, Linfeed, and Marth-mallowes. Against the Stone, Lanfrancus his powder: Take 20. live Scorpions, close them in a pot with a narrow mouth, and with a fost fire burn them to affies, which is a wonderful remedy against the Stone: A Scorpion corrified and burn to affies and taken with bread, breaks the Stone of the bladder. Author ad Pisonem. Three Scorpions closed in a new earthen pot, and covering it with a cover well luted, with a fire made of Vine branches, bring them to ashes in an oven; the Dose is 6 grains with syrup de quinque radicibm: it wonderfully drives forth Rones of the kidneys. New Authors exceedingly commend the afnes of Scorpions amongst the remedies against the Stone, and the oyl of them injected into the bladder, and anointed outwardly. Alexand. Benediction, Aggregator, and Leonellus Faventinus out of Galen (En-201.3) teach us to burn three small Scorpions, and to give their ashes in syrup, or a decoction, or ionie confection proper for it, to break the Stone. And lib. 2. he bids us to mingle them with fat, being calcined, and so to exhibit them; because otherwise the Patients would abhor the eating of them, wherefore they may be given without suspicion. That Medicament of Abolant, that Arnoldus praifeth so much, is made of the ashes of Scorpions, as you may see in 2. Breviarii cap. 18 as also the admirable fyrup of the King of France against the stone, which is described in the same Book and Chapter. Rondeletius, capite de calculo, in his practife, maintains that a Scorpion is cold, and therefore to drive out the Stone we must use the compound, and not the simple oyl of Scorpions. Matthiolus teacheth to make that compound oyl, Commentar. pag. 1407, 20. But before him, Luminare Mains, made that after this manner. Take round Birthwort, roots of Gentian, Ciperus, Barks of Capers, of each j. ounce, oyl of bitter Almonds j. Kift, let them stand in the sun 30 daies; then add to it 19 Scorpions, and shutting the vessel again very close set them in the iun so many daies as before. Then strain the oyl and keep it for your use. Others prepare it thus: Take old Oyl as much as you please, put as many Scorpions into it as you can take in July (for then are they most venomous and fittest for this femedy) add to them white Dittany, leaves of Wormwood, Betony, Vervain, Rosemary, of each j. handful, set them a sunning for a long time, then distil them in balneo in a Limbeck. It is called St. Bernards Oyl. It powerfully provokes urine. Anointed on the groin, it is prevalent against the bitings of Scorpions, how venomous foever. It drives out worms miraculously. Braffavolus. Of Oyl of Scorpions and Vipers tongues, is made a most excellent remedy against the plague, as Crimium testifies, 1. 7. Manardus faith that Oyl of Scorpions is now made with old Oyl, adding many medicaments thereto commended against poylons, and it is admirable in the plague, and against all venome. I know a man that having only this remedy, made no reckoning of the greatest plague; and had not only preferred himfelf but his fervants also, whom he fent to visit people that were fick of the plague; and I know very many that escaped only by anointing themselves, having drank the most deadly poylons. So layes Manardus, A liniment of Scorpions against the plague, and all poylous, is described by Fumanellus, lib. do cur. pest. cap. 12. A Scorpion is good also against a wound given by a Viper, saith Galen 1. de simpl. Samonicus commends them highly against pains in the eyes, in these verses:

If that some grievous pain perplex thy fight; Wool wes in oyl is good bound on all night. Carry about thee a live Scorpions eyes

After of Colemonts if show do apply, With bruised Frankincense, Goats milk, and Wine, One night will prove this remedy divine.

If any one troubled with the Jaundies take Scorpions bruifed in Wine and Honov Galen faith he shall quickly finde help. Kiranides, against a Quartain ague, Quotidian, or Tertian, prescribes a Scorpion put into a glass of Oyl about the want of the Moon, and kept there; and with this Oyl anoint the whole body on the joynts, and the foles of the feet, and the palms of the hands, very well before the coming of the Agne. Plinins secundus faith, that a Quartan Ague, as the Migicians report, will be citted in three dales by a Scorpions four last joynts of his tail, together with the gristle of his ear, so wrapt up in a black cloth, that the sick parent may neither perceive the Scorpion that is applied, nor him that bound it on. But let these superstitions pass, and we shall speak something of Anridores against Scorpions.

First therefore of Prophylasticky. Magicians deny that a Scorpion can pass over if he be compalled in with a branch of Tarmore: and the herb laid upon him kils him. Pling. A smoke made against the with Brimstone, Galbanum, and an Asses hoof, drives away Scorpions. Rhafts. Take Storax, Arie-singing of nick, Shappe durig, far of the caut of Sheep, equal parts, dissolve them in Wine, and make a sume Scorptone, by the holes of Scorplons. Ma Radifficut be put into their holes, they will not come forth. A Scorpion burnt is good; the liver of an Asie, Sandaracha, with Butter or Goats suct to make a fume. Varignana and Diophanes in Geopon. Rhafts commends the root of Elecanipane carried about one. Maker Writes of Monthesk thus :

> Men fay that Housteek hath so soveraign a mighty Who correct but that; no Scorpion can him beter

Origanum.

Cure-of the Ringings of Scorpions.

1054

If a man anount his hand with an herb called Paris, or with the juice of the root, he may fafely take a Scorpion in his hand, Flaminim. Grapes preserve men from the stingings of Scorpions, as also Filberds carried in their Purses. Aerius. Also the seed of wilde Docks either drives them away, or their slinging is not mortall. Dioscorid. Who also saith from the Africans, that Basil will do the like. Larks spur, and wilde Campions also makes them shupid and assonished: The same Author. And saith he, they report, as long as any man hold Carduus in his hand a Scorpion will not bite him, or if he do, it will not hurt him. The feed of Wood-forrell drank, preserves one from Scorpions. Avicenna. If you lay Solomons Seal under you, it keeps of Scorpions. Isidorus. And Pliny learned from the Inhabitants of Africa, that he that Carries Radish-root, or Turnsole, or a dried beast like a Lizard about him, Scorpions will not hurt him: So Dittany in smoke, or wilde Mints, or Oyl of Scorpions anounted about their holes, will keen then) from coming into the Chambers, Rhafis. But these things will kill them laid upon them: Radish-root chewed, broad leav'd Basil that growes by the water side, Mallowes leaves, black Hellebore, (but the white will quicken then when they are dying, if Pliny may be believed) Scorpions graffe, Rose-root, Basil with a red flower, the spittle of a cholerick man fasting, Rhasis, Pliny, Avicenna, Democritus in Geopon. To cure the sting and wound Guilielmus de Placentia. prescribes this ingeneral, namely, to give and apply inwardly and outwardly, presently, good Theriac; then the part affected must be cut, and an actual Cautery set to it, and the poyson drawn forth with Cupping glasses. Galen bids binde the part above, and to cut off the parts affected. Gal. 5. de loc. aff. c. 3. But fince that is a very hard and cruel remedy for the patient, I thought fit to write from the Antients what remedies are cures for this wound. You shall first know the stinging of a Scorpion thus: The place is presently red and inflamed, and by turns, (as in an intermitting Ague) waxing cold, and the fick is fometimes better, fometimes worfe. He sweats all over, his hairs stare upright, his whole body waxeth pale, his secrets swell, he breaks winde backwards, his eyes run with clammy tears and filth, his joynts grow hard, and he hath the falling of the Tuel, he fomes at mouth, he is drawn backwards by convultions, and troubled with the Hickop, and sometimes great vomiting, he is quickly weary of labour, he is vexed and troubled with semse of horror, the outward parts of his body are cold, a pricking pain runs over all his skin, fometimes he thinks that hail falls upon him; for Galen asking one that was stung with a Scorpion, what he felt, (3. de loc. aff. c. 7.) he said he seemed all covered over and almost frozen with hail. Actim addes, pupumsan or warts of the fundament like Ants; after these fainting, then swounding, and finally death. Actim writes, that if the lower patts be sung; the groins swell presently, if the upper parts, then the Arm-pits. The wound being now known and viewed, and opened by section, and the generall cure we speak of applyed, when are the same states are those sections. whereof Authors are plentifull. Galen amongst outward remedies, reckons Balfamum, true Worm-wood, or the juice of black Mirtle-berries anoynted. Also he diversly commends the spittle of one that is fasting, and useth it as a Charm, lib. 10. Simpl. And he bids give inwardly the Balfam with Womans milke, the Saphire stone in Powder, Assa fatida, Scordium, Centaury the lesse, Rue, Castoreum. Out of Cassion the Phisician he commends this: Take Assa fatida, Galbanum, each alike, make it up with the decoction of Scordium, and round Birthwort. The Dose is the bignesse of a small Nut with hot water. Out of Andromachus he commends this, lib, de Theriac. Take Theriae two drams, Wine four ounces, mingle and drink them.

Dioscorides oneward remedies applyed. Cyprus bruifed and laid on. Amomum used with Basil. The Milk of the Fig-tree, or the juice of Sage Calamint. dropt in, the Scorpion it self bruised. Sow-thiftle beaten. Succory. Hawk-wood. Balm. Buth-flower. Mull-berries. Larks-heets. The flesh of a Fish called Smarie. The Barbel Fish cut in two. A Fish called Lacerta salted and cut in pieces. House Mice cut asunder.

Internal remedies from Diescorides. Cardamonum, Juice of Myrtles. Bay-berries. Horse or Ass dung. Seed of Campions. Mullens.

Chamæpitys. Scorpion-graffe. Turnfole. Trifoly. Scordium. Lotus rustica. Basil with Barley-flour. Wheat-meal with Vinegar and Wine. Marjoram with Vinegar and Salt. Asia dissolved in Wine. Sea-water. Quick Brimstone with Rosin and Turpentine. Salt with Linfeed. Galbanum made for a Plaister.

Other External remedies out of Avicenna. Marjoram laid on with Vinegar. Root of Coloquintida bruised. Reed roots bruised. The Shell of an Indian small Nut. Rams flesh burnt. Mummie four grains, with Butter & Cows milk. Decoction of Ameos. Bran Bran plaister-wife. Wine new boyled. Bark of Frankincense. The white Thiftle. White Thorn. Pine kernels. Dates. Figs. Mountain Poly. Anacardi. Ashes of Kaly. Wheat Bran boyled with Pigeons dung. Salt of Urine. Oyl of Wormwood. Decoction of Nettles or Chamomile. But white Naptha is the principal remedy, laid on hot. It is also good to suck out the ve- Wilde Saffron-leaves and fruit. nome with ones mouth, unlesse it be first ul- Citron-seed. cerated, and then to apply such things as in- Mummie. flame, as Pellitory of Spain, and Garlick. Seed of fowr Dock. The herb Phalangium. Daffadil feed and flowers drank in Wine, and also Bramble flowers so taken. Parinip-feed, Turnfole. Cypress boughs. Rre.

Loveage with black leaves. The juice of Dog-fermel Zdrank. Sow-thiftle The Decoction of Gentian-root. The bark of Birthwort. Pennirovall. A broiled Scorpion eaten. River-crabs raw and bruifed, and drank with Affes milk. Mans urine drank.

Internals of the same Author. Juice of Worm-wood with Vinegar. Doronicum. Cinamon. Myrrhe. Galbanum. Roots of Coloquintida and Gentian. The Indian small Nut eaten, and the Theriac The root of Squills eaten, is admirable against , the bitings of Scorpions. Locusts broiled and eaten. Juice of Onions and of Worm-wood. Juice of the Jesser Centaury. Also new boyled Wine helps much.

The Antidote of Anderam, otherwise Braz. the King of Sicily. Take Castoreum one dram, Scordium two drams, Costmary one dram and half, Assa fatida three drams and half, make it up with Honey. The Dose is one dram and half, or two drams with wine.

Another of the same. Take Birthwort round and long, each one aureus, Cumin-seed three drams, Assa fatida, Caraway, Rue-seed, each two drams, Castoreum four drams, make it up with Honey. The Dose is two drams with the hot decoction of Gentian root, or Birthwort, and wine; he gave also two drams of Assa fatida, and sometimes three drams, Wood Laurell with Vinegar,

A Medicament of Andro a Greek Philosopher. Take Rue-feed, live Brimstone, of each fix aurei, Castoreum one aureus, Asía fatida one aureus and half, Pellitory of Spain, liquid Storax, of each one aureus, make it up with Honey. The Dose is half an ounce with Vinegar of the best wine.

Another excellent remedy. Take Rue-feed one aureus, Castoreum half so much, Birthwort round and long, of each two aurei, roots of Gentian, Asa fatida, of each eight drams, (or eight aurei) make it up with Honey. The Dose is one dram and half with pure wine. The Electrony of Zeno, or Diaruta. Take Assa farida, bitter Costus and sweet, each five aurei, round Birthwort, Agarick, each two aurei, Castoreum, Cinamon, Aloes, each three drams, roots of Orris, Sarcocolla, each one dram and half, long Birthwort, Gentian, each fix drams, make it up with Honey. The Dose is three drams. He commends also the great Theriac of Andromachus, Esdras, Mithridate, and the Theriac diatesferon. The description of it is this. Take Gentian, Bay-berries, long Birthwort, Myrrhe, each alike, make it up with clarified Honey. The Dose is one aureus with hot Water. Another against the bitings of Scorpions. Take seed of wilde Rue, Athiopian Cumin, seed of Trifolie, Minianth, each alike, with Vinegar what may suffice, make a Confection. The Dose is one aureus. Another. Take Garlick, Nuts, of each one part, Rue leaves dried, Assa fatida, Myrrhe, of each half as much, make it up with milk. The Dose is three drams. Another. Take Castoreum, white Pepper, Myrrhe, Opium, of each alike, make Troches. The Dose is three oboli with four ounces of wine. Another. Take Opoponax, Myrrhe, Galbanum, Castoreum, white Pepper, each alike, make them up with liquid Storax and Honey. Another. Take roots of Coloquintida, of Capers, Worm-wood, long Birthwort, wilde Succory, each alike, Give children one scruple, men one dram, it is of wonderfull vertue in this disease. Another. Take green grassewort juice with Cows milk, boyl it like to an Electuary. The Dose is two aurei, they say this helps much. Another. Take Opium, seeds of white Hen-bane, make it up with Honey, and mingle it with hotter things to temper it. If any man will have more from Avicenna, he shall finde it Can. 4. Fen. 6. Tratt. 3.

Externall remedies one of Rhasis. The hor Oyl of Anacardi standing in the stell of an Eggs, rubbed in, let the wounded part be first bound, then let it loofe, and anount it with Jesamin Oyl. The third day open a vein, but after meat and sleep. Also anount the place with Castoreum, Melanacardinum, and Garlick. laying on a plate of lead anounted with Quick-filver.

Sagapenum applyed outwardly heats the wound, and a Weafels flesh laid over in

Rub the place with a Topaz, and it will be cured. The wound is bettered by rubbing a Flie upon it.

It may be cured with water from Radish-leaves, and Oyl of Mustard-seed, and Marjoran. Serapio writes that boyled Butter doth good.

Internals of Rhasis.

Sweat must be procured any way, by external and internal means. Take Nuts, and Garlick cleansed, of each alike, bruise them.

The Dote is one ounce, and an hour after let him drink wine. Others adde to this a like quantity of dryed Rue, Myrrhe, and Asia. The Dose is three drams with pure wine.

Another. Take Nigella seed one part, Assa three parts, the Dose is one Trochis, with one ornce of wine.

Another. Let him drink strong Wine till he be almost drunk, and in the morning open a vein. Another. Take roots of Coloquintida, bark of roots of Capers, Worm-wood, long Birthwort, Endive-feed, of each alike, make a powder. The Dose is one dram, for children one scruple.

Another Theriac against the stingings of Scorpions. Take round Birthwort, roots of Gentian Bay-berries, roots of Capers, Coloquintida, Worm-wood, Swallow-wort, white Briony, each

alike, make it up with Honey.

Another. Take Myrrhe, Opoponax, Smallage, each one dram and half, white Briony, long Birthwort, Pellitory of Spain, each fix drams, feeds of Rue, Gith, Trifoly, each three drams, Gum, Arabick, what may suffice, with Vinegar make Trochis. The Dose is one dram to one dram and half. Another. Take Cloves of Garlick cleanfed five drams, Nuts ten drams, Affa one dram, incorporate them well. The Dose is two drams. Another. Take Gentian, Birth-wort, Myrrhe, bitter Costus, Rue, Castoreum, wilde Mints dried, Pellitory of Spain, Pepper, Githfeed, Alla fatida, each alike, make them up with Honey, The Dose is one aureus with wine. Also the powder of Eringo root is good with hot water, and the powder of Dodder, Also one aureus of Napellus with water. Ivy and Polium with water are very profitable. If a fever come upon it, open a vein. Affes driedung drank with wine is very helpfull. Thus much from Rhafis. External remedies from Albucasis.

Anoynt the place with Oyl of Ben. for many dayes, or Oyl of Jasmin, grinde Euphorbium with it, and Castoreum, or else Castoreum and Garlick ground together, with old Oyl for a

plaister.

A Frog cut and laid on is very good. Take old Oyl one pound, Wax four ounces, Euphorbium one ounce, melt it in the Oyl, and anount the place with it. Internals from Albucasis.

Let him drink hot milk from the Cow with wine or Honey. Cinquefoil-feed, and lees of wine,

are Theriac in this disease, as also Rocket-seed.

Hiera Anacardina against the stings of Scorpions. Take Pellitory of Spain, Gith-feed, bitter Costus, black Pepper, Acorns, of each ten ounces, leaves of Rue, Affa fatida, roots of Genrian, long Birthwort, Bay-berries, Castoreum, Cassia lignea, Mustard, Melanacardinum, of each five drams, make up the powders with Oyl of Nuts, and with juice of Radish-root make it complear. The Dole is one dram daily, it causeth sweat. The brains of a hen in drinkis very

Haly Abbas brings nothing that is new, but only takes other mens prescriptions. Conceming some Seals (amongst the hundred sayings of Ptolemy) and some fashions for Charms, both he and Kiranides make mention, but a Christian beleeves it not, nor are they worthy to be recorded by him.

Toannitius mightily commends a Plaister with Garlick and Butter, or to anount the place with

Oyl of Peter, or pure juice of Leeks.

He prescribes to give inwardly of the pith of the greater Spurge four scruples, with warm wa-

Rabby Mosses prescribes one Sextula of Frankincense with Wine sufficient. Also he exhibits Pigeons dung dried, and finely powdered with Butter and Honey. The Dose is two Sextulas. Guil. de Placentia bids men give drie or green Marjoram inwardly, to drink it with mans Urine, and to apply it outwardly.

Constantinus 4. Pantechn. lib. commends Hens dung, or the heart applyed outwardly, and Pimpernel inwardly, taken with Wine, and powder of Gentian, Cinamon, Centaury.

Averrhois extolls Bezar stone above all, the Dose is the fourth part of an aureus.

Aristotles mei baupadur durquatur, describes a kinde of Locust that is an Antidote against the Scorpion, which eaten presently cures the stingings of Scorpions.

Serapio affirms the root of the male Coloquintida bruised and laid to the wound, that it will take away the pain. He commends inwardly Wormwood, Lettice-feed with Garlick, Munny two grains, with the decoction of Sampire, and leaves of Laferwort.

Of lester living Greatures. CHAP. NO.

bribafius approves of the Lilly roots, and leaves, brinsed and applyed, as also a Plaister of Veryain, and it is thus made. Take Veryain three ounces, Roffin fix ounces, Wax, Pitch, of each two ounces and half, Oyl half an ounce, make a Plaister.

Jamardly he commends the affices of River-crabs with Goats milk, or juice of Agrimony two

ounces, with a draught of Wine, or the root of Dragons bruifed, with wine.

Action commends water Calamines and Nip, which fome think to be to called because it is an Antidore against News, that is Scorpions. He faith, Garden-finalls bruifed and laid on draws forth the venome; he commends also upright and green Vervain, if it be laid on for a Cataplaim. Also Sheeps dung laid on with Wine. He makes also this Plaifter. Take wilde Rue bruifed with Vinegar one dram, Waxone dram, Pine Rosin three ounces, make a Plaifter, it is admirable against the stingings of Scorpions.

Ismardly, he writes that Garden Patinips cure beyond expectation, be it eaten green or dried, and drank with Wine. Take Caltoreum, Lazerwort, Pepper, of each four drams, bitter Costus, Spikenard, Saffron, juice of Centaury the leffe, of each two drams, clarified Honey what may fuffice, mingle them. The Dole is the quantity of a Hazel-nut with Wine and water; it drives the Scorpions venome from any part, as Arine proved on himself. Eginta gives quick Brim-

flone bruifed with a River-crab to drink in Wine,

Nonus bids lay on Licharge or Silver presently upon the place stung, and he commends Brimstone, if it be taken the quantity of an Exprise bean with eight grains of Pepper in Wine. Anatolism commends this, to iprinkle Crows dung upon the flinging of the Scorpion.

Silvaticas out of Haly, commends a Want, or the greater house Mouse laid on, and our of

Serapio, Petyter powdered and drank.

Orpheus commends Cord in drink, and the flone called Scorpiodes laid on with a Garlik-head. Ottavins, Aretens, Horntinus, Zoroaftres, Florentinus, Apuleius, Democritus, and other Authors of the Geoponica, adde but a few things to the Medicaments of the Antients, belides some old wives fables, and inchanted prines that are hatefull to God and man. Pliny tells such a fiction, but no man can tell with what reason or credit: If, saith he, one that is flung with a Scorpion get up upon an Affe, with his face toward his rail, he shall do well, but the Affe will suffer. Myrepfine extolls the herb Plower-de-luce, well bruifed, and then drank with Wine or Vi-

Quinous Serenus Whites thus, and adviceth,

These are simulatings, but yet their wounds and And in pure budies his king do milf barm, (great; For when our senses inward do remeat, And now are full assess, they need some charm, The Spider and the cruel Scorpion Are wont to fling, witnesse great Orion,

Slayn by a Scorpion, for poylons small Fluve mighty force, and therefore presently Lay on a Scorpion bruised, so recall The wender, or Sex-water to apply Is held full good, such versue is in brine, And 'sie approv'd to drink your fill of Wine.

Pliny amongst outward means addern these. Mustard-seed bruised, Pimpernel, roots of Chamaleon, Sea-weeds, wilde Onions, Hares rennet, Tortoyle-gall, afnes of Hens dung, Coltsfoot, and Mullen-leaves: It is exceeding good to purge the body within, very well, with the feed of wilde Cucumber, and Malerian; and then to double the jnice of Lettice, and to drink the dried leaves and stalks in Vinegar.

Ammi drank with Linfeed. Wilde Cunsin. The third kinde of Capita. Fennel-feed. Root of Cyprus. Great Saffron. Creffes. Yellow Camomil. The tender stalks of green Figs. Bay-berries.

The feed of Hyacinth with Southern-Wood. Seeds of Trifoly, and Rocker. Four oboli of Agarick. The juice of Jelly-flowrs and Plantain. The Afres of River Frogs. In Wine. Chámaibythe. The herb Nodia. Seed of white Thorn. Flame-coloured Campions.

Arnoldus Villanovanus hath these: Herb Trinity cures the wounds of Scorpions, and kills the Scorpions themselves. Let the sick drink one spoonfull of the juice of the root of Dwarf-elder with Wine, and it is an infallible remedy. Take of the roots of Cappars, Coloquintida, Worm-wood, long Aristolochia, Gentian, Bay berries, Yellow Ben. White Briony, of each alike, make it up with Honey. The Dose is the quantity of a Nut with Wife. Another. Take seeds of wilde Rue, Cumin, Garlick, Hazel-nuts, of each one dram, leaves of dryed Rue one grain and half, Myrrhe, Frankinganes, each one grain, white Pepper, Opium, each three drams, Opoponas, Galbanam, of each half a dram, make it up with Honey. The Dole is the resistance of Bean with Wine, John Arabi an Emplish man; the was in his citie the most skillfull Chiquington is any and affect in the could finde nothing more facilities by Emplish and Primes, he affected he could finde nothing more facilities he disagned the fling of the postploty then to disagned the thought of broad hard by Xxxx



the wound, and prefently to anoing the wound with the fame bloud. Celfus faith that those Phys ficians did some such thing, who were wont to keep the bloudthey drew forth of the arms of those that were stung. And this shall suffice for remedies against the stingings of Scorpions.

It any man chance to be bit by Rhasis Scorpion, (which we called Bunch't-back) the first day a small pain is perceived, but the second, straightness, heaviness, and sadness is seized on the tick: the colour of the body is divers almost every hour, and changing from green, yellow, white, and red; whence it may appear, that all the humours are infected, the place burns by the confluence of pain, and humour, swounding followes, and trembling of the heart, an acure Feaver and swelling of the tongue, by reason of humours melted and corrupting in the brain and falling down on the roots and muscles of the tongue: sometimes also the wine is bloudy by reason of the acrimony of the venomous matter, and green choler is cast forth by vomit, also by reason of the acrimony of the venonious matter, and green entoice is cart forth by vomit, also the gurs are tormented with a sharp and vehement pain. Almost all symptomes sall upon the nerves that can happen to them. Rhass bids care, all these things this way: First, incision being made on the place, and cupping glasses applyed, burn it with a strong actual cautery, then anoint the wound with the juice of wilde Endive, or with oyl of Roses, Barley water, juice of Appless, and with all cold things. If the belly be not soluble, make it so with a gentle Clyster, and let the pricent take this Thesical Control of the solution of the solution. and the juice of Blites, Nitre, and oyl of Violets, and let the patient take this Theriack. Take Opopanax, Myrrhe, Galbanum, Castoreum, white Pepper, of each alike, make it up with liquid Opopanax, Myrine, Catonium, Cartoleum, winte repper, of catendary make a piece of a millione hear, and formkled with Vinegar. Also foment it with water of wilde Lettice. The usual Theriack. Take the rind of the root of Cappatis, root of Coloquintida, Wormwood, round Birthwort, Hepatica, wilde Dandelion, dried, each alike make a Powder: the Dose is two drains; also sowre Apples must be eaten, For pain in the belly: Let him drink oyl of Roses. with Barley water, Citrals, Gourds, also give sowre Milk. For trembling of the heart: Let him take juice of Endive, or fyrup of Vinegar, or fyrup of Apples, with troches of Camphire, or fowre Milk the same way. If the wound be afflicted with great pain: Lay on a Cataplasm of Bole and Vinegar: for a defensative and for a sharp remedy, lay, on Euphorbium, or Caltoreum, Poly root drank with water, and a Rams flesh burnt, is profitable. Theriack salled Hascarina, first invene ted in the Province of Hascarum. Take leaves of red Roses iv. drams, Spodium ij. drams, Citron Sanders ij, drams and half, Safton j, dram, Licorice ij, drams, seeds of Citrals, Melons, Cucumers, Gourds, Cum tragant, Spike, etc. j, dram, Lignum Aloes, Cardamon, Amylum, Camphir, each j. dram, most white Sugar, Manna, each iij. drams, with the mucilage of Fleawort and Rose-water, what may suffice, make it up. The people of Hascarum was wont to draw bloud from the sick (sairh holy Abbas) almost till they fainted; then they gave sweet milk to drink, and water distilled from sowre Apples. Also they gave sowre Milk in great quantity. Thus the Arabians speak of this pestilent kinde of Scorpions that Nicander and all the Greeks were ignorant of, and that was too common in the Countrey of Hascarum. Non me will speak of Spiders.

CHAP. XI. Of the Name of Spiders, and their Differences.

The Name.

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HE Latine name Araneus, or Aranea, is in Greek, desixon, from the flender feet it hath, I or from its high gate, for the cobwebs it spins: Others call him woodallow, or Muscatricem; Kiramides, Megoor; Helychim, 5160v; the Hebrows, Acabitha, Acbar, Acabilh, Semamith; in Arabick, Sibth, and Phihit, Aldebabi, and Aldebani, as it is called by Bellunensis: the Germans call it Spinn, and Banker; the English, Attercop, Spider, Spinner; the Brabants, Spinh and French, Araigno; Italian, Ragno, Ragna; the Spanish, Arana, or Taranna; the Sclavonians, Spawanck; the Polonians, Paiack; the Barbarians, Koatan, Kerfenati; Isidore, 6.12. c. 12. faith it is called Aranea, because it is bred and nourished by the air: a twofold error: for if they live by the air, wherefore are they so careful to weave nets, and catch Flies? and if they were bred of the air, wherefore do they copulate? wherefore do they thrust forth little worms and eggs? but we will pardon the elegant Etymologer, because who makes a custome to play thus with words. There are many of these kindes, and all of them have three joynts in their legs:

A little head and body small,
With slender feet, and very tall,
Belly great, and from thence come all
The webs it spins.

Now Spiders are venomous, or harmless; of harmless some are tame or house-spiders, those are the biggest of all; others live in the open air, and from their greediness are called hunters or wolves : the smaller kindes of these do not weave; but the greater fort begins his web very sharp and small by the hedges, or upon the ground, having a little hole to creep into, and laying the beginnings of his webs within, observing whilest something shakes the web, then he runs to catch it. The venomous Spiders called Phalangia, are so venomous, that the place they wound will presently swell. These are of two kindes; for some are less, some greater; the less are vawill produce the product of the prod mountains; they are called Hypodromi, because they live under leaves. Gesnerus. It is a hairy creature, and breeds in the greater trees. The belly of it is moderately with incisions, that the cutting may seem to be marked by thred. Ælianus.

CHAP. XII.

Of Spiders that are burtful, or Phalangia.

TN Italy they know not the Phalangium, (faid Pliny) It is of fundry kindes; one is great like The difference to a Pismire, but much greater, with a redhead; the other part of his body is black, with of Phalangia white spots running between. The Pismire kinde of Action hath a smoky body, an ash-coloured and description neck, and the back as it were adorned with stars. Nicander his defent; Actius cals allnow; the on. Latines call it Venator; it makes a weak wound and without pain, but yet a little venomous: it is found amongst the Spiders webs, where (like hunters) it catcheth Flies, Bees, Horse-flies, Oxe-flies, and Wasps also, and (unless you will not credit Lonicerus,) Hornets too, and it spoils all that the nets can take and hold: that this is the same with Aristotles Pulex no reasonable man will deny. It hath a broad round volubilous body, the parts about the neck have an inci-



sion; and there are bred three eminences about the mouth. There is another Phalangium which Nicander Cals 1453 Actius fanor ; Elian, 1453 (from the likeness of it to the stone of a black Grape) it is round, and black, and shining, and globe-like, the feet are extreme short, as if they were imperfect, but it moves swiftly: it hath a mouth, but with teeth bred under the belly, and it were imperiect, but it moves initity: it nath a mouth but with teeth bred inder the beilty, and it moves with all the feet at once. Whether Aristotles Spider will bite, let the Reader judge. Truly it is not much unlike it, as Grevinus rightly conjectured. In this description, Actius, Alianus, Plinius, do almost agree with Nicander. Elian put long feet amis for small feet, and affirmed it to be only an African creature. 'Assess, were the same, unless it were distinguished by certain white stars and lines, that are fat and transparent. Only Pliny after Nicander made mention of this, as if it had been unknown to Aristotle, Galen, Actins, Elian, Avicenna. The blewish coloured Spider is worse than all these, called by Nicander midners; going on both sides with very long and tall feet: the Scholiast adds Aco, that is downy and high, not high downy, as Lonicerus translates it. Pliny faith hairy with black down, though I can hardly be induced to believe that the blewish Phalangium is hairy with black down. Nicander calls that Phalangium NCsnee, which others call ronnin, differing only from the red Hornet by want of wings, and is wonderful red. It is held far worse than the blew, though that by only touching doth communicate her venome, and break a crystal looking-glas (saith Scaliger) by running over it. There are two kindes of Tetragnathi, the worst is with a white line running along the middle of the head, and another across that. The milder or ash-coloured, white on the latter part, is of the same colour, and that makes very broad nets for flies on the walls. Plin. and Hermolans. But as Actine faith, Tetragnathur is one kinde of Phalangium, with a broad body, whitish, with rough feet, it hath two little rifings in the head, one upright, the other broad, that it feems to have two mouths, and four cheeks. Aclian faith there is a great number of them about the River Arrhata in India, sometimes deadly to the Inhabitants. In harvest time they are found amongst pulse, (when they are gathered with the hands) some small Phalangia are like to Bees Xxxx 2

rles, of a stame-red colour; such are those the English call Tayings, by eating whereof cattel are off-times killed; Phalangium breeds amoingst cates; and the Peach-tree-they call it security, by Nicander and Arisis; kwashings, by Diocorides, because it boldly strikes the heads of those that pals by it, when it descends by a thred, or fall down without it. It is a little creature in the shape of a Buttefly Phalana; it goes horridly with the head alwaies nodding, and a heavy belly, it is of a long body and a greenish colour; it hath its sing in the top of its neck, if it is nourished in the Peach-tree leaves, and hath wings like to some Buttessies; whence the Scholiast would infunate that this kinde of Phalangium is winged, which no man hath observed yet. Ponzettus and Ardonness described by Rabbi Moses, suppose it to be Crancaleptes, and the Tarantula; Gilbert an English man followed this error, in the Chapter of the Tarantula a sclerocephalus, or hard-head, little differs in sashing from the former; it hath a head as hard as a stone, and all the lineasness of its body like those little creatures that sty about candles,

The Theater of Infects: or.

a kinde of Phalanghith, Pliny cals it the downy Spider, with a very great head; which being cut, they say that two worms are found, which bound to women before conception in a crows skin, will keep them from conceiving; and this vertue of them will continue for a year, as Cecilius hath left is written in his Commentaries. We call the last Appulus, and commonly Tarantula, famous by that name from the Countries of Tarantula, where they are most frequently is borrows its name, we give you here the picture of its that

Scoletion is a long Spider, and varied about the head especially with some spots. There is also

was bestowed upon Pednias by an Italian Merchant of happy memory; where if you paint the white places with a light brown, and the black with a dark brown, you have the true spotred Tarantula; I know no man yet that described it as it should be. Ferdinandus Ponzettu doth faign it to be only with fix seet, and Ardonnus thinks the same, and saith more, that it hath a long tail. Rhasis cals it Tarantula, Sypta, Albucasis, Alfari, Rabbi Moses, Aggonsarpa, Avicenna, Sebigi, Gilbert an English man, Taranta; for he followed Ardonnus, who made two kindes of Tarantula's, one brownish, as we have pictured and the same a

Phalangium is not known in Italy, as we said out of Pliny, but now they are all almost found in the south Countrey, with great inconvenience to mowers, and hunters, as is manifest by difference. Ponsettus was wonderfully deceived, who in 1.3. c. 13. of the Scorpion, cals Phalangium a venomous Fly., It is a great creature (saith Alexander ab Alexandro) pestilent to touch. In summer when the sum is very hot, their string is venomous, at other times not. In the coldest Countrey's there are many Spiders, but no Spiders called Phalangia, or if there be any, they are free from all venome and infectiou. Tarantulæ lie hid in the chinks of surrowes that are not aware of them; wherefore the sum and wound with their teeth mowers or hunters that are not aware of them; wherefore the substants defend their hands and feet, when they go to mow, or to hawk or hunt, she makes her web like a net very silently, and all the little creatures she can catch, she provides for her supper. All the Phalangia bring forth in their net, that they make thick) and they do as it were suppose aggs in a great number, and when the young gows up it embraceth the dam and kils, her, and off times casts out the sire, if it can say hold of him, for he helps the dam to sit, and they bring forth 300. Belonius 1. sing, els. c. 68, observed little Phalangia in sandy grounds creeping up the Horses legs, (may be that is it the Germans call Stein spinnen) by whose continual bitings they suddenly sainteed, and staggering continually they consumed. Basilius saith that there are ten kindes of Phalangia, but he describes them not. Avicenna (I know not out of what Book of Galen) divides the Spiders Phalangia in to the Egyptian, the black, the bright red, that men call Raches, the white, Citron coloured, Grape coloured, Pismire-like, like Cantharis, Waspy, and mountainous. But both he, and all the Arabians describe them so solouled, to say no more) that there can be nothing more con-



fused in so great a matter. Lastly, to add all the kindes of Phalangia which we have seen or read of. I shall annex the Cretian Phalangium, you have here the picture of it exactly printed. It is of colour brown and associated, a smooth body, and hairy legs: near the mouth it is sented as it were with two hooked prickles, with which it bites and wounds. It lives as the Spiders do by Flies & Butterslies, & makes nets to catch them: she laies eggs, and softers them under her breast, whence the young ones are thrust forth, which stick under the dams belly, till growing elder they kill her. They dig a hole sir-for the bigness of their body; for as they are not every where of one colour, so they are not of the same magnitude. They dwell in a cave two footdeep, and on the outside they cover it with straw that the dust get not in. All these venomous Spiders are naturally so, for they suck not their poyson from herbs; (as some think from

their likeness) for they do not fo much as taste of them, nor yet from the malignity of their food. For they feed principally on Flies, Gnats, Bees, and they suck no ill humours

Of leffer living Greatures.

Grievous symptomes follow the bitings of Pismire Phalangium, for there followes a mighty Signs of the swelling on the part bitten, the knees grow weak, the heart trembles, the forces fail, and oft-bitings of times death succeeds. Nicander faith that the fick sleep so deeply, that they are alwaies asleep Phalangia. at last, and are in the same condition as those are that are stung by the Viper: Histories relate that Cleopatra fet one to her breaft, that she might escape Augustus without pain, nor is the wound deadly unless it be wholly neglected. Rhagium makes a very small wound, and that cannot be feen after it hath bitten: the lower parts of the eyes, as also of the cheeks wax red, then horror and fainting seize on the loyns, and weakness on the knees, the whole body is very cold & hath no heat. and the nerves fuffer convultion from the malignity of the venome. The parts ferving for generarion are to debilitated, that they can harly retain their feed, they make water like to Spiders, webs, and they feel pain as those do are stung with a Scorpion. From the sting of Afterion, men feem wholly without strength, their knees fail them, shivering and sleep invade the patient. The blew Spider is worlt of all, cauting darkness and vomitings like Spiders webs, then fainting, weakness of the knees, Coma, and death. Dysderi, or Wasp-like Phalangium, canseth the same sympromes with the blew, but milder, and with a flow venome brings on putrefaction. Where the Tetragraphis bite, the place is whitish, and there is a vehement and continual pain in it, the part it felf growes small as far as the joynts. Lastly, the whole body findes no profit by its nourifirment; and after health recovered, men are troubled with immoderate watchings. Actius: Nicander denies directly that the ash-coloured Tetragnathon can poyson one by biting him. The Cantharis like, or pulse Phalangium raiseth wheals, which the Greeks call odurlaises, the minde is troubled, the eyes are wrested aside, the tongue stammers and sails, speaking things improperly, the heart is as it were moved with fury, and flies up and down. The Vetch kinde produceth the same mischiefs, and cause Horses that devour them, and cattel to be very thirsty, and to burft in the middle. Cranocalaptes, faith Pliny, if it bite any one, death followes shortly after. But Active and Nicander affirm the contrary, and that the wound thereof is cured without any trouble almost at all. Head-ache, cold, vertigo, restlesness, toslings, and pricking pains of the belly follow, but they are all asswaged (faith Nicander) by fit remedies. Sclerocephalus, is like to this in form, and forces and effects the same things, as also the Scolecium. We said that the downy Phalangium drives away barrenness, if it be carried about one, but whether it be violently venomous, I know no man that hath determined it. The spotted or Phal ingium of Apulia, doth produce divers and contrary symptomes according to the complexion of him that is wounded, and his present disposition. For some laugh, some cry, some speak faulteringly, others are wholly filent, this man fleeps, the other runs up and down alwaies waking; this man rejoyceth, is merry and moves up and down, that is sad, slothful, dull; some think themselves to be Kings, and command all; some are sad, and think they are in captivity, and settered: lattly, as men drunk are not of one quality: so are these that are mad, some are fearful, silent, trembling; some are bold, clamo.ous, constant. This is common to them all, to delight in musical instruments, and to apply their mindes and bodies to dancing and leaping at the found of them. Lastly, when by continuance of the disease and the vehemency of it, they seem next unto death, yet when they hear musick they recollect their spirits, and they dance with greater chearfulness every day. These dancings being continued night and day, at length the spirits being agitated, and the venome driven forth by insensible transpiration they grow well. But if the Musicians upon any cause do but leave off playing, before the suel of this mischief be spent, the sick fall into the same disease that they were first oppressed with. We must admire this most, above other things, that all those that are stung with the the Tarantula, dance so well, as if they were taught to dance, and sing as well as if they were musically bied. (In Italy it was first invented, and custome hath taken it up to call such as are bitten, Tarantati, or Tarantulati.) Cardanus against faith and experience, denieth that musick can restore any that are bitten; yet we heard the same thing fell out at Basil, from Felix, Platerus, Theodore, Zuingerns, our molt famous, and dear Masters, and we read the same in Matthiolus, Bellunensis, Ponzettus, and Paracelsus. And if the sweet musick of pipes could help mad horses, and pains of the hips, (as Asclepiades writes) why may it not help those are stung with a Tarantula? Somethere are that assign to this difease, some I know not what small deity, as superintendent over it: they call him St. Vitus that hadformerly great skill in finging, he being called upon and pacified with musick, as he is the patron of musick cures them, so that men supersticiously impute that to him, which they should do to musick and dancing. Bellonius reports that the Cretian Phalangium induceth the like mifchiefs, and the pain and wound of it is also cured by musick. It is no wonder the Ancients described not these two kindes of Phalangia, because they knew them not, nor did the shew the waies how to cure their stingings. Dioscorides writes thus of the common bitings of the Phase langia. The symptomes that follow their bitings are commonly these: The place stung looketh red, but neither swels, nor waxeth hot, but it is something moist; when it growes cold, the whole body quakes, the hams and groins are stretched out, there is a collection made in the loins, they are often urged to make water, and they sweat with very great pain, and labour to go to the fool, and cold sweat runs down every where, and tears trickle down from their Xxxx 3



but not the fame words.

The cure.

darkned eyes. Assist adds further: They are kept waking, they have frequent erection of the vard, their head pricks, sometimes their eyes and their legs grow hollow. Their belly is unequal. ly fretched out with winds, and their whole body swels, chiefly their face, their gums, their tongues, and tonfils, they bring forth their words foolishly and gaping, sometimes they are troubled with difficulty to make water, they are pained in their secrets, they make wrine like water and full of cobwebs. The part affected is pricked and swels, (which Dioscorides denied hefore) and it is moderately red. So faith Action, from whom Paulus, Attuarins, Ardonnes, differ but little. Gal. 3. de loc. affec. c. 7. hath it thus. The bitings faith he of the Phalangia are scarce to be seen: it first affects only the skin, and from the superficies of it, it is carried by the continuity of the fibres to the brain, and into the whole body: for the skin comes from the mem-This is the inity of the indeed from the nerves and the brain; this is clear, because by presently binding of it on the farther parts, they are preserved from the venome that is near to them. In Zacinthus they that are bit by the Phalangia are otherwise affected, and more grievously, in other parts: their body is aftonished, weakned, trembles, and is very cold vomiting and convulsion followes. and inflation of the yard: their ears are afflicted with most cruel pains, and the soles of their feet. They use bathing for a reniedy; if the party recovered go willingly into bathes afterwards, or were by chance or by craft brought into them, by the hot water the contagion passeth over the whole body, and he perceives the same mischief in the whole body. Dioscorides writes the fame things in the chapter concerning Trifoly that smels like Asphaltum. The decoction of the whole plant easeth all the pain by fomentation, where Serpents have stung men, what man socver that hath ulcers and washeth himself in the same bath, is so affected, as he that was bit by a Serbent! Galen faith he thinks it is done by a miracle, Lib. de Theriaca ad Pisonom, if Galen did write that Book. But Elian speaks more miraculously, where he affirms that may happen to those that are found, making no mention of ulcers. And thus much for symptomes. Now for the cure.

The cure is particular or general. Physitians speak of but a few particular cures, because the

general is commonly effectual.

But Pliny fees down a remedy against the biting of the Phalangium called Formicarium, that hath a red head: to shew another of the same kinde to him that is wounded, and they are kept dead for this purpose. Also a young Weasil is very good, whose belly is stuft with Coriander, kept long and drank in Wine. A Wasp, that is called Ichneumon, bruised and applied, drives back the venome of the Phalangium Velparium, (faith Bellonius) not otherwise than as one living kils another, that is alive. For Ichneumon (faith Aristotle, is a small creature that is an encmy to the Phalangia; it often goes into their holes, and goes forth again, losing its labour. For it is a matter of great labour for so small a creature to draw forth its enemy greater than it self by force; but if he light upon his enemy preying abroad, he drags the Phalangium as eafily with him as a Pifmire doth a corn; and the more stifly he drawes himself back, the Wasp draws him on the more fiercely, and sparing no pains, doth bestir himself with all his might; sometimes when he is tired with too much labour, he flies away and breathes himself, and having recovered breath, he goes to feek for the Phalangium again, and striking him often with his sting, at last he kils him; when he hath killed him, he carries him into his own habitation on high, and there it renewes its kinde by litting upon them. Those whom the Tarantula strikes, are helped by violent and constant motion, but Celsiu on the other side commands those that are stricken by the other kindes of Phalangia, to be quiet and to move but little. But musick and singing are the true Antidote of it. Christophorus de honestis, bids presently exhibit Theriaca Andromachi. Also he gives Butter and Honey, and Saffron root with Wine. The Bezar of it are the green grains of the Mastick tree. Ponzettus lib. de venen. perswades to give ten grains of Mastick with Milk, or juice of the leaves of Mulberies, j. ounce and half. In the augmentation he cureth it with Agarick of white Briony, after sweating much they must be refreshed with cold and moist things, as with Poppy-water. Merula faith they are cured with finging, dancing, leaping, and colours; I will not contend for the first three, but I cannot see how they can be cured with colours, especially when as they that are stung are blinde, or see very little. He saith also that inhabitants and citizens are hurt by them, but strangers are safe and out of danger, which no man of a smal belief, or not very great saith can believe. Dioscorides appoints a general cure: First, scarifying must be repeated, and cupping glasses set on with a great fire. Abstract countries sels to sume the part stricken, with the shels of Hens eggs first steeped in Vinegar, and burned with Harrs-horn, or Galbanum,

Then you must use scarification, and draw fouth the bloud by sucking or cupping glasses. Or, which is safest, burn the place affected with an actual Cautery, unless it were full of nerves; for then it is best to set a Cautery on the neighbouring parts. Then sweat must be provoked with clothes laid on, or rather by gentle and long walking. Lastly, to perfect the cure, you must prove by averaged and interest before and long walking. prove by external and internal Medicaments, fuch as we here fet down, and the most commendable and most noted we mark with an Asterisk. Internal remedies out of Dioscorides: Take feeds of Southernwood, Annifeed, Cummin feed, Dill, round Birthwort, wilde Cicers, Cedar fruit, Plantain, Trifoly, feed of Minianthes, each alike, bruise them severally; the Dose of them feverally is i), drams in Wine, but if you joyn many of them together, drink iij, drams or iv, with Wine: also j. dram of the fruit of Tamarisk is effectual, with Wine, Chamepithy, and the

CHAP. 12. decoction of green Cyprus nuts with Wine. Some prove of the juice of River-crabs with accounts and Smallage-feed, and they promife it shall presently take away all pains. Also a Ly of the Fig-tree is drank against the bitings of the Phalangia: also it is good to dtink the fuit of the Turpentine tree, Bay-berries, Balm-leaves, the feeds of all the wilde Carrots, and of Coriander, the juice of Myrtle-berries, Ivy, Mulberry, Cabbage and Cliver-leaves, with Wine or Vinegar, one dram of the leaves of Bean Trifoly drank with Wine.

Decoction of Sparagus root, juice of Housleek, juice of Clivers with Wine, He also commends a Snail bruifed raw, and drank with Affes milk, * Also Balm-leaves with Nitre, and Mallowes boyled with the roots, drank often. The leaves, flowers, and feeds of the herb Phalangium, and the feed of Gith, the Decoction of Asparagus, Mock Chervil, and the juice of

Mullberries.

Out of Galen.

Take Birthworth, Opium, of each four aurei, roots of Pellitory of Spain three aurei, make Trochis as big as a Bean; the Dose is two Trochis with three ounces of pure Wine. The ashes of a Rams hoof drank with Wine and Honey. The remedies of Diophantis, against the bitings of the Phalangia. Take Birthwort four drams, Pellitory as much, Pepper two drams, Opium one dram, make little Cakes as big as Beans, take two, with two Cyathi of the best Wine.

Another that is better. Take feeds of wilde Rue, Rocket-feed, Pellitory, Storax, quick Brimflone, each fix drams, Castoreum two drams, mingle them, make Trochis as before with Snails bloud; the Dose is three oboti in Wine. Another. Take Myrrhe, Castoreum, Srorax, each one dram, Opium two drams, Galbanum three drams, Annifeed, and Smallage of each one acetabilum, Pepper thirty grains, make it up with Wine. Another. Take Myrrhe five drams, Spike of Syria fix drams, Howers of the round Cane two drams and half, Cassia four drams, Cinamon three drams, white Pepper one dram and half, Frankincense one dram and one obolus, Coltus one dram, make it up with Athenian Honey; the Dose is the quantity of a Hazel-nut with water, or with Honey and water. Apollodorus * remedies. Take wilde Cumin one acetabilum, bloud of a Sea-tortoife four drams, rennet of a Hinde or Hare three drams, Kids bloud four drams, make them up with the best Wine, and lay them up; the Dose is the quantity of an Olive, in half a Cyathus of Wine. Another. Take feed of bituminous Trifoly, round Birthwort, feeds of wilde Rue, Tare-feed dried in the Sun, each fix drams, drink them in Wine, and make Cakes, four drams weight; the Dose is one Cake, Gal. 2. de Antid. where he hath collected many remedies from Authors.

Out of Actius and Ægineta. Take quick Brimstone, Galbanum, each four drams, bitter Almonds blancht, juice of Lafe-wort two drams, of Assa four drams, mingle them with Wine and Honey, and drink them, also lay them on thus. Another. Take Ameos two drams, Flower-de-luce one dram, or of St Johns Wort, or bituminous Trifoly, drink them in Wine. Or take Annifeed, wilde Carriotfeed, Cumin-feed, Gith, Pepper, Agarick, each one dram, drink it. Or take leaves of Cyprustree, or the Nuts bruifed in Wine and Oyl one Hemina, and drink it.

For this end he prescribes Bay-berries, the herb Scorpions graffe, Serpolet, Laserwort, Calaminth, Chamæpitha, by themselves, or with Rue and Pepper. Another. A bunch of Mints boyled in fresh Posca, let the sick drink two Cyathi: Also Germander, Chamæpithy, white Thorn, and Peniroyall in decostion are good. Also a Ly, and juice of Ivy with Vinegar. Afclepiades used these. Take seed of Sphondylium dried, Calamint, each alike, bruise them, and drink often in a day two Cyathi of Wine with them. Another. Take juice of Laserwort, Daught Minter Calamint, each clibe washe in monthly line can be seed as a possible washe in monthly lines and the possible washe in the p cus-seed, dried Mints, Spikenard, each alike, make it up with Vinegar; the Dose is one dram: take it with Posca and Wine, four Cyathi, and presently go into a hot Bath; when Laserwort is wanting, take the double portion of pure Asa.

One that is better. * Take of Cenchryus, seeds of wilde Rue, Pepper, Myrrhe, wilde Vine, of each one dram and half, Cyprus root one dram, make a Confection; the Dose is one dram, with four Cyathi of Wine, and one Cyathus of Honey. Also the eating of Garlick is good, as also a Buth and Wine, and such things as help against Vipers stingings. Paulus repeats the same remedies, and Theban Cumin, or feed of Agnus Castus or leaves of the white Poplar-tree drank in Beer are very effectual.

Out of Nicander. Rolin of the Turpentine tree, Pine or Pitch-tree, drank or swallowed, is exceeding good, which Gesner and Bellonius say they searned by experience, to be true.

Out of Avicenna. The Myrtle-tree and the fruit of it, Doronicum, Mastick, Assarida, Dodder and its root, the Indian Hazel-nut (which is Theriac for this disease) white Bdellium, all of these drank with Wine. Take roots of Birthwort, Flower-de-luce, Spike Celtica, Pellitory of Spain, Daucus, black Hellebore, Cumin, root of Daffodil, leaves of Winter Wheat, leaves of Dogs-tooth, Pomegranate tops, Hares Rennet, Chamon, juice of River-crabs, Storax, Opium, Carpobalsamum, of each one ounce, beat all to powder, and make Troches, the weight of one aureus, which is the Dose of them. Also give in Wine the decoction of the leaves of bituminous Trifoly, of the Cyprus Nut, Smallage-feed. Moreover give to drink, Pine kernels, Ethiopian Cumin, leaves and rinde of the Plane-tree, seeds of Siler Montanum, black wilde Chiches, feed of Nigella, Southern-wood, Dill, Birthwort, fruit of the Tamarisk, for all these are very good. Also the juice of wilde Lettice and House-leek are commended,





The decoction of Cyprus Nuts, especially with Cinamon and River-crabs juice, and juice of a Goose: Also the decoction of Sparagus with Wine and water.

Another. Take Birthwort, Cumin, each three drams with hot water: An approved Therias. Take Nigella feed ten drams, Daucus, Cumin, each five drams, Cyprus roots and Nuts, each three drains, Spipenard, Bay-berries, round Birthwort, Carpobalfamum, Cinamon, Gentian, feeds of Siler Montanum, and of Smallage, each two drams, make a Confection with Honey; the Dose is the quantity of a Nut with old Wine. Confection of Asa. Take Asa factida, Myrthe, Rue-leaves, each alike, make it up with Honey; the Dose is one or two drams with Wine.

Out of Abstreus, Lullus, Albucasis, Rhasis, Ponzettus. Take white Pepper thirty grains, with one spoonfull of Wine distilled with Balm. Lullus. Take dry Rue, Costus, wilde Mints, Pellitoty of Spain, Cardamum, each alike, As fatida one fourth part, Honey what may suffice, mingle all, and make it up; the Dole is the weight of an Hazel-nut in drink. Albucasis. A Hens brain drank with a little Pepper in sweet Wine or Posca. The decoction of Cyprus-nuts with Wine A Theriac against the bitings of Phalangia. Take Tartar fix drams, yellow Brimsone eight drams, Rue-seed three drams, Castoreum, Rocket-seed each two drams, with the bloud of the Sca-tortoile, make an Opiate; the dose is one dram with Wine. Another. Take Pellitory of Spain, round Birthwort, each one part, white Pepper half a part, Horehound four parts, make it up with Honey; the Dose is one dram. Another. Roots of Capers, long Birthwort, Bayberries, Gentian root, each alike, drink it with Wine. Or drink Diasta with strong Wine, and Cumin, and Agnus Castus seed, Another. Take Nigella seed ten drams, Daucus, Cumin, each five drams, wilde Rue-seed, Cyprus Nuts, each three drams, Indian Spike, Bay-berries, round Birthwort, Carpobalfamum, Cinamon, Gentian root, feed of bituminous Trifoly, Smallage-feed, each two drams, make a Confection with Honey; the Dose is the quantity of a Nut with old Wine. Rhasis.

Out of Pliny, Celsus, Scaliger. It is good for those that are bitten by the Phalangium to drink five Pismices, or one dram of the Roman Nigella feed, or black berries with Hypocistis and Honey. Also Marish Smallage and wilde Rue, are peculiar against the bitings of the Phalangia: Also the bloud of the Land Tortoise is good, juice of Origanum, the root of Polymonia, Vervain, Cinquesoil, the seed of Garden Onyons, all the kindes of Housleek, roots of Cyprus, Turnsole with three grains of inice of Ivy-root, in Wine or Posca; also Castoreum two drams, in Mulsum to cause vonit, or in juice of Rue to stop it. Also Agnus Cassus seed two drams: Apollodorus that followed Demo-erates,, calls a kinde of herb Crocides, by the touch whereof Phalangia die, and their force is abated; the Mat-rush-leaves next the root, eaten do prosit. Pliny. Take wilde Vine-berries, Myrrhe, each alike, drink them out of one Hemina of fod Wine. Also the seed of Radish, or root of Darnel must be drank with Wine. * Celfus. But amongst many other remedies that are proved, one Antidote is due to Scaliger, who was the ornament of our world and age; the form of it is this. Take true round Birthwort, Mithridate, each two ounces, Terra Sigillata half an ounce, Flies living in the flowrs of Napellus, 22. Citron juice what may ferve turn, mingle them. For faith he, against this venome or any other bitings of Serpents, Art hath scarce yet found out so effectuall a remedy. Scaliger. Juice of Apples drank, or of Endive, are the Bezar against the bitings of the Phalangium: Petrus de Albano. These are the most approved outward remedies. Five Spiders putrefied in Oyl and laid on, Afles or Horse dung anounted on with Vinegaror Posca: Take Vinegar three sextarii, Brimstone a sixth part, mingle them, soment the place with a sponge, or a bath, the pain being a little abated, wash the place with much sea-water: some think that the stone Agates will cure all bitings of the Phalangia, and for that reason it is brought out of India and sold dear. Pliny. Fig-tree ashes with Salt and Wine, the root of the wilde Panace bruiled, Birthwort and Barley-meal impassed with Vinegar, water and Hone, and Salt for a fomentation. Decoction of Balm, or the leaves of it made into a Pultis and applyed; we must constantly use hot Baths. Pliny. Open the veins of the tongue, and rub the places swolne with much Salt and Vinegar, then p. ovoke sweat diligently and warily. Vigetius. The practicall men mightily commend the root of Panax Chironia. Theophrastus. Anoynt the wound with Oyl, Garlick bruifed, or Onyons, or Knot-graffe, or Barley-meal with Bay-leaves, and Wine, or Wine Lees, or wilde Rue, lay it on with Vinegar for a Cataplaime, Nonus. Take live Brimilone, Galbanum, each four Denarii, Lybian juice and Euphorbium, each alike, Hazel-nuts pild, each two drams, distolve them in Wine, and with wine make a Cataplasme, also inwardly it helps much. Flies bruised and laid on the part affected. Also a Barbel heals the bites of a venemous Spider, if it be cut raw and applyed to it. Galen. Anoynt all the body with a most liquid Oyntment with wax. Foment the part affected with Oyl, wherein bituminous Trifoly hath been soked, or with a Sponge and hot Vinegar, very often. Make also a Cataplasme of these that follow, namely, with Onyons, bloudwort, Solomons feal, Leeks, Bran boyled in Vinegar, Barley-meal, and Bay-leaves, boyled in Honey and Wine. Make them also with Rue, Goars dung with Wine, Cyprus, Marjoram, and wilde Rue with Vinegar. Asclepias his Plaister. Take feed of wilde Rue, Rocker-seed, Staves-acre, of Cenchrus, Agnus Castus, of Apples, Nuts, of leaves of Cypress, each alike, bruise all with Vinegar, and with Honey make a Plaister. Action. Lay the decoction of Lupines upon the place affected, the Eschar being first taken away, then

CHAP. TOL anount is with Goose greate, wilde Rue, and Oyl in the hot Sun or by the fire, or make a anount it was Barkey pap, and broth of Lupines, Oribasius. An Indian Hazel nut smeared on carapianise of the Phalangia: Oyl of Worm-wood, and the milk of Figs anounted on, doth profiq very muchs Avicenna. Of hot ashes, Figs and Salt with Wine make a Plainter: Alfo it is convenient to hide a great boll in fand or hot ashes, and by that means to sweat with Antidotes. Rhafin Goats dung must be dissolved with the Pultesles, and laid to the part affected. Kiranides. Lay on often cold Irony Regries de Albano. Foment the place with juice of Plantain daily, Hitdegard. Oyl of artificiall Balfam is exceeding soveraign. Enonymus. A Fomentation of the branches and stalks of Masterwort must be continued, or let him drink Vermentation Wine, and lay it on outwardly, first bruited. Turneifer. Bruife Rue with Garlick and Oyl and lay it on. Celfus. You shall lastly finde divers such remedies in Pliny and Dioscorides, fo digested into order, that they rather require our filence, than our curious, and unusefull repetition. Of this therefore thus far.

> -Now let us see " That Spider with which our mindes well agrees Who sits within the midst of s Net to watch Where the East winde blowes, it shakes, he doth catch Flies that but touch his Web, none can him match.

CHAP. XIII.

Of the tame or house Spider.

Mongel Infects, though many may be found (as Pling, Calius, Curio the second, out of A whom we have fetched many of these things, say rightly) that may exercise great wits, yet the nature of Spiders is worthy to be admired in chief, and is apparent by their curious working, as any reasonable man will judge. Mristotle the greatest diver into Nature, saith that this is the most magnificent, and wifest of all Insects. And Solomon himself at whose wifdome all the world admired, amongst those four Animals that exceed Philosophers for their knowledge, reckons up the Spider, dwelling as he faith in Kings Palaces, and weaving Webs that man cannot do the like. The Poets faign that the Spider was once a Lydian Mayd, that Minerva had taught to work with the needle, and weaving all cutious artificiall work: But the was grown to proud of this skill, that the denyed that ever the learned this of Pallas, and the proceeded to farre in arrogancy, that the boldly challenged Minerva to work with her in all these Arts: Wherefore Pallas disdaining her pride, came, and sharply rebuking the Mayd for her infolence, brake all her fine wrought works with a Wand: At this the Mayd was fore abashed, and thought to have hanged her self; but the Goddesse pitying the poor Maids condition, would not luffer her to do to, but as the hung by a very fine Cord, the changed her shape into a Spider.

> Pallas was angry, and in wroth she said, Yet live and hang thou proud and haughty Mayd, And that thou mayle fill suffer 'tie my minde, The same Law lasts for thee and for thy kinde.

But they that interpreted this a Fable or a History, fay that Arachne found out the art of spinning, sowing, and weaving hemp, taking pattern by the Spiders. And this needs not seem strange to any man, since the Swallowes found out the Art of plaistering, and for Oculists, Eagles for building, Hipporamus for letting bloud, Ibis for giving Glysters, Goats for Antidotes, so Tortoises, Weasels, Storks have instructed us.

To praise the Spider as Lought, I shall first set before you the riches of its body, then of The praise of its fortune, laftly of its minde. If you consider the matter of it, it is light, partaking much of the house spi-Air and Dire (that are the most active and noblest Blements) but it hath little of earthly dregs from the boand gravity. Confider the figure it is wholly round and orbicular, or at least Ovall, that dy of it is next unto it. The substance of it is thin, transparent, subtile, and though sometimes by the abundance of plunder and prey, it becomes so eram'd, that it growes as great as a Walnut, and (if Cardan erre not) as great as a Sparrow fometimes, yet if you fee it hanging in its Web, against the lighe, it shines all through like a Chrysolite, and makes reflexion of beams most gramfull to the eye. It hattrebe fame colour that Ovid writes that Lovers have, that is, pale; and when flie flicks aloft with her feet cast every way, the exactly represents a painted starre. As if Nature had appointed not only to make it round like the Heavens, but with rays like the Stars, as all they were alive. The skin of it is fo fost, smooth, polished and neat, that she precedes the lostest skin'd Mayds, and the daintiest and most beautifull Strumpers, and is to Sear that you may almost fee your face in her as in a Glasse; the thath singers that the most



gallant Virgins defire to have theirs like to them, long, flender, round, of exact feeling, that there is no man, nor any Creature that can compare with her: the hath feet not numberleffe, as the Scolopendra, nor is the without feet, as some Insects are, nor hath only fix seet, as those that want wings have, but eight feet, which number is next to the most perfect number, as all men know. These legs also are made in a sesquitertiall proportion, which is most admirable and yenerable; so that though the latter feet be alwayes shorter then the former, yet they hold fill their proportion. Many Philosophers who hold that Spiders are blinde, are blinde themselves, for were they blinde, how should they make choice of those places that are most convenient for to pitch their nets, and who should lead them to fasten one thred to another, and should know how to mend their Webs when they are broken by accident? when as also the tame and familiar Spiders will come from a distance to catch a Flie that toucheth bur the fides of their threds, they are the more bold to purfue them, and will take them as it were from hand to hand, as we have often feen. Truly they are blinde at noon-day, and understand nothing, who fay, that Spiders are blinde. In this Spider there is no poylon nor hurt, for if it bite it is without harm, and it is rather tickling then painfull. Also their very Carkases, and their bodies, their eyes, their excrements, are good and usefull for many diseases, as we shall make it plain enough when we speak of their use. I know not what it was that made Pennius so slighted when he thought of eating them; for he knew a Noble English Lady, and Phaerm a Physician, that did often eat them without any hurt at all. For the truth is, Spiders are free from poyfon, and are very good for ones health. But because it seems so horrid a Creature to some people, that the very fight of it makes them fly from it, I rather attribute that to their melancholy apprehension, tendernesse and distemper, than to the ill form of the Spider, Nature hath used no lesse elegancy and bounty in the Spider, then she hath done in the Butter-fly, and Flie, and it is no light difease of the minde to disdain so beautifull a work, and to be afraid of a Creature that weaves so curiously. Lastly God hath given a wonderfull disposition and nature of the skin to so wonderfull a body; for it doth not only once a year (as Vipers do) but every Moneth if the be well fed the changeth her skin, and recovers a new one that is more curious, Also it is of so excellent a temper, and so frugall in its diet, that in a wholesome place, where The praise of the canget any provision, the will live alwayes. I think that to be the chiefest good amongst

The Theater of Infects : or.

the house Spi- the goods of Fortune, or rather Fate, that they carry the matter of their Webs in their belder from the 1y, and they are so well stored with it, that a Spider can draw forth innumerable threds and goods of For-weave them, and catch if need be, a hundred Flies, and have Nets enow to wrap them in. And though they, have not meat in a Granary as Pismires have, nor ready and growing up, as Bees have, but they live only upon food they light upon by chance, yet by Gods providence the prey comes flying by that fulfains them, and oft times they grow fat with plentifull dishers that they take by holtility. Further, I should think it no small part of good Fortune given to the Spider, that when the is fatisfied with the troublesome fare of the Court, yet the never hath the Gout. You have heard that Solomon of old affigned her a place in Kings Palaces, that she might be a pattern to his Courtiers, to labour, to be ingenuous, wise, frugall, and vertuous. There beginning her Webs the workt with hands and feet, and never need to goe a hawking for Flies, the feared no affaults, no treachery: and briefly, this most wife creature did bear rule in the great Palace of that great King. After him arose bad Princes, that were idle, followed ill counsell, that came to ruine, it is hard to say, how hardly they used the poor Spider, and commanded forthwith to sweep her down with beesoms and poles, as if she had been a night-robber, and to tread her under foot, and to kill her. Prefently Furies ran and swept down and spoyled all those learned works that had been wrought, so that she could hardly escape the quick-sighted beesomes of those lazy devils. She was most miserable now, lest all alone in so great abundance, and in so large houses, she could not finde one corner to be in. And by the Kings example, the Nobles and rich men drove out this Mistresse of labour and vertue, and they would not suffer one thred to remain, that was a Token and Ensign of her great wisdome. She when once she went abroad to travell (as the Fabulist wittily saith) the Gowt by chance came to keep her company, though she could hardly hold pace with her, but with great toil. When as now they had travelled one dayes journey, at night they took counsell to try their Host, but they were of different opinions. The Spider going into the City, got into the house of a rich Gitizen, and so soon as she began to work and to spread her Tapestry and hangings, (by the example of the bad Kings) he forthwith hates her, and drives her out, and the same night he expos'd her to the rain and open air. But the Gowt being lame, when he could go no further, got into the first house of the Town, and could scarce intreat to be harboured in the poorest Cottage there; and when she lay down, she found misery enough; she had for supper brown bread that her stomach rose against, and a little herbs, scarce any falt upon them, and water was fetcht from the next pond, in an earthen Pitcher to quench her thirst; being thus entertained, she required a bed to ly on, she could get none but straw or the planks to ly upon, and so she lay down in picifull misery, lamenting and sighing: But alas how wretched a thing it is for tender limbs, and that cannot endure to be touched (as faith Hippocrates) to ly upon such a hard bed and pillowes. The next morning the Spider and the Gowr mer again; the Spider complained terribly of the incivility and rudenesse of the rich Citizen, and the Gowt on the other fide complained of her Hosts poverty and poor fare, showing

CH A P. 12. the black and blew marks the hard lodging had made in her skin; and when they had a while taken deliberation about its they both agreed upon this that the next night they would change their hoft; that the Spider flould go to the poor cottages, and the Gowr to the Kings palaces and rich mens houses: the Sowt not immindful of this agreement, went to a very rich mans house, and lay down at the feet of a very well fed Matter, that was very rich, and so soon as this kinde host perceived her, with what humanity, embracings, and cheerfulness did he entertain her! down pillowes were laid under her, all the stools and chairs in the chambers are filled with the best feathers, and cushions laid upon them; the Kitchen was very hot, and all officers at work for provision; the table is spread with all dainties, and the cups fill'd with Wine; fat and cramb'd Capons, Pheafants, Partridge, Peacocks, Quails, Turtles, that feed on figs and grapes, and those birds that have two hearts to fet them forth come flying to the table: Turbots, Gilt-heads, Sturgeons, are not worth speaking of. The shell-fish of Campania with purple juice, and Oysters from Abydus, and whatsoever the whole ocean can afford, are ready. The Wines, are white, black, red, purple, sweet, delicate, sharp, Cecubum, Falernum, Chium, powred forth in full bouls. To say nothing of the second table brought from Tarentum, and the dainty cates, with Rose, Violet, and lacinth coloured. Lattly, no delights, dainties, pleasures, or joyes are wanting, that the rich Gowt, (for the is daughter to Bacchus and Venus) with her fifters, the hand and knee-gowts, may be entertained delicately. The Spider also as good hap was, light upon a poor Cottage inflead of a rich palace, and there she teacheth man and wife what duties are useful for both, and stats her self with care. But perhaps some man wil object that they can finde no good fortune in this, but only the Spider may be commended for changing her habitation and her holt; but it is very fortunate for her; for she lives not only safer, and more at rest, but she doth not from the roof as from a warch-tower, behold any more adulteries, gluttony, riot, prodigality, lasciviousness, plays, dancings, wantonness, dicings, cardings, and lastly thole vanities, and beattliness, that never enter into poor mens cottages, whereof the knew her felf to be guilty, whileff the lived in Courts and Palaces of great men, who fo foon as they had driven forth the Spider, (the miltress of labour and frugality) were presently seised on by the Gowt, and not only so, but all luxury, dissembling, lying, flattering, pride, entred into their palaces, or rather into their ears, eyes, and mindes, and polluted them with all wickedness and companions of all mischiefs: were it not better for Kings to allow this good, frugal, wife, harmless little creature a room in their large chambers, than to hearken to, and to reward to much such pick-thanks, and Court-flatterers, and voluptuous persons, who by their wicked counsel and example will quickly corrupt the best men? I know not whether I Prayles of the were best commend the Spider for the gifts of her minde, as wisdom, justice, valour, tempe-Spider from rance, humanity, love of poverty, love of works, sufficiency, cunning, cleanlinesse, and her other the sites of ber vertues; or else her admirable art and skill in weaving her Webs. Her wisdom appears in minde, that, that when the Rivers are like to rife higher, and drown her house, the removes to some safer place. In fair weather when the Flies sly about, they weave not, but wait on their prey: she runs away at the least touch of any thing that troubles her, and hides her head in her hole (as Vipers do) that the may feel the leffe pain, and that her body being hurt, (which is easily healed) yet she may preserve her head that governs the whole body. Who taught them to know this? Did any Chaldean teach them, by the situation and position of the Stars? No indeed, but the Spider hath a certain divine wisdom given her, as the Poet sang truly,

Her body moves by vertue of her mindes Diffused in every part

Moreovers o foon as they see an enemy faln within their nets, they do not presently wound him, or bite him in a hostile manner, but they kisse as it were and tickle him, until they have all smeered him over with a clammy web setcht out from the hinder parts with their hindermost feet, and have as it were bound him with bands, taking away from him all power of relitance, Aying away or moving; then that three being faitned to their web, they run to the centre to observe, if any new prey may fall within their nets: and thus sometimes you shall see ten or tweney Flies hung up on a line on high, and the Spider will take them one after another, breaking their line they hang by, and fallned to one of the hinder legs, will carry them to the centre of her work, and there devour them: the feeds on nothing but the juice of Flies, and when the carkass is dry and void of all juice, she throws it down as an useless burden to her web. Moreover, because the female is something greater than the male, therefore she hangs under and observes, for fear the small creatures should perceive and take heed, but that they may fall unawares into her net, for by reason of her greater body she is not so fit to catch her prey. But the male is more active, and lies a top, as if he were otherwise imployed, or else seeing all things from a very little hole in his net, he conceals himself that he cannot be seen. And when any by chance comes to his lot, how vigilant is he and intent after his game? for he will not let his prey escape, but he runs from the uppermost line to the lowest suddenly, and when he hath his belly full, he laies up the rest of his provant, and hangs them up by a thred to suck them another time. And when as by age the webs have lost their clammy quality to hold fast, the Spider either new Weaves them, or elle beglewesthem anew and repairs them. Her work ended, the either contains her self in her hole, or watching above the holds the thread drawn from the centre, as it were

CHAP. 12.

with her hands, whereby she can go and come to her nets and retreat at pleasure, and also (if any prey be taken) she perceives it by the motion of her web. But to be more certain, before she comes down, she drawes her thred back sometimes, that she may know how it is by motion and weight. Then first she hashnesh to the centre; which the ensured little creatures either seeing or conjecturing, do lie shill, selt by motion they should distover themselves and be more enrangled; yet they cannot deceive the Spiders who with feet and eyes perceive their prey, and run swiftly unto it suddenly. But good God, what and how great justice is seen amongst spiders? None of them robs another of his wife, none of them causes upon anothers house; each of them lives by his own labour and possessions, and they hold it unlawful to break the bands that belong their neighbours;

But men are not fo just, oh pity it is vo fee Flow covetous they are, lust reigns in each degree: Adding house's o house, both feas and lands, And more worlds they fain would have in their hands.

Farther, they do not pitch their nets for such creatures as are good, and useful, but to catch Hornets, Oxe-flies, Horie-flies, Waips, Drones, Breezes, Gnars, common Plies, which are to us like bawds, theeves, flatterers (as the Comedian speaks) that breed us many inconveniences, but are no way fit to do us any good. Moreover, the dares (as the is very valiant and magnanimous) hunt after the Lizards young ones, whom the prefently involves in her net, as they make refiftance, then laying hold of both their lips with a deadly biting, fire holds them fo fall, that The makes them dye under her. And lastly like another Caem the drawes them backward dead into her lurking place. And if by chance in this great contest, she findes her nets broken or folded together, the prefently repairs, unfolds, and spreads them anew with great dexterity. Farther yet, there is a fierce and everlasting fewd between the Spider and the Gerpent : for if at any time the Serpent feeking shady places, fals upon some places under a tree where many Spiders are, one or other of them will fall right upon the Serpents head with his ree, and the will so beat upon his brain with her mouth, that he will make a noise and his, and be so vertiginous, that in this miserable condition, he can neither break her thread, nor escape from her. Nor is their end of this combate, till the Spider have destroyed thim. Let the Romans be filent concerning their battails on the stage, and the cruel combares of Elephants, when a little Spider dares fight with a horrid and wan black Serpent; and not only to fight with him, but to triumph over him, and carry away the rich spoils of her victory. Who would not admire so great force, to great weight, to tharp and hard bitings, and almost incredible trength, in to small a body, and of no confideration, having neither bones, nerves, flesh, and hardly any skin? this cannot proceed from its body, but its spirit; or rather from God'himself: In the same fashion they enter the lifts with land and water Toads, and kill them in fingle fight. For not only Play and Albertus the Philosopher mention this, but also Erasmus in his Dialogue of friendship, relates, how a certain Monk, who flept with open mouth, and had a Toad hanging at his lip, escaped by affiliance of the Spider. Oftenines also shey enter the stage with the winged Hornet, that hath a strong sting, and sibres atmost of horn, who straight by main sorce breaks through their webs, as great rich men do with the Laws, yet at last he is wrapt in a more tenacious glew, and pays for breaking open choir houses, and conquer'd in single duel, he becomes subject to the Spider.

I must not passe by their temperance that was once proper to Man, but now the Spiders have almost won it from them. Who is there now, (if age will let him) who will be content with the love of one? and doth not deliver up himself body and soul to wandring lust? But the Spider so soon as they grow up, choose their mates, and never part till death. Moreover as they are most impatient of corrivals, so they set upon any Adulterers that dare venture upon their Corrages, and bire them, and drive them away, and oft-times justly destroy them. Nor doth any one of them attempt to offer violence to the female of another, or to affault her chaftiry. So great command have they of their affections, so faithful and entire are they in their conjugal love, like Turtles. If you respect their honshold government, what is there more frugal, more laborious, or more cleanly to be seen in the whole world? For they will not suffer the seast thread to be loft, or placed in vain; and they ease themselves by interchangeable work; for when the female weaves, the male hunts: if either be fick, the other supplies both offices, that they may deferve alike. So sometimes the semale hunts, and the male weaves, and this at anytime when the one wants the others affiliance; for we cannot think them so void of mutual love, that living fo faithful in Marrimony, the one should not fend a helping hand to the other recessives, and so by mutual courtesse they continues their friendship amongst themselves. The semale at home being now learned from her Parents to spin and weave (as she is worn to do with us) she because her washe. gins her webs, and her belly contains aff the matter of them, whether it be for that at a cettain time her entrails are so corrupted (as Democritus said) or that there is a kindt of woolly fruitfulnesse in her as there is in the Silk-worm. Yet Arifful will have the matter to be with one, like a thin shell which is drawn in lengths by spinning and weaving; or after the manner of those that shoot our their brillier, as the Porcupine. However it be, they lose nor the

least end of a thred, but they undertake all by providence. Their love to their young ones no man can rightly describe, but he that loves his children himself. For by mutuall incubation, they folter their Egges, and raise up and increase the hert of them; and thoule oftrimes they produce three hundred young ones, yet they bring them all up alike to labour, foaringnesse, discipline, and weaving, and love them all alike. I have oft wondred at their cleanlinesse, when I have seen those that were weak and sick to go down to the bottome of their Web, out of their dens, and exonerate their bellies, left by the filth of their excrements their houses, or Web, or threds should be polluted. And these things shall suffice for their civill and occonomicall vertues. Now let us proceed to their art of making Nets, which is so offensive to Pallas, for the Scholar exceeded her Mistris in the curiosity of her work. First therefore we shall consider the clanumy stuffe that drawes like Bird-lime, which loseth not its tenacioninesse by drinesse nor by moysture, we said from Pliny, that she drawes this fluffe out of her belly. But feeing that the males weave also, I think on good grounds, with our friend Bruerus, that it is drawn out of the entrails behinde. And fince it cannot be exhausted, we may wonder at the infinite and endlesse power of God, and adore it, for it were next to madnesse to assign this to bodily or naturall causes. Those Spiders are held to be the best Artificers that work in Autumn, and are called Holei; they draw a thred that is smaller then any linnen or filk, and farre lighter, and so pure (saith Alianus) that the whole Web wrapt together, will fcarce make one thred as great as a linnen thred though it be never fo small. Edwardus Monimus described these, both Males and Pemales, very elegantly Heptam : 1.7. in these words:

He hunts at home,
But he doth weave within her tender loom,
And jugler-like, he from her belly cafts
Great clewes of yarn and thredomhich while it lafts
She works to make her Nets, and every part
She frames exactly by Dedalian art,
Her Web is fastened to the beam, the threds
Are parted by sit lines as severall heads,

She works from Centre to circumference;
The Web is made on both sides for desence,
Pervious lest when the East-winde doth set
Strong, it might break this tender worke, and set
The strongest Flie may be held in this Net.
No sooner can a Flie but shake her thread,
The male runs to the Centres and his bead
Peeps sorth to catch what comes, so is he sed.

The variety of their Nets is so great, that it is not called amisse, the Goddesse of a thoufand works; some of them are looser, some thicker, some triangular, others square, some Diamond figures, for the commodity of the swiftnesse of hawking: But that which is round is commonly wrought between two trees, or Reeds, and oft times in divers windowes, hanged fall with ropes, and fail-yards. Good God, what great reason, judgement, art, what admirable wisdome and beauty she shews! Truly we may not suppose amisse, to say that Enclides learned to make his figures from hence, and Fishermen their Nets; for from whence else could they fetch such an example of so curious and laborious a Mistresse? So finely is her work besmeared, and made so round and exact, and so equally ballanced, and she doth so work her body in place of a weight and spindle, that she may well be compared with Mineron, but that the comparts for makes me asraid. Also the work is so firm, though it appear so weak, that it will hold Homers, endure force of windes, and dust being fallen into it, it rather yeelds than breaks or is hurt. The manner of her Net-work is this: First she drawes her semidiameters to the places circumabient, most fit for her work, then with no compasse, but by a naturall skill of her feet, she makes 44 circles with her thread from the center to the circumference, by equall parts more distant one from the other. Moreover that is worth our knowing, as also it seemedmost admirable to our most learned Turnerus and Bruerus, namely, that those Spiders when they are purposed to fasten a thred from a high beam, in a right line to the earth, they hold a little stone with their feet, and then by degrees they let themselves down by a three doubled thred, that the angle at the earth may answer the angle above by the beam exactly. But that above all the rest is worthy of admiration, how they fasten the first thred on the hither side of the River, and the second on the farther side, whereas Nature hath not taught them to sly, or to swim; I much doubt whether they leap over or not. The second peases in weaving they deserve, that build on the rafts of houses, and other Field-spiders, who upon the grasic weaver Net, that is broad, thick, and plain, and it is a Net indeed, spread, forth like a sayl, or sheet. In the work of these Spiders, if you consider, the woul, the skains of yarn, the trendle, the shittle, the comb, the woof, the distaste, the web, either you will see nothing, or you must see God insensible, yet really persorming all these things and truly in spinning, they go far before the Egyptians, Lydians, Penelope, Tanaquil, Amelria, Remes Claudianas Sabina, Julia, and the Queens of Macedonia, that were wonderfully skilled in spinning, because (beyond all ordrdinary reason and art) no threds being drawn overthware, they make a solid and tenacious Web, of a straight continued long thred. Their work being ended, they smeer it over with a birdlimy glurinous spittle, by the touch of which alone the prey is entangled, and payes for its blindenesse and want of foresight. The colour of her Web is aereall and transparent, or rather no colour, which is the thing deceives the Flies that are not aware of it, and they that see best hardly escape it. For had it but any perfect colour, they would think what need they had to avoid it, and fly farther from it. The most ignoble



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Book II.

Spiders, (namely, those that are sluggish, fat, and that ly in holes) make but a very course Web, and groffer thred by farre, which they hang only to holes in Walls. These have a more heavy body, shorter seet, and are more unfit to spin or card, they light upon their prey rather by chance than seek for it, because the hole is great without, and seems a sit place for Flies to hide themselves in; but at the very entrance they are ensured by the Spider, and catcht, and are carryed into the Shambles for Flies to be slain. For they ly deep in Walls, that they may escape the Birds that ly in wait for them (as Sparrows, Red-breasts, Nightingales, Hedge-sparrows) and that they may the sooner ensure the Flies that suspect no harm. And for Spiders that are harmlesse, and for their Webs, let this suffice: Now we shall adde some. thing concerning those kindes I have observed.

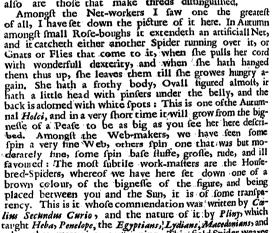
The Theater of Infects: or,

CHAP. XIV.

Of certain kindes of Spiders observed by Authors.

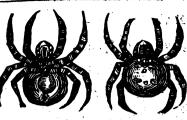
TOu may remember that I so divided Spiders, that some were venemous, and called Pha-Y langia, and others were harmlesle: Few of the Phalangia (and perhaps none) use to fpin, but all the rest spend their time in making threds or Nets. Some of these Net-work-

workers are House Spiders, others are field Spiders, so also are those that make threds distinguished,



others that were given to ipinning. This field spider weaves a moderate and firong Web in hedges, freech ing forth his sheet with a Coverlaid, and where he dwells he waits for his prey. His Web is thicker that it may not rain through, and better to endure the force of windes, the hath a brown body, but feet that are changeable colours, varyed with black and white spors in order, she hath a forked mouth, senced with clawes, the two white spots that are seen above in the head I know not whether they serve for eyes, the whole body is gently hairy; she doth firetch out her Web wide and long, that she may catch much prey, to which she is very much addicted. This field Spider spins a base and unpolished thred, and gathers it as it were into a

bundle. Pennius tirst observed this kinde in Colcheffer fields berween wilde Origanum watching for Flies, and he never faw it otherwise. It hath feet like to those described fint before,



round body like a Globe, the back is marked with white spots, also it hath a fundament four Iquare, and black. Hitherto also we referre three kindes of the Spiders called Lupi, who live in chinks of Walls, heaps of stones, and old rubbish: they weave a base and small Web in their holes, and in the day time they wander farther abroad in hopes of prey, which they fet upon with great force, and draw into their dens. The greatest of them is of a brown colour, in hath a head almost of Ovall figure, the body as a Globe, both sides are adorned with two

small and short white lines, about the middle of the back it is of a more whitish colour, it hath feet comely with divers black and brown fpots: The middlemost is the least, and grey-coloured; the ridge of the back is fet forth by three Pearles as it were, whereof that which is next to the neck is g eater and longer. The third feems to be blacker, wearing a Crosse overthwart the back very white, and with right angles, and therefore some call in the holy Spider. I conjecture that these are of the Wolf kinde, because they run with a kinde of leaping, and discover a great ravening appetite, for they lay up nought for the morrow, but consume all their provision in one day. Gesner saw one of this kinde that was Ash-coloured. There

are also Spiders with long shanks, that make disorderly and most rude work. The field Spider with a Body almost round and brown, that lives about graffe and Sheep, the English call it Shepheard, either because it is pleased with the company of Sheep. or because Shepherds think those fields that are ful I of them to be good wholfome Sheep-pasture, and no venome to be it, (for this Shepherd taken inwardly, or outwardly applyed, is a harmlesse Creature.) There are yet more kindes of Spiders, for there is a kinde of black Spider, with short feet, that hath a white Egge under the belly, white as fnow, and running swiftly; when the Egge breaks,

many young Spiders run forth, which go all with their Dam to feed, and at night they rest upon the Dams back. Pennius supposed that this was rough with warts, untill he touched it with a straw, and saw the young Spiders to run down. Also in rotten hollow trees there are very black Spiders, with great bodies, very short seet, that dwell with Cheeslips, and Catterpillers called Juli. Also saith Gesner, we have seen them all white, with a compacted and broad little body, upon the flower of Mountain Parsley, Roles, and grasse, they have most long slender legs, the mouth is noted with a spot, and both sides with a red line; he thought it was venemous, because he saw a Munkey almost dead that had eaten one, and



could hardly be recovered by powing Oyl down his throat. We know also Spiders with a long body, and a sharp tail, they are red from black, as also green. Also there are red ones of two kindes, one great one that dwells only in the Caves of the earth, with a body Cinnaber colour, with feet yellow from red, the tail and belly tend toward yellow a little from brown. There is another fort very small, lesse then a Sheeps Tike, as red as Scarlet, it hath but fix feet, being a monfter amongst Spiders; it hath a head like as Spiders have, but it is very small: It lives in the earth, and weaves a very course Web, and not well wrought; fometimes she wandreth abroad, and shews great agility to catch her prey. We grant willing ly that there are more kindes of Spiders, and of more colours, for our land brings not all things forth, nor yet did Attorides, though he was called autorius, see all things. It may be future times may delineate the rest better. In the mean time we have spoken of Spiders if not to delight, yet according as

we thought fit, and we would do no more, because in writing so much of them we have taken great pains: Yet this we shall observe, that all Net-workers, and Web-workers amongst Spiders, do grow to have greater skill by age, and that shut up in Wooll, they increase the generation of Moths, and they yearly oft times cast off their old skin, and the greater and

lustier they are, the more ingenious are they found to be in their gifts of life.



CHAP. XV.

T is manifest that Spiders are bred of some aereall seeds putrefied, from filth, and corrup-

tion, because that the newest houses the first day they are whited will have both Spiders

Of the generation, copulation, and use of Spiders.

Generation.

Copulation.

The use.

and Cobwebs in them. But their propagation is frequently by copulation, the defire and aft whereof lafts almost all the Spring. They do by a mutual and frequent attraction of their Net, as it were kindle venery, and continually as they draw, they come neerer, then at last they copulate backwards, because that manner of copulation, by reason of their round body was most convenient: After the same manner do all the Phalangia that weave, copulate together, and they are generated from creatures of the same kinde as Aristotle tellines. But they copulate not in the Spring, but ar beginning of the Winter; at which time they go faltell, and hurt certainly, and feem to be more venemous. Some after copulation lay one Egge alone, and carry it under their belly, and it is white as fnow, and they fit on it by course, the male sometimes helping the semale. Others lay many and very small Egges, like Poppy-seeds out of which sometimes thirty small Spiders are bred, after some trilling sports in their Web, they go forth with their Dam, and in the evening they come in again, untill such time as each of them hath learned to spin its own Web, to live more safely and pleasantly, they thrust forth their young by leaping, they sit on their Egges three dayes, and in a Lunar moneth, they bring their young to perfection. The House Spiders lay their Eques in a thin Web, but the field Spiders in a thick, because they may result the greater forces of in a thin Web, but the field Spiders in a thick, because they may resist the greater forces of winde and rain; the place helps much for Generation. For as in the Countrey of Arrhentia, and in the Island of Grete there are great force of Phalangia, foliate Iteland there are none; they did not long indure in England, the Tower at Gratiangias Would suffer, none, for though many of our Spiders swallowed down do hurt us, yet their bits in admitted, and no man is killed by it bur the bitings of all Phalangia are deadly. Where shall you not finde these Spiders that bits without doing hurt? they climbe up into Kings Courts to teachthicm verme: they work in Noble mens Chambers to teach them their Duries: they dwell in poor mens houses to teach them patience, to suffer, and to labour force but into your or chard, and each tree is inhabited by them, in your Garden, they hide in Roses, in the field they work in hedges, you shall finde them at home and abroad, that you may have no cause to complain hedges, you shall finde them at home and abroad, that you may have no cause to complain that there are no examples for vertue and diligence every where. The Spider, though Pallas called her impudent, Martial unconstant, Claudian bold, Politian pendulous, Juvenal dry, Propertius corrupt, Virgil light, Plantus unprofitable : yet is she good, and created for many uses, as shall appear clearly; wherefore adoring the Majesty of God who hath given so great vertues to so small a Creature, we shall proceed to speak of the profits we receive by her. The Flie-catching Spider wrapt in a linnen cloth, and hang'd on the left arm, is good to drive away a Quotidian, faith Tralianus. But better it many of them be boyld with Oyl of Bayes to the confidence of a Liniment; if you anoynt the arteries of the Writts, the arms and Temples before the fit, the Feaver abates, and foldome comes again. Kiramides. A Spider bruised with a plaister, and spread on a cloath and applyed to the Temples, cures a Tertian. Dissecutives. The Spider called Loyess, put in a quill, and hang'd on the breast doth the same. Pliny. That House Spider that spins a thick fine and white Web, shut up in a piece of leather, or a Nut-shell, and hang'd to the arm or neck, is thought to drive away the fits of a Quartane. Dioscorid. Pennius faith he proved it to be true. Three living Spiders put into Oyl, let them presently boyl on the fire, drop some of that Oyl warm into the ear that is in pain, and it profits much. Or presse out the juice of Spiders with juice of Roses, and put it in with Wooll. Marcellus Empir. Pliny bids infuse them in Vinegar or Oyl of Roses and stamp them, and then drop some into the ear with Sastron, and it will still the pain certainly : Dioscorides affurms as much. Sostratus mei Santon, saith, that Cranocolaptes (a certain Spider) drowned in Oyl, is a present remedy against poysons, as the Scholiast of Nicander professeth. Somecatch a Spider with their lest hand, and bruise her in Oyl of Roses, and drop some of it into the ear of the same side the tooth akes, and Pliny saith it is a cure. Laid upon their own bires, and taken inwardly they help us. What should I speak of the Albugo of the eye, a molt hurtfull ditease? Yet that is taken away very easily by the help of one Spider, if you do but bruite the longest and slenderest feet (especially of that kinds of Spiders that are the whitest) with Oyl, and anount the eyes affected with it. Pliny. Also the running of the eyes is stopped, (which the Greek call empored) with the dung and urine of a House Spider dropt in with Oyl of Roles, or one dram of Saffron, or else laid on alone with Wooll: whereby you may know that there is nothing so filthy in a Spider that is not good for something. Action for suffocation of the mother, applyed a Cerate of Spiders to the Navel, and faith it did great good. Pling faith, that Spiders help the swelling and pain of the spleen but he cells us not his reason. He faith moreover, that if any man takes. Spider coming down with his thread, and bruiled in the hollow of his hand, do lay it to the Navel it will earse a stool, but if he takes him climbing

CHAP. 15. up, and applies him, is stops ebe belly. He writes also that a Spider applyed to one that knowes not of it, and taken off the third day, will cure a Felon. The head and feet being taken away, it helps swellings of the Fundament. The same Author. By the sume of Spiders all the Lice fall down and never breed again. Goose-grease and Oyl of Roses with a Spider anounted on the breafts, keeps the milk from curding in them. Anonymus. Also that knotty Whip of God, and mock of all Physicians, the Gomt, which learned men say can be cured by no remedy, findes help and cure by a Spider layd on, if it be taken at that time when neither Sun nor Moon fine, and the hinder legs pulled off, and put into a Deers skin and bound to the pained foot, and he left on it for some time. Also for the most part we finde those people to be free from the Gowt of hands or feet, (which few Medicaments can doe) in whose houses the Spiders breed much, and doth beautifie them with her Tapestry and hangings. Oh the rare miracle of Nature! O the wonderfull vertue of a poor contemptible Creature! O most happy rich men, if they knew many of them how to make use of a thing ready to do them so much good! Antoninus Pius was wont to fay, that the quirks of Sophistry were like to Spiders Webs, that had a great deal of art and ingenuity in them, but very little profit. But how often hath the bloud run forth of the body most miserably by a fresh wound? yet it had been easie to have flopt it by laying on a Spiders Web, something thick, and binding it fast on, were we but more attentive to look to such remedies that God affords us in our houses. But we are greedy after forain remedies, fetcht from farre, as if they were better that we bring with great pains from the farthest Indies, or more healthfull because of their greater cost, But unlesse mad af fection did drive us, as if we were Gad-flung, through all the places of Sea or Land, to finde remedies to flop bloud, cure Ulcers, hinder corruption, drive away inflamation, knit wounds: One Spiders Web would do more good than Sercocolla, Sandaraca, Bole brought from Armenia, Terra Sigillata, Argilla Samia, Terra Lennia: For it bindes, cools, dries, glutinares, and will let no purrefaction continue long there; wherefore it suddenly stops all bleeding at the nose, (as also bleeding of the Emrods, and bloud in a Dylentery, Menstrual bloud, and all over great evacuations of bloud by the opening of the mouths of the veins) whether you give it alone with wine inwardly, and lay it on outwardly, or else mingle it with Bloud-stone, Crocus Martin, and other things of that kinde. Also the Spiders web is put into the Unguent against Tetters, and applyed to the swellings of the Fundament, it consumes them without pain. Marcel. Emp. Also Pliny faith it cures runnings of the Eyes, and layd on with Oyl it heals up wounds in the joynes. Some rather use the ashes of the webs with Polenta and wine. Our Chirurgians cure watts thus: They wrap a Spiders ordinary web into the fashion of a Ball, and laying it on the wart, they fet it on fire, and so let it burn to ashes; by this means the wart is rooted out by the roots, and will never grow again. Marcellus Empiricus was wont to use the webs of Spiders sound in the Cypress tree, in a remedy for the Gone, to ease the pains. For the Tooth-ache, Galen 5. 12.1. 110. Out of Archigenes, commends highly Spiders Egges, mingled with Spike Oyl, and put into the tooth: Also Kiranides gives Spiders Egges to drink against a Terrian; whence we conclude with Galen ad Pison. From the Spiders web we may understand enough, that Nature hath made nothing so vile, but ther it serveth for its necessary use; if so be Physicians would use more diligence, and would not disdaign to enter into the wood of such things as are easie to attain. Now I will proceed to other things, least if I stay too long in the History of the Spiders, I may indeed be said to weave the Spiders web; yet I will add this, that Munkeys, Apes, Stellions, Lizards, Wasps, Ichneumons, Swallows Sparrows, Muskins, Hedge-sparrows, feed on Spiders. And the Nightingale, that is the chief of linging Birds, is cured from some diseases by eating of Spiders. When Alexander reigned, it is reported that there was a very beautifull Strumpet in Alexandria, that fed alwayes from her childehood on Spiders, and for that reason the King was admonished that he should be very carefull not to embrace her, least he should be poysoned by venome that might evaporate from her by sweat. Albertus also makes mention of a certain Noble Mayd of Collen, that was fed with Spiders from her childehood. And we in England have a great Lady yet living, who (as we faid before) will not leave off eating of them. I cannot but repeat a history that I formerly heard from our dear friend worthy to be believed, Bruerus. A luftfull Nephew of his, having spent his estate in rioting and Brothel-houses, being ready to undertake any thing for money, to the hazard of his life; when he heard of a rich Matron of London, that was troubled with a Timpany, and was forsaken of all Physicians as past cure, he counterfeited hiuself to be a Physician in practice, giving forth that he would cure her and all diseases. But as the custome is, he must have half in hand, and the other half under her hand, to be payed when she was cured. Then he gave her a Spider to drink, as supposing her past cure, promising to make her well in three dayes, and fo in a Coach with four Horses he presently hasts out of Town, lest there being a rumor of the death of her (which he supposed to be very neer) he should be apprehended for killing her. But the woman shortly after by the force of the venome was curedy and the ignorant Physician who was the Author of so great a work, was not known. After some moneths this good man returns, not knowing what had happened, and secretly enquiring concerning the state of that woman, he heard she was recovered. Then he began to boost openly, and to ask her how the had observed her diet, and he excused his long absence, by reason of the sicknesse of a principal friend, and that he was certain that no harm could pro-Тууу 3

Of leffer living Greatures.

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ceed from so healthful physick; also he asked considently for the rest of his reward, and to be given him freely. Truly in this present corruption of stanners and times, how highly is such a Mountebank esteemed, wherein chance is accounted for skill, and one accidental rash cure of a disease, with danger oft-times of the patients life, makes a Quacksalver a great Physician, and he is judged worthy of praise and honour? But a better revenging Judge will correct these things; we pass on to Pismires.

CHAP. XVI.

The commendation of Pismires; wherein we shall describe their Differences, Nature, Ingenuity and Use.

TO begin with the commendations of the Pifmires, I know not whether I shall first speak of their body or minde, fince Ants for both are not only to be preferred before many Insees, but also before many Men; for they are not one ey'd, nor horrid skew-ey'd, nor do they walk with crammed guts, as Ballio doth in Plantus, nor yet are they mishapen, crook-leg'd any way, gorbellied, over close kneed, blub-cheek'd, great mouthed, lean chopt, rude foreheads, or barron, as many great Ladies, and noble Women are, who have loft the faculty of generation; but the beauty of their body followes the goodness of their minde, and nature hath given them for their degree and order, a constant and absolute perfection. Cardan was the first faid they were blinde, because their body is small; not remembring that there are many Flies and Gnats that are far less than Ants, yet they have eyes and can see well. If they were blind, I see not what the light could profit them, and they would work as well in the night as in the day. I confess that their foreyards serve them for a staff to prove the way, not that they do not see what way they go, but because by those means they try the hardness and softness of things. They have a very little head, but round as the heavens are, wilde brain'd, set with eyes, a mouth with teeth, and a throat not without a tongue and a palate; they have a square breast with ribs to defend it, with lungs, or bellows that supply their room, that are so firm, and yet loose, that they never grow out of winde by labouring, but alwayes draw their breath most freely. They have a stomach in their belly that is strong to digest venome, (for they feed often on Serpents and Toads) and they are very hot in the matrix, and very fruitfull, to their commendation. What should I here mention their swift walking, and their equal motion when they goe? for they not only out-goe pack-horses for the proportion of their bodies, but out-run the swiftest Chariots. They vary in colour, according to the difference of their kindes and places. For there are red ones in Mauritania, and the Inhabitants of Budemelum have white ones. In Europe they are most an end black ones, yellow, and somewhat red from tawny. Here they seem very short, smaller, fine necked, slender, and weak bodied; yet these will carry a weight thrice as great and heavy as themselves; and those in India of a great bignesse, will carry great pieces of Hesh with them, and devour it.

Their praise from their minde, Their bodies you have feens now fee their mindes It's a sparing and laborious kindes And holds and keeps whatever she can finde.

Virg. 4. Encid.

Truly, as often as I remember the profuseness of Caim Julius Cafar, the luxury of Caligula, the prodigality of Nero, the excessive gluttony of Apicius, and the great waste of Heliogaba-lus; so often do I exceedingly commend the wit and ingenuity of the Pumire, and prefer her prodence before that of Men. I know that they lived sweetly, and with fat patrimonies from their fathers, they gained large inheritances; yet they found out new use of baths, dangerous kindes of meats, curiosity in banquets, ships made of cedars adorned with Jewels, the drinking of pearls, and they wasted as much in one year, as they could extort for tribures and customes, or by plunder both at home and abroad all their life time. Licinius Crassus had formerly much riches, who being brought to need, was laught at by all that met him, and the people in a jeer, called him the riches had Craffin. And (Oh God!) faith the Comedian, what a miserable thing it is for a man to have had a great estate formerly, and to have nothing now? how much better were it for us to imitate the Ant, who gathering corn in Autumn, doth not waste it prodigally in Winter rioting, but keeps it providently for future use, and daily store? Hence it is that she is never tortured with hard poverty, nor is she tossed on the billowes of cross fortune, nor is she endebted or in danger by borrowing from others; nor doth she seek from other creatures either work, or sustenance to maintain her, and keep her in health: and if frugality comes from fruits, as the Etymologist derives it, (for our Ancestors, the Masters of old sobriety, scarce knew any other diet) it is very credible that that vertue is passed from our first parents into the Plimires, who feed only on dry com to maintain their lives, and avoid all superfluity of many dishes. Hence the Poet elegantly feigned that the Myrmiden, the most excellent people of the Greek Nation (if you consider their

temperance, their labour and their diligence) were descended of the Pismires. For whence could they have gotten so great abundance of riches and goods, unless by an Emmets prudence they had preferred what they had gotten and laid up to prevent poverty? And as sparing in keeping, so diligence in getting, and wisdome and industry is found to be admirable in them. They take a very commendable way first to preserve their life, then for their posterity and lastly to provide their victuals. Fifth of all, they build themselves an house, as in the golden age, not covered with tyles for delight, but with green turfs, and not made of bricks, but fenced with mudwals. Histories do mightily magnifie the Pyramides, and trenches of Egypt, and the Labyrinth of Crete. But no man can sufficiently set forth the excellent work of trenches that the Ants make, the figure, the magnificence, the turnings, windings, and revolutions thereof: for these by an unifoga kable prudence, beyond all mans art, make houses under ground with such strange turnings, that they open only the way that is unaccessible to others, and is not possible for any that would do them wrong to enter at. First they make the earth hollow with their tender nails in the place of spades; and to throw the earth forth, they use their hinder feet for shovels: hereby they cast up a mount, and sence it about as with wals or forts; then they cover their work with chaffe, straw, leaves, bowes, bark, and pieces of sticks, and laying onnew matter, they raise a tower that may be seen afar off, (called an Ant-hill) which is far higher and more sloping than the foundation, partly that their houses may not fall by rain staying about them, and partly that they may live the more healthfully by reason of the air that penetrates and passeth through. This divine little creature fetcheth the fashion of its building from heaven, either because their multitudes required foom, or their excellence required the best. The entrance is not right forth but turning with many labyrinths and muses; they distinguish their chambers in this tower of theirs in a threefold order, yet it is so hard to come into them, that Argus who was all eyes, may be often deceived in them. The first room is large enough, like the Presence-chamber, where they all meet, and convene, we call it the universal Congregation house of Ants: under this for the females, there is the feminine room arched by Dadalean Art, wherein the eggs are laidfafe that they may produce their young ones, it is made left they should be thought careless of posterity. The third chambet is shoft inward, and most safe from showres, and that is built for their store-house for their com, that as it were in a granary they may lay up their belly-timber, and may fence it well from the winter cold that searcheth into all things; the adjacent parts and ourmost skirts of their castle they appoint for a place of burial, and there they bury their dead with honour and state. And this is the manner of their building, plain indeed, and within the ground, as were the houses of the wife men of elder times, before that pride, and the head-firong ambition of Minns invented to build up towers to heaven. Since his death, shall I speak of Kings or Princes? Truly there are some Citizens of the lower bench, who with extraordinary charge do build up, not an Ant-hill, but Mansoleum, or a prison for their bodyes, and adorn it with all the cost and art they can; worthy they are indeed to be devoured by Pismires whilest they live, that dying by the force of a wife Creature, they may suffer for their folly. Nor do Ants build houses that are places for idle people, or such as are mischievous to harbour themselves in, but every one, yet without any Commander, followes fome honest labour, and for the good of their democraticals states each one mutually employs his pains by turn. For they all, like those that labour in the Mines, do stoutly exercise themfelves in digging of trenches, some serve to repair their houses, to adorn them, and to keep them clean, others with great affemblies and funerall folemnities bury their dead, in the place of buriall adjacent, others again vifit the fick, and out of their Granary they fetch some Phyficall grain, (for they have Corn and grain almost of all plants) and prepare that and carry it to them. They have Officers of all forts, as Purveyours for Corn, Gleaners, Storers, Yeomen of the Larder, Housholders, Carpenters, Masons, Arch-workers, Pioners; for such is the vertue and skill of every one, that each Ant knowes what is needfull to be done, and willingly doth his best to help the Common-wealth. But in their ordinary work what labour and diligence do they use? If they be minded to build an Ant-hill presently, or else are forced on a sudden to raise a new house, the old one being undermin'd and decayed by the Moles digging under them, they go forth all in troops, and from the rubbish of their houses thrown down they build new ones hard by. First they gather together their scattered Egges, and Com, and put each of them in their proper places, afterwards they repair their hill, and covering and thatching that well, they keep all fafe and dry: when the Sun shines, when they go forth to ferch Com, the greater and elder go before them as Captains, the rest follow atter. They creeping up to the top of the stalk, bite off the ears of Com, and the young ones stay and gather them up, and the Chasse being fallen off, they pull the Corn out of the husks, and then they carry it home; and the end of it being eaten off, if there be necessity, they set it at their doors a funning, and when it is ventilated they lay it up again. When gleaning is done, they frequent the threshing floors, and there not by stealth, but openly they take suffenance for their lives, and they enrich their treasury. Which labour of theirs Virgil wittily describes in these Verses.

As when the Ants plunder a heap of Wheats Minding cold Winter, store it up for meatTheir black Regiments through narrow wayes passe, And carry their prey over fields of grasse, Some bear the burden, some them forward drive, Chastning delayes, who shall work most they strive.

Wherefore not unfitly did the Prince of morall wisdome, send those sluggish and slothfull Monflers of Mankinde (who like Mice live alwayes on other mens labours, and goe from doze to dore like Vagabonds to beg a peny) to learn wisdome of the Ant, that by the example of the Ant, they may use opportunity, and lay afide begging, esteeming labour much, which is the Merchant for all that is good. Hitherto belongs that of the French Poet.

> Poor Sluggard who dost live in penury and want, Behold the houshold prudence and wisdome oth' Ant, Lest she should stand in need, which she doth greatly fear. She gathers in one moneth, to serve her a whole year.

This is their diligence in gathering, their care in preserving, their prudence in storing, their economicall skill in distributing what they have said up. I shall shew you also their modesty on the way, which me thinks should not be over-passed. For though they go in a narrow Way, yet are there no brawlings, contentions or strivings for it, nor yet any murmurings, or fightings, or flaughters amongst them for place, (as it is usual amongst proud men.) But the younger gives place to the elder, and he that carries no burden, to him that is loaded, and each of them is ready modestly rather to passe by an injury, then Waspishly to offer one. If any man compare their burdens with their bodyes, he will confesse that no Creature hath more ftrength, confidering their proportion. They carry their burdens in their mouths; the greater burdens they attempt to take up backwards with their hinder feet, and lay their shoulders to them with all their might. They have all a care and mindefulnesse and endeavour for the publick good. They store up the seed they first bire, lest they should grow again in the earth; when they are subject to grow mouldy, and are wet with rain, they bring them out and dry them in the Sun, wipe and torrefie them, and then they lay them up in their Granaries again. The greater feeds they divide at the entring. They work also at the full Moon in the night, (as good Mowers are wont to do) and when the Moon is in conjunction and hid, then they forbear labouring. But what pains do they take in labouring? How dilgent are they? And because they work in divers places, to come home with it, the one not knowing what the other doth. Certain dayes (faith Pliny) are appointed for a generall survey, and meeting to enquire into the businesse, what running together of them is there then ? how civill is their conversation? how complementally do they falute one the other? how diligently do they feem as it were totalk together, and to make enquiry? You shall see see Flints worn in the path they goe, and a path made in Marble stones, that no man may doubt but that diligence will doe fomething in any matter; for they all goe almost in the same path. For if one carry a burthen too heavy for him, the rest in the way will come and help him, lending their legs and shoulders, if it be a light burthen the fewer come to affift, if a weighty, more come, and either draw back, or thrust forward, or if the burthen be too great, by biting it in funder, and dividing it, they promote their businesse: And by this means they bring home a great heap of straw and flicks to their houses. Now if any will attempt to hinder the Ants in their labour, (as the Serpents and Toads often doe when they meet them,)

> -They fight and will not flies And hold it noble in these wars to die.

For then (making as it were an agreement) they confpire together, and with horrid and cruell bitings, they destroy the enemy. He that hath not fastened upon the common enemy, thinks he hath deserved little of the Common-wealth, and upon that score they fight. In the time of harvest, when such an accident falls out, they do not meddle with a dead body, but presently as the enemy is vanquished, they fall to their labour again, and they gather up again the Corn they laid aside before the battell, and lay them up; for they hold it no prudence to stay to plunder, when greater businesse doth require their industry, and they hold it ignoble to contest with those that are dead. They feed chiefly on grains of Wheat, Winter Corn, Barley, and hard meat which they delight in. They take great pleasure in Cyprus Nuts, and the tender flowers of herbs that are red. They ear Scorpions (called Geraret) saith Rhasis, and they feed on the Carkases of Sorpents and Frogs when they are hungry. Otherwise they abhorre to eat corrupt and venomous things; nor will they touch fruit polluted with Mentituall bloud, nor taste of them. Have not men by reason of hunger been compelled to feed on Horses, Wolves, Serpents, graffe, and dead bodies in time of narrow sieges? That is sufficient to prove their cleanlinesse, that they carry out their dead in the husks or bladders of trees and Corn, as of old time the Romans buried their dead in pots, but they now carry them forth on Biers, They delight to live in clean houses, and for that purpose they do not lay their dung, (that is

CHAP. 16. like to Urine) within doors; and when they travell through dirt, and are bedawbed, at the entrance of their houses, they rub themselves clean against some rough bark. They love and take fuch care for their young ones, that they alwayes carry their Egges in their bosomes, so long as they are fittle, and not so overgrown that they hinder their labour; but then they lay them up in their deep hostow Cave, that they frustrate the birds that prey upon them, as the Wood-pecker, the Nightingale, and also the Bear. But so soon as the young Pilmires come forth of the Egges, they immediately they them the way to labour and take pains, and if they refuse to work they will give them no meat. Hence you may observe that they set every one his task: The ftronger With their mouths, feet, little nofes, do cast up the earth, and when they have cast it forth, they make it up in heips, when they heap it up, they mingle fraw with it, that it may lie light, and lie hollow. The wifer fort of them do build, the leffer of them remain in their trenches, and work, the more expert make windings like Maandres and Labyrinths, and frame vaulted Chambers, If they observe any to be idle, they not only drive them out, pinched with famine as a base breed, but they bing him before the door, and calling a Councell of them all, they put them to death, that their young ones may take example, that they may not hereafter addied their mindes to floth and idlenesse. The dayes appointed for labour and gathering Corn, they fet venereous action afide; and chiefly in Winter, (when there is neither fowing nor mowing) they couple together: yet for modely fake they use venereous actions within doors, as the Bees do, at this time they make much of their Females, and when they are great with Egges they embrace and love them most. Above all they take care (O wonderfull love to their young ones) that nothing may be wanting to their off-fpring for food or instruction. He only can doubt of the valour of Pifmires who never faw them fight, nor heard the report of their battels. For they are not only full of choler, (as the proverb is) but they have a purpose to fight, so that they either joyn battell with external enemies, or else hold civil warres amongst themselves, when they want food. For though Pismires never fight when their Granary is full, and their Democraticall Government stands fast whilst they have plenty of food; yet (what we read to have hapned in the best ordered Monarchies) in a death, or rather want of provision, they fight desperately for food, and for their lives, and the lesser of them will rebell against the greater, (as being the greater gulphs of the Common-wealth.) It is the nature of necessity to give and not to take Lawes, and then chiefly when the belly a troublesome Client, doth feed on it self, and the guts croke and are empty. There are few justers than Lysimachus was said to be, nor were there better subjects then the Athenians, yet both of them did many things disorderly in samin, and he gained thereby to be branded with the name of a pusillaminous, faint-hearted Prince, and they of tabulitons schiefly. Therefore this warra of the Dispires is to be commended. and they of rebellious Subjects. Therefore this warre of the Pifmires is to be commended, that is not undertaken for a Crown of Ivy, Bayes, or of Gold, or of Graffe, (which was accounted the most ancient) but from intestine necessity, and nature leads them to it; for neither could Solon himself endure thirst, nor Solomon conquer hunger. For these will dig under all walls, will be held by no bands, and they only know neither Lawes nor bounds. And Silvius relates a strange history of this fight, lib. de Europa, c. 50. His words are these. In the County of Bononia, many sircle Pismires that were hungry, clambered up a dry Pear tree to feek for food, the greater Pilmires came upon them in no small number, and these took the meat out of their mouths, and killed some of them, others they threw down, those that were call down returned to their Ant hill, or fort, in the way they meet with others, and seemed to talk with them, and rip up the injury they had received, and they bring forth all the forces they had, and their companions out of their tents. About two hours almost afterwards, so many bands of the lefter Pifmires, and such a mighty Army drew forth, that the whole field appeared black by these black souldiers; they came all well guarded, and compassing the stock of the tree round, they began to climbe up. The greater Pismires when they saw their enemies at hand, drew close into a body to receive the encounter alort; so soon as the Armies mer and fought, the great ones killed abundance of the lefter ones with fierce biting them, and they deltroyed all those in a terrible skirmish that first ventred up, that at the root of the Pear-tree there lay a great heap of them flayn. The rest of the little Pinnires and the middle Army would not be daunted by this, or run away, but they recollect their forces, and attempt to be revenged, and following more stifly, and pressing one Army after another, they mounted up the tree in greater numbers than before, and they bite their enemies on the back, on the fides and in the front, and they forced them to yeeld, and leave the tree. The greater Pifmires were much too ftrong for them, but the numerous multitudes of the little ones prevailed against them, and twenty at least fet upon one. This happened when Eugenius the fourth was Pope, Nicolain Pifforienses a most learned Lawyer standing to behold it, and he related the manner of the fight fincerely and truly. Olam Magnus reports the like accident to have happed at Opfas and Holmen, before that parbarous and cruel Tyrant Christianus the second was driven forth by the Inhabitants of Sweden, from ruling over the Goths and Sweden In which barrel that must not be forgotten, the leffer Pilmires after they had won the field intered the bodies of their fellowes, leaving their enemies expored to the Crowes and Mufkins; also they made choice of a high Tower for the place of combat, as if they would with a clear voice call and draw unto them the prodigy of Tyrants and his followers, to fee their



destiny revealed, and the punishment that hang over their heads. Also they hurt Elephants and Bears, but not unlesse they be first hurt by them. They afflict Serpents and Dragons and make them mad. but it is either because they hinder them in their labour and stop the way, or because they breath their but it is either because they hinder them their venemous breath into their caves and turrets. Grashoppers and Dormice they hate exceedingly, those because they spend the Summer time in singing, these because they lose the Winter in sleeping, for a Common wealth well regulated doth punish idle persons as well as those that are wicked, and the Spartans were wont to cast forth those that would not labour. They live very long, and would hardly ever die, unless the Birds did catch them before their time, or the flouds and waters drowned them. They are for the most part very healthful, because they observe those three rules of Plato very exactly, mirth in labour, temperance in diet, and sparing in venereous actions. For what creature labours more chearfully, diets more moderately, or did nature ever produce that is more temperate in venery? Also there is in them many seeds of domestick discipline, justice, friendship and other virtues; and had we the like, either by nature or by art in us, we would fcorn to live basely on the labours of others, and we would resuse to be slaves to our bellies. Moreover they have some sense of future things; for before a samine they labour exccedingly, continuing their work night and day, and every where laying up a great store, as Juvenal hath it Salyr 6.

> -Hunger and cold away drive, And from the Ant learn thou an art to thrive.

Since therefore (to wind up all in a few words) they are so exemplary for their great piety, prudence, justice, valour, temperance, modesty, charity, friendship, frugality, perseverance, industry, and art; it is no wonder that Plato in Phedone, hath determined, that they who without the help of Philosophy have lead a civill life by custom or from their own diligence, they had their souls from Ants, and when they die they are turned to Ants again. To this may be added, as I related before, the fable of the Myrmidons, who being a people of Ægina, applied themselves to diligent labour in tilling the ground, continual digging, hard toiling, and conftant sparing joyned with virtue, and they grew thereby fo rich, that they passed the common condition and ingenuity of men, and Theognie knew not how to compare them better then to Pilmires, that they were originally descended from them, or were transformed into them, and as Strabo reports they were therefore called Myrmidons. The Greeks relate the history otherwise then other men do; namely, that Jupiter was changed into a Pilmire, and so deflowred Eurymedusa the mother of the Graces, as if he could no otherwise deceive the best woman, then in the shape of the best creature. Hence ever after he was called Pismire Jupiter; or, Jupiter King of Pismires. For the generation of Pismires are endowed with so much virtue and justice, that they need no King to govern them, for each of them can regulate his own passions; or if they have any King, it is the Supreme Jupiter, that governs all, who is deservedly thought to be the Fountain and Authour of all virtue both in Men and P.fmires, and all other creatures. For there is none amongst men that doth govern better then the Pilmire; and we that should teach them (as faith St. Hieronymus) may learn of them divers things that are necessary for our souls and bodies. For when contrary to their nature and industry they hide themselves, we are certain that rain is not far off; and when we see them running here and there, and carrying their egges before them, we are warned thereby of great winds and tempels. Also those that are well acquainted with Country learning, when they see the Pismires run here and there, extreme fast, twice as much almost as at other times, and take such huge pains in gathering and storing up Corn, they are warned of a famine at hand, and so buy up all the Corn they are able. For they more rightly and certainly by their naturall magick foreshew Tempests, then our Soothfaying Almanack-makers, that are derided and exploded for vain fellowes by all godly and truly learned men. For let Ennise be heard;

> They that are out shew other men the way, And promise riches who have none to pay. To whom they promised to them they pray.

Nor doth Accius leffe elegantly describe them, who was the chief in writing of Tragedies, in his Atticis we read thus;

> I trust no Wijards, who have learn'd the skill, With gold their houses, others ears to fill.

They do better in my opinion who observe the Pismire, and grow rich by following his manners in labor, industry, rest and study. We read of Midas that he was the richest King of all the West, and when he was a boy, the Pilmires carryed grains of Wheat into his mouth whilst he slept, and so foreshewed without doubt that he should be endowed with the Pismires prudence, and should by his labour and frugality gain so much riches, that he should be called the Golden boy of fortune, and the darling of prosperity. Ælianus. And when the Auts did devour and eat up the live Serpent of Tiberim Cafar, which he fo dearly loved, did they not thereby give him fufficient warning that

he should take heed to himself for fear of the multitude, by whom he was afterwards cruelly murthered? Suetonim. They do teach us by their example of labour and virtue, both because they do inculcate unto us parfimony and perfeverance, and also because when they are grown rich they maintain perpetual and inviolable friendship. For though at such a time one man is a wolf to another, and the defire of having more increaseth with gain, (which the Greeks call whorestie, 'Coveoufnefs) yet as the Comedian fpeaks :

> In good or bad what ere it be. The Ant with Ant doth ftill agree.

And they never fight and jar but upon occasion of extreme famine. Horace chargeth them with Covetousnels, because they alwayes heap up more; but since they do that for the common welfare, that reproachlof his is not their fault. But they eat Serpents, and live fometimes on venomous things: I grant that, and may be they use it for their Theriac, and are not therefore Pismires to be commended? Yes as well as the Storks, they ought to be fed from the common Treasure, and I might say to be adored as well as the Indian Rat Ichneumon. In Ishmus the Priests sacrificed Pistines to the Sun, either because they thought the Sun the most beautiful, and therefore they would offer unto him the most beautiful creature, or the most wife, as feeing all things, and therefore they offered unto him the wifest creature. But you will say, they are most hurtful creatures to Vines, to Dittany, to young shoots, and to many tender plants, and Pliny cals them the plaque of srees. But Gellius cals them more properly the revengers and judges of idle people; for they by their labour call us out of our lurking holes, and drinking houles, to till our grounds, and take care of our Orchards more diligently, and to exercise our wits, and to be more industrious in our business, and to do what is just and equall. Go forth then idle companions and powre on a little hot water wherein lime hath been infused, and believe me not, but you shall drive all Pilmires away, and shall infuse more life and spirit into all thy plants. Origanum, brimstone, Assa, Nitre, Snails-shels, Lupines, Lazerwort, wilde Cucumbers, Buls gall, boyl, and cast on, or but in sume or sprinkled: also many things there are ready to be had for one that is diligent and laborious, whereby you may quickly drive out this plague from your grounds, and you may expect a great retribution for your pains, abundance of fruit. Moreover all those things that drive away Wasps and Horners, that we spake of before, will afford you a sufficient remedy, and will also kill all the Pismires. Yet in truth, thou sluggard, thou hast more need to nourish up this creature and set up for it a statue of gold. For so of old time they are said to have done, when they worshipped the Ant, in an hieroglyphick, holding three ears of corn in the mouth of it, as being an emblem of divine providence, and labour, and of household care. For they are, to use Ariffolles words, without any King, and under a popular government; yet every one of them is for himself a father of his Countrey, and they do to their power increase the common good as if it were for themselves in particular. But if you object, that the Pismires by biting cause redness, tumour, tickling, and then a grievous pain where they bite; I do not wonder at that; I rather wonder at this, how thou canst look upon them, and not blush extremely, for thou canst not chuse but blush to see such great industry in so small a creature, and to behold the watchfulness, labours, journeys, sweat, and toil that he is bussed in. Year they do not wound idle people so much (whom alone they are said to sting) but it will be cured with an Emplaister of Varignana, made of Flies and Pismires mingled together; for as Scorpions, fo are they the remedy for the wounds they make; and they bring their cure along with them when they bitc. Pliny, Columella, Arnoldus, Ellanus, Albertus, and Vitalis, will direct you in other helps, but you must not draw them out and apply them, without uling the prudence of the Pilmire. Will you give me leave to reckon up the infinite benefits you may receive from them, for this small detriment you accuse them for? Now listen what the Ancients write concerning the virtues of them, and judge uprightly concerning it. For they are not only meat for Serpents, Dragons, Beares, Locusts, Rats, Dormice, Chameleons, Lapwings, Woodpeckers, Larks, Nightingales, Pheasants, Wagtails, Hens, sometimes to fatisfie their hunger, some times as remedies to cure them of furfets, as Pliny, Solinus, Plutarch, Palladius, Euftathius, Bellonius, Albertus, and experience do witnes: But also the Inhabitants of the Countrey of Mangi, do feed on red Pismires seasoned with Pepper, and they are their greatest dainties as Nicolam Venetus doth testifie. Also they are good to catch Locusts, and to bait for many fishes, chiefly the Roch. As concerning Phylick, there are but a few dileases that these creatures, as the hand of God, do not Their Physiyeeld some help unto. Doth a Feaver burn and scorch thee alive as it were in the Engine of call use. Perillus? hearken and I shall tell thee of an admirable water to quench that fire, and most effectual against it, as Gesnerveceived it from a friend: Take fountain water one pound, honey three spoonfuls, shake them in a can, and set them in an Emmets hill, so that Pismires may easily fall into it; when you find that so many are fallen in as will thicken the water, shake the Can, and as you useto do in making Rose-water, so distill them. The dose is half a spoonfull, or more as the Patient can endure it by reason of his force more or lesse, it will wonderfully provoke vomiting, and will ello evacuate the matter of the difease by Urine. Pliny is the Authour from the old sayes, that a Quotidien, Tertian, Quartan, and all intermitting Fevers will be cured, if the fick cause the parings of his nails to be cast before the entring of the Ant hill, and if he catch the first of them that layer hold of them, and bind him up and tie him about his neck. Art thou troubled with pains in thy ears? go to, fill a glaffe with Bmmete and Emmete egge, and stop it well, and bake it in an Oven

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with the bread, till it be as hot as the bread that begins to heat; then shall you find a water that is very usefull to cure the pains in the ears if it be dayly dropped in. Is there a cloud before the fight of presse out the juyce of the red Emmets, and drop it in, it doth corrode with some pain, and wholly extirpate it. Erosum, Trosula, Thiophrassum. Emmets egges beaten and put into the ears, remove all deasness quickly. Marcellus. Some bruise them and press out the watry substance, and drop it in. Some insule them in a glasse vessell in Oyl, and boyl that on the fire, and power that into

If Urine be retained and cause the Dropsie, drink twenty Pilmires, and so many egges with them in white wine, and they shall help you. Also their egges distilled do much when Urine is stopped Lee Fdventinus. A Maid that cares for her beauty, and would make the circles of her eye-lids black, Emmets egges bruifed with Flies will perform that, and give them their defire. Some again either through age or disease (to use the Poets phrase) are beaten in their property, and have lost their generative power, that they cannot do the office of a husband if they would. Some Authours commend to these oyl of Sefamum with Eminets egges bruifed and fet in the fun, if the yard and tefficles were anointed with it. To this oyl fome add Euphorbium one scruple, Pepper, Rew seed, of each one dram, Mustardseed half a dram, and again they fet it in the fun. Rafis. Arnoldus in this case commends black Ants macerared with oyl of Elder Nicolans mingleth it with roots of Satyrium; and others do give the diffilled water thereof to those that are fasting. Gesner in Euonymu describes a water conducing thereunto; Take faith he, a pot besmeered within side with honey, and half full of Ants, then add long Pepper, Nurmegs, Cardamon, Pellitory of Spain, each one pugil, Butter what may suffice, and digest them fourteen dayes in horse dung, then distill them in a Bath, and give a little duly to be drank fasting. Others, faith Merula, add Comfery to oyl of Pilmires; others Boran, or root of Masterwort with Wine when the impotent man goes to bed, and thus they affirm that men may be cured of feeblenesse, and women of barrenness. But I wonder at the force of Pismires in this case, for Brunfelsium writes that but four Ants taken in drink will make a man unfit for venery, and abate all his courage thereunto: yet he will maintain that Emmets with common falt and egges, and old hogs greafe. wrapt in a cloth and laid on, will cure the pain of the Hip-gowt. Marcellus faith, that if they be applied with a little falt, they are a present remedy for a Tetter : Also as Serenus relates, they are good against scabs and itch from an inflamation of bloud :

> The dust in Emmets hils doth deep ly, Being mingled with oyl, will help it by and by.

Also Arnoldin reckons Emmets egges amongst such things as take off hair; and commends water distilled from them against Nolime, tangere, and all corroding Ulcers. Albertin thinks that drank with Wine, they do powerfully dissipate winde. Reckon how many. Warts you have, and take so many Ants, and bind them up in a thin cloth with a Snail, and bring all to ashes and mingle it with Vinegar. Take off the head of a small Ant, and bruise the body between your singers, and anoint with it any impostumated tumour, and it will presently sink down. Nonus. Also God, that I may omit nothing, by the biting of Ants called Solipuge (it is a kind of venomenous Ant) drove the Cynamolgi (a slothful and idle people of Ants called Solipuge, but Cicero cals them Solipuges. I have a few things to speak from Authors, as from Anibologius, Apibonius, Natalis Comes surpensous and the progression of speak from Authors, as from Anibologius, Apibonius, Natalis Comes surpensous and Moichea a witty Book of the same argument. And Aratus, Herodotus, Strabo, Arishophanes, Rasis, Aggregator, Beroldus, Ryssius, Zetzes, Arnobius, have by the by run over the natures of them, and their polite life. But because they add but little to what hath been said, I would no longer play the Pismire, lest seeming to be eloquent I might grow impertinent, and searching every creek too narrowly, I should make more gaps. God grant that we whom God hath commanded to learn of Ants, when we are idle and mind nothing but our bellies, may by his good guiding learn of them, and he instructing us, we may perform our duty. It is a small creature, and contemptible for its magnitude, yet we must know that goodness is not in greatness, but what is good is to be accounted great. I have said.

CHAP. XVII.

Of the Gloworm, and the female Melo, and of Anthremus and the field Chiflep.

Fc-times those that are of a great saction, and of noble descent, will scorn to marry with one of a common samily. Yet the Poets write that Inpiter did not dissain to imbrace ordinary women; and the Cicindela or Gloworm, and the oyl Beetle or Melos, (though they are of the winged order) are not assumed to couple with others that want wings. And for as much as these semales are endowed with the same force and dignity by nature, which is seen in males, I know not why they should refuse or be weary of their chance, and of their semales, when as (if their wings be taken off) they agree in the same endowments of their minds and bodies. We spake abundantly in the first Book, concerning their form, figure, manners,

virtues, use, when we speak of their males that have wings; and though this Treaty is allotted for Insects without wings, yet I would not artificially separate the semales from their males, whereas naturall love hath from the beginning united them together.

I give you here the picture of suibrenus, which the Greeks call Anthrenus without wings. Some con-

jecture thatit is a creeping Hornet; others think it is a kind of the Spider Phatangium, which Pliny faith differs from a Hornet only in want of wings. It hath a crooked nofe, and forked, and the face looks upward. It perfectly represents that horned Owl that we faw in the low Countries. It hath black eyes, a breaft very hairy and yellow, the feet are yellow at first, then brown; the rest of the body hath 8 junctures that are yellow from red, which is much adorned by black spots on the back; from the top of the nose, failvards or horns of a yellow colour grow forth; they are all hairy and flexible yet are they fomething hard in feeling. He bites to that it is hard to cure it, vetit feems not to be fo deadly as the biting of the Phalangium, nor is it yet so gentle but that the venom of it exceeds the Hornets. If hereafter I can discover any thing more concerning the nature of this little creature, the conditions and use of it, I shall willingly doit for the publick good; for far be it from me to conceal any thing that may make for the advancement of Learning.

CHAP. 18.

From the similitude this Infect hath with a Chiff p, we call it the field Chiff p; for it is found in Corn fields; it differs from the rest only in the number of its feet,

(for it hath but fix feet that are very small and black) The neck of it is very short, the body something broad and compact, the tail somewhat painted. Pennius saw one in July about Colchester, or else he never saw it. What Physicall use it hath it is yet unknown to us.

CHAP. XVIII.

Of Mineral Worms with fix feet.

TN Pennius his papers concerning the nature of Wormes, I did for a time wonder at his opinion, I when he spake of Wormes in stones, and he averred that he saw little ones with fix feet in old rotten stones. For I had received from all Philosophers, that all things that are very bitter, salt, sower, sharp only, hot, cold, solid, hard, though they may corrupt in time, yet they will breed no worms, and therefore Theophrassus at them 2600, not that they want life, but because they breed no living creatures. I began to weigh the matter narrowly, and to put into an equall ballance, without fraud, all their opinions; at last I found that our Ancesters were here and there most foully deceived, and I ascribe more to mine and Pennius his eyes, then to all their words. Tell me in good earnest, is there any thing more bitter then Gall or Agarick, salter then the Sea, more tart then Leaven, more sowre then Vinegar, more hot then fire, or more pure and cold then Snow congealed? yet certain it is, that Worms breed out of all these: and it shall appear sufficiently by the sequell of the story, that Worms are bred out of stones, neither drinesse, nor folidity, nor coldness nor want of heat or moisture can hinder it : Nor will I allow of that, That Nature produceth living creatures by a miniture of heat and moifture, and moifture is alwayes as the matter for heat to make a concection of. For not only where moilture affords matter, and heat doth manifestly concoct it, are living creatures breed; but there also, (that we may not seem to set bounds to the power of God) where we see with our eyes that there is neither of these, nay where we may conceive that they are both absent. The generation of the creature called Pyrigonus in the flames, of Oripa in the most frozen snow, will evidently prove this, and that was the cause that I sooner subscribed to the generation of Worms in stones. Moreover, they that with their graving tool, do make rough their Milstones that are grown over smooth by using, find Worms oft-times bred in them, as the Brother of Pennius testified. Felix Platerus, the worthy President of the Phyfitians at Basil reported to me, that he found a great live Toad in the middle of a hard stone that was faw'd in funder, that was bred there. And that excellent man Zuingerus relates the same thing of a Scorpion. And indeed these things had seemed to me incredible and monstrous, had I not known the same thing to have happened in a Quarry of William Cave a Noble man of Leicester. And neither Philosophy nor reason is contrary to this opinion, since in the earth, the mother of all things, there is all kind of heat and moisture, and all kind of spirits; and (to use the words of a principall Physitian) all things seem almost to be

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full of all things. Nor can I fee the reason why stones should rather be bred in living Creatures. then living Creatures in stones; and as I shall easily grant that there are Minerall vapours in us, to I shall not fear but I may grant that there are animal spirits in them, and yet not wrong the truth For they have invilible and fecret passages, nervs, veins, and turnings, whereby they either draw to them strange moss turner, strange seeds and different vapours, or else receive them being brought thither. Some fay, that the marrow of a mans back will produce a most venemous Seident. Cardanus faith that Worms will breed of the ashes of Worms. Many Writers besides Plint report that Scorpions will breed from Basil buried between Walls. All men do see that Hones are bred in the air: And Bonus Ferrariensis is not ashamed to say that it hath rained Calfs, blond and stones, which things though they found harsh, and not to be true, yet I dare nor rashly deny it, nor doth this at all impaire the opinion we hold concerning Worms bred in flones. And if the reason of this seem to ly so deep, that it is too difficult for us to search out: you must think that truth lyeth so deep, and covered with so much darknesse, that it could not be found out till of late years. And in the generations of these things, (which God only knowes) truth will never shew it self but by conjectures, similitudes, collations, proportions, and observations. God doth here seem to scoffe and deride the arrogancy of worthlesse men, that dare look afquint into the work-house of Gods Creation, and are not afraid to inquire into the reasons, and to search and trie, and to attempt to imitate the works of God. I wish we could be admonished either by the punishment of Salmoneus, or by the counsell of Solomon, to learn more modefly: For that is the only way I know to the true knowledge of things, and the fafest for us to walk in.

CHAP. XIX.

Of Worms in Vegetables, that have fix feet, and first of Worms in trees.

Orms in Vegetables are either Worms in trees, or in shrubs or Pusse, or Corn, or Herbs. The Tree-worms some of them seed on the wood, some on the bark, some on the leaves, some on the fruit, and of all these we shall speak in order. Those that corrupt or ipoyl the wood are of divers forts, for those that breed in green and growing wood are called Γρίκας, those that breed in dry wood without sap, are called ἔτξυλα, those that are bred in solid and dry wood are called Thripes, those that breed in hotter kindes of wood are called Termites, those that breed in saw-dust are called Coffi, those that breed in planks of Ships are properly called Teredines. After it may be took their name from Idaren, for they do bite and eat living trees, fo that oft times about their roots a great deal of powder and dust may be seen, as if it came by fawing. This Worm hath an ill-favoured head, of divers colours, covered with a covering, and he can put it forth and draw it in at pleafure. His feet are on the hinder part toward his tayl, as the Coff have theirs on their breaft, the rest of the body is covered with a fandy Coat, as it were their shell, and when they put that off they die, as Snails out of their

In that time which Nature hath appointed they grow into a sheath like to an Aurelia, but what winged Creature cometh from that afterwards I could never yet observe. This is far greater than Collus, by reason of its unsatiable eating, and is not so dainty. The Wood-peckers and other Birds that spoyl the trees do make holes in the green trees, and by the found finding out the hollow places, they dig and pierce in there, till they come to those devouring Worms, and they devour them. For they exceedingly delight in this kinde of meat, and for love of it they will sometimes spend whole cayes in digging of a tree, Ergunor is found in rotten and hollow wood, which will make no noise though you tirike it with a staffe, it is very like to the Cerastes in Theophrastus, and the Pitiocampa of the Physicians, but that it hath only three feet on both fides. Gefner artributes to it a venemous and constant evil finell, and a very corroding faculty. Thripes are thought to be named from terendo wearing, they are little Worms very frequent and common, their bodies are white, their heads black, or brown from red, with fix very flender feet neer their neck, and blackish with a little red, like to the Worm in a Hazel-nut for the fashion of their bodies, but they are shorter and smaller in the middle; they love no black wood, but are bred only in wood that is whitish, (as is the white sap of Timber, Hazel-nut trees, Birch, Ginamon, the Plain-tree) and they penetrate into these when they are partly dry and solid, and drinking up the moysture they have, they make them rotten. I passe over the contests between Pliny, Hesichius, Theophrastus, Pluturch, concerning the fignification of Thrips, whereof fome are so negligent, some to curious in observing the properties of words, that in describing them they are very obscure, and as good as nothing. The Ancients used for Seals, the wood the Thripes had eaten, and chiefly the Laconians, as Hesichius testifieth. Whence Lucian in Lexiph. I keep them under seals eaten by Thripes. For these Worms as they eat forward, do engrave divers characters of herbs, and forms of living Creatures, and so exceed the Divine sculpture of Phidias, Praxiteles, Myrmecide, Bupulus, Sophroniscus, Anthermus. Galen speaks of a man that made Rings, 1. 17. de usu part. who on the broad part of a Ring engraved exactly, to a wonderfull demonstration of his art, Phaeton with his Chariot and Hories, call down headlong. But the Worm Thripr hath neither graving tool nor Iron instrument, but with his tost tooth engraves most solid Signets, and stames wonderfull pictures of all things sometimes, only by the conduct of Nature. When woods are dryed by overmuch heat of the Sun, they produce and feed a Worm called Termes, which as Servins faith, being bred out of the very puth, at last consumes its mother, and will not touch the hard barky substance. A very ungratefull little Creature, and so much worse then other Worms, the more it is hurtfull to the heart and vital fountain of trees: For they live tometimes when their bark and hard wood is devoured, but when the pith is wasted they die pre-





fently, and Nature can never cure this wound. They are like the Colli in shape of body, but they are farre lesse, and much softer. The name perchance comes from Kis a Greek word, as if you should call it a Wood-weevel. For the Philosopher faith that Kis is a little Creature bred in wood, like Worms bred in Corn; the English call them Timber-worms, because they are seldome in any wood but that which is cut, and prepared for building. Their bodies are full of wrinkles, and hence some Roman Consuls are called Coffi. The greater Cossi are almost as thick as the little finger, and as long as three ingers broad, of a whitish colour, almost like to the greater kinde of Catterpillers; wherefore the great ones are called by Pliny Coss. They have three feet on each lide that are pendulous, not farre from their heads, short, slender, and black. The bo-

dy of them hath twelve rings, those toward their tails are alwayes smaller and shining; their heads are somewhat thick, of a dark colour, and the nose is small, forked, sharp as a Spear, black, with two places in the forehead, neer the mouth there are small hairs that are pointed, all the rings in the fides are severally marked with red points, a little hollow. It is a Crear ture that creeps very flowly, and the motion can hardly be perceived, wherefore Festus calls them Coffi, great bellies, and fluggish Creatures. He hath very little eyes, a round back, a belly something hollow, of a waterish whitish colour; they seem to be fat, and very soft; they breed in wood newly cut, but before it ought to be. But if they have been long cut, and have lost much of their moviture, the small Cossi only breed in them, that differ from the great ones only in bignesse. The Ancients in Pontin and Phrygia (as Pliny and Hieronymus note) fed on these as the most dainty meat, and for that use they fatted them with meal, that they might be fed Worms. Pliny faith they serve also in physick; for they heal Ulcers, increase milk, and in Oyntments they cure creeping fores, which Albertus also confirms. The Teredines have a very great head, considering their bodies, they gnaw with their teeth, and pierce into Okes, as you may know by the noyse : But Theophrast we thinks that these are only found in the sea, and men think there is no other Worm can properly, be called Teredo. We remember, that in the Ships of the Venetians, that had long stood in the Havens of Alexandria, that little ones were found, that were a cubit long, and as thick as a mans thumb, such as that famous ones were round, that were a cubit long, and as thick as a mans thanhold here.

Sir Francis Drake another Sea Neptune brought home with him, in his Ship that had gone over the world, and was grown rotten and ipongy, We faw other Teredines an inch long, like to Worms bred in flower; they have a red body, a yellow shining head, a little red, a forked mouth, from the lips whereof little thorny hairs come forth, they have







three feet on each fide, the incisions of their backs are eleven, something red: The rest of the body is of a watry yellow, and shines, These three the greater they are the more darkly they shine, of a Crimson colour, were found in and the leffer they are, the whiter they are. The Italians call them rotten logs. Bysam, the Spaniards Bromam, from the enting of them, for they eat Ships, and penetrate them; whence Aristophanes in Equitibus, brings in a rotten Galley, speaking thus, I being eaten by the Teredines am accused for it. And Ovid faith thus, 1. de Ponto. It's eaten as a rotten Ship with Worms. By Pennius his leave, the Terediues eat not only Ships, but beams of houses, so the Scholiast upon Homer saith, (Odys. 10.) The words are these. Melampus whose ears Drace had picked, that he might I found this in words are triefe. Melampus whole gars inace had picked that the ingut of a understand the voices of wilde beasts, was cast into prison for the Oxen the root of a understand the voices of wilde beasts, was cast into prison for the Oxen the root of a understand the voices of wilde beasts, was cast into prison for the Oxen the root of a understand by the speech of it feeds on the Teredines, that there was but little of a main beam left, he caused him-earth-worms. felf to be brought forthy left it should fall and kill him; and whilft he biting them was lifted up by a man and a woman, and got forth, the house fell, and continually, was lifted up by a man and a woman, and got forth, the nome test, and fucking both of them were flayn. That is also apparent out of the chief of them till they the Latine Comedians, when he brings in Philolaches a young man, be dir. speaking to them in thele words;

If tempest comes, Tereda enters, And the rain at all adventures, Gets in, and rots the walls and wood, Makes work for Carpenters, that's good, Orc.

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These hurt especially great trees, as the Oak, the Pear-tree, the Apple-tree, the Cheinut, the Larch. Walnut, Beech, the Medlar, the Elm, and broad loafed Willows: in which cut unleafor nably, or planted, a foft and ill fatty humour breeds (which Wood-men call, the fap, and the white) which is the matter and nourishment of all the Teredines. Trees that are drier, more birrer, more oily and hard, are thought to be so much the freer from these Worms: yet some times they will offer violence to the Cypress-tree, the Walnut, the Guaiacum, the Tiele-tree, and to Ebony it felf. The manner of their breeding in wood is thus: Many are bred within, and do not come from without, and they ear up their original, that of what they were bred they may live by the same. The material and conjunct cause is the sweet moissure of wood that is fit for their nourishment, being corrupted, even as of sweet flegm, worms are bred in the belly. Now that tweet humour purrenes from a twofold cause, either by distemper, or solution of continuity. By diffemper the quality is corrupted, and by cutting not only the inbred humour runs forth, but fome strange humour enters by rain and milts, and corrupts the wood. In old spongy, and dry rees, by reason of age, are the greater Worms, both because the radical mostlure is more diminified, and because the distemper, heat and mossifure that are strangers, are more augmented: as oft-times old men are troubled with cruel scabs, and eating fores, and Worms. Wood lying open to the Moon in the night, sooner breeds Worms, because of the over much mouthure of the air, and in the hotter Sun, from too much heat. Those that breed within, breed at all times, but for those that come from without, and are bred of the seed of Unats and Flies; the Spring and Summer are the chief times for them; for in Winter they are frozen and dye. Also the climate and the ground are of great force, for the Irish wood seldome corrupts, there is such vertue in the ground, and in Arabia, in the climate. Now we shall describe the particulars.

Of those Worms that are in Fig-trees, some are bred of the trees themselves, and another is bred withall, that is called Cerafts. For fince the greatest part of Worms do dister in shape and form one from another, yet the principal difference amongst them is this, that those which are bred in one kinde of tree or fruit, if they be translated to another kinde, they will not live; yet men affirm that Ceraftes is bred in the Olive-tree, and will breed in the Fig-tree; wherefore the Fig-tree hath its Worms, and sends forth those also that it receives from other trees: yet they are all like to Cerafter, and they make a small shrill found. Sypontinus faith he hath two horns on his head: when he hath earen the place so hollow that he can well turn himself, he begets

another little creature, and changeth one kinde into another as Catterpillers do.

The Service tree is inteffed with red Worms, and hairy, and then it dyes. Also the Medlartree being old produceth such Worms, but they are greater then in other trees, as Theophrasius writes. The fap produceth a Worm like to a Thrips, from whence Gnats and kindes of Phaleuci are bred, wilde Pear-tree Worms, some fort of living Creatures that seed on wood, saith Hespehius, for they extremely hurt wilde Pear-trees. A little Worm in the Oke-like tree (Suetonius calls it Galbus) is wonderfull flender, whence the first of the Sulpiris was called Galba, from his extreme stendernesse. The Palm-tree producert the Carabus (as Hespenius and Anssaule testiste) a Worm like to Sea-lobsters, having only six seet; by this means the Carabick Worm of Hespenius is known: Theophrasius writes that they cut off the small boughs of the Cinamon tree, two fingers length, and when they are green they fow them up in Ox-hides; then they fay that these boughs corrupting will breed Worms that eat the wood, and will by no means touch the bark, because it is tharp. This wood was teen in Pennius his house, eaten by a Worm that was of an Ash-colour, it was not very hard, but had neither taste nor smell; contrary to that some Portingal Merchants and Quackialvers that are ignorant of simples assum. The Worms called Ranca, breed in the root of the Oak, and huit it. Pliny faith, an Olive-tree is ill planted where an Oake is dug up, for the Worm Ranca left in the roots of the Oak, creep into the roots of the Olivertree and order of the Oak of of the Olive-tree, and endamage them. Johannes de Chanl affirms the same. The Ancients reckon up but few worms that feed on bark, except the Scolopendre, Juli, and those Moths that are like little Scorpions, whose nature we explained in the Chapter of the Scorpion. The Germans call these Clops, they are not much greater than a Flea, of a red colour, with ten feet, they are frequent in the wood and horses of the Muscovites built of Pine-tree : in the day they feed on the mouture of the wood that sweats forth between the bark. In the night they creep out, and if they light upon men that are afleep, they will fuck out their bloud, biring painfully. The Worms called Syrones feed on the leaves and flowers of trees, how small they are in thickness we worms called Syrones teed on the leaves and flowers of trees, how finall they are in thicknels we may conjecture from this, that it creeps between the membranes of the thinnest leaf, digging, and not hurting either outward skin. Nextto the Worms in vinegar (faith footh. Cameringin) Inever faw a Worm fo compact. The mines that it makes do sometimes represent the most fine lines and fibres. They hurt exceedingly the leaves of the Cherry-trees and the Apple-tree has are spotted; and when they are full they fall off; and they feem to be formed of many Pompion-seed glewed broad waiss together, but that they are far smaller. From these when they are dead another small Insect at they are they grew from another. "August, are like to Syrongs which the English, whether they breed in wood, or bark, leaf, or flower, or strains of trees, as in Cheese or Max, call Mites that is very lirtle ones, or steamer they drow Syrongs by this, that they Wax, call Mites, that is very little ones, or Alomes; they differ from Syrones by this, that they feem to be made of many Acari. But the Acarus it felf is a round white fix-footed little creature like to a little Lowse, of almost no substance, that if you press it violently between your fingers and your thumb, it is so small that you cannot seel it nor hurt it. Antigonus and Aristetle

call it Jupiters Butler, it may be because it will eat with its nib into the thickest Wine-cask. And certainly if the e were not formthing of God in it, and of divine vertue, how could we finde fo great force in fo little and almost no body? Also in the leaves of the Beech, little knots are found wherein there are small Worms. The fruits of trees (as Theophraft in saith) are sometimes worm-eaten, when they are yet green, as we fee in Services, Medlers, Peats and Apples. The Olive both in the skin and kernel hath Worms called topmes, and it is a mitchief not to be neglected (faith Theophrastus) for it will not only waste all the oyl and the mice, but will eat up the stones that are so hard wherein the kernel is. Also little Worms are sound in Galls that are eaten through, and they are bred in the very inmost pith, out of which afterwards arrient a kinde of Flies and Gnats, as Valerandus Doures an Apothecary of Lions tellifieth. Moreover, in Oak Acorns, and spongy Apples, sometimes Worms breed, and Attrologers presage that year to be likely to produce a great famine and dearth. I need not contend that there are Worms in small Nuts for all men know it: especially when the Summer is moilt, and the wind blowes from the South. It is strange that Ringelbergim writes, lib.de experiment, that there Worms may be sed to be as big as a Serpent, with sheeps milk, yet Cardanus confirms the same, and shewes the way to feed them, Lib.dever. varietat. There are little Worms bred in dry Figs like those in Hazel-nuts, with a black head, and the rest of the body is a whitish yellow, but they are smaller, Bellonius faith he found that Cedar as well as Pine Apples were fib eet to Worms. They are for thickness like to the female Glow-worm, a fingers breadth long, with a head like an Emmet, but more compact, with twelve incisions; on each ide it bath three seet near to the head, and two circular foreyards, with a thick belly, and a fharp tail. Also in the hard and woody hulls of the Witch-tree, there is a broad feed, and oft-times eaten with Worms; and you shall finde there ofttimes their very Aurelia's. Lattly, no fruit can be named, but some Moth or Worm will inteit it; even Mannait felf fometimes (which the Poets feign to be the meat of the gods, the Scriptures maintain to be the meat of the fons of God) corrupted and bred Worms, when contrary to Gods Word it was laid up till morning.

Of lesser living Creatures.

Снар. ХХ.

Of Worms of Fruits, Pulse, Corn, Vines, Herbs.

Pon the lower Willow (especially when swelling gals break forth) sometimes there are found like to roses, that are full of Worms, as it also happens in the leaves of the Maflick-tree. Quinqueranus faith there are two kindes of scarlet Oakone like a great tree, the other a small shrub, about a foot and half high; it spreads very broad, and the seaves are smooth and fining, with a numerous thorny beard in the circumference riting up with many fiences like to the Rose-bush. Our Countreymen call it a Beech-tree, though it be nothing like to a Beech-tree. It growes on plain ground, but that flands high, with little dry hillocks, and unfruitfull: when the fhrubs are bedewed with showers in the midst, of the Spring, the Cochineal begins thus: When the lower stalk divides into two branches, and in the middle of these there comes forth a thing that is round, and of the colour and bigness of a Pear, they call this the Moaher, because from this the other grains proceed. Besides every one of these shrubs hath combionly five Mothers, which at the beginning of Summer and in hot weather put forth a great company of little Worms, and they cleave in the top. A new off-spring of shoots growes up severally on high of a white colour, that produce living creatures. But wherefoever they incer, with the hollow places of the twig budding where the Worms are, they fall down, and become as greats as Miller-leed. Then growing up more freely, the white colour changeth into ash-colour, and then they appear no more living creatures, but again like unto Pease. Then those grains being ripe gathered, now great with colour'd Worms: whileft they are carried to the Merchants, the thin skin that goes about them breaks. The price of a pound of these Worms that are come forth of the skin is a gold noble; but that part which is set in the skin, is fold for a fourth part of it: the mean while the little Worms are as if they were dead, and move not. But when the feafon of the year comes, they are hafined by putting them in linnen cloths, and exposing them to the Sun. Then but feeling the heat, they prefently creep forth, and fluxe to fly away; but by the keeper of them, who watcheth them continually, they are shaked bock into the middle of the linnen cloth till they die; whilest this is doing, and for three daies after, there is so sweet a smell and delightful, that no Civet, Musk, or Amber-greece, nor yet Lemon flowers can surpass it. But if any grains escape from him that gathers them, they presently send forth a numerous

It was observed one year, that in a stony field in the Countrey by Arles, the profit of this increase army of winged creatures into the air. was reckoned at 11000 crowns. So writes Quinqueranus. And Carolus Clusius satthsthat in his time, the same fashion of gathering Cochineal was observ'd about Narbon in France, and also in Spain. For they have plats of ground in the open air provided for the purpose, with the fides something high, and they lay a linnen cloth upon them and pour forth the Cochineal upon that; the keepers standready about it with little wands continually when the Sun shines very hot, and they



Fig-tree Worms,

CHAP. 20.

strike the outsides of the linnen cloth, that they may drive back into the middle of the cloth these little Worms that hasten to come forth. But Petrus Bellonius 1. 1. observ. c. 17. tels us of another manner of preparing Cochineal.

There is (faith he) in Crete a great increase of Cochineal: shepherds and boyes do gather it. They finde it in June upon a small shrub, of a kinde of holm that bears Acorns slicking to the Hock of that shrub, without any stalk, and the colour is ash-colour with white, but because the leaves of that fhrubare full of prickles like to Holly, the Shepherds have a staffe in their left hands to press down the boughs, and hold them so; and in their right hands they have a pruning knife, wherewith the cut off the final boughs, from which they pull off little round bladders as great as smal peale, on that side they grew to the wood they are chapt and open, full of little red creatures smaller than nits, that fly forth at that cleft, and leave the bladder empty. The boyes when they have gathered their Cochineal, bring it to the Treasurer, and he gives them victuals for it. He parts these little creatures from the bladders with a sieve, and then he takes them gently with the tops of his fingers, and makes bals of them as great as Hens eggs: for should be preis them too hard, they would turn to juice, and the colour be loft: wherefore there are two kindes of dying stuffe, one of the pulp, another of the bladders, and because the pulp is more usefull for dying, the price of that is four times beyond the price of the bladders. Gefner also faw small Worms of a yellowand red, upon the uppermost boughs of the Juniper-tree; in the sponge of the Eglantine or wilde Rose, white worms breed, from which Aristotle saith that Cantharides do come. Gefner faith, that after two moneths the sponge being kept in a store will send forth a great number of little live Worms. Also the Thorn and the Brambles the Rose, Heath, Broom tree Trifoly, Raspis, the Myrtle-tree, Capers, Bush, the Goosberry-bush, the Palm-tree, the white Thorn, the Priver, Park-leaves, Licorice, and indeed every fhrub, and under-shrub is earen by Worms : nor could Palma Christi (which afforded shadow to Ionas, that divine Prophet, when he was very hot) escape this plague, as we finde it written. Also Pulie, the gifts of Ceres, are (to use the Philosophers word) most Worm-eaten, but how that comes to pais is most uncertain; whether is it, as Theophrastus seems to say, when the juice cannot be diffused, by reason of the great heat, and the foulness of them? or should we rather say, that the dry part desires the humour, but the humour fices from it as its contrary? So we fee drops hanging on a dry wall: or whether the over great heat corrupts both the natural heat and moilture contained within? That corruption comes that way, most fickly Athiopia can testifie. A little worm eats Beans, Theophrastus cals it Midas, and Hespelius Triene, Troit, and Mraumsport, is a worm breeding in Philesbut chiefly in Peafe, and hath its name from eating: and fuch a one breeds in chich Peafon, after that the faltness of it is washed away with showers, as besides the Scholiast upon Hessed, Phavorina, and Theophrastis determine. They often breed in the sweeter Pulse, both by reason of the fitness of the nourishment, and the nature of the air fit to breed worms, and when they are bred they nourish them, and shew them forth. Worms bred in corn are generally called Johnson, which feed on the roots, stalks, reeds, and prickles of winter Wheat, Panick, Oats, Rice, Miller, Rie; others there are that feed upon Wheat-flour, as those that are called Farinarii; others of that which is whole Wheat, not yet ground in a mill, as Weevils. The English call the Farinaris Meal-worms; they are like to ships worms, they have fix feet, with a little shining red head, a round body, and divers coloured as the meal is: for the best and whitest meal breeds them white, the elder meal breeds them yellow, the lean meal full of bran hath dark colour'd. Cardas cals them Meal-moths, (but as it fals out frequently) not well confidering of it. Those that

are fed with bran, it is wonderful how great they will grow, and from ten in a short time you shall finde three hundred. They are found amongst woollen weavers at all times almost; for they make a mixture of Bran, Vinegar, and Hogs greafe, from whence they breed abundantly. The Weevil is the bane of wholeWheat, be it raw or torrefied (as

in Birn of Actius (which the English call Mault, the mother of Ale.) For so my Comedian hath it, though Virgit and Varro call it Gurgulio or Curgulio. The English call the Wheat-worm Kis, Pope, Bowde, Weevil, and Wibil, as if you should say double Bill, yet it is indeed a living creature with three beaks. It destroyes wheat chiefly, yet it will destroy any other grain, leaving nothing but the hull, and the thin skin. For as Virgil hath it in his Georgicks:

The Weevil spoils a mighty heap of corn.

It is formed like a fnull Beetle, it hath a beck proper to it felf, and with three forks. Some of them are with black bodies, others with brown, but others that are the greater are greenish, and the middle of their body very small. This creature is so dry, that with the least touch it will turn to dust. It is bred chiefly in the Spring, some few daies before that Bees swarm. Theophrafru faith they breed of one part of the grain, and the other part they feed on. Our Countreymen finde by experience that this wheat-worm will lay eggs in chinks of wals, and under the tyles, and from thence by procreation comes a new off-ipring. They speak of three wonders concerning these little creatures. First, that though they be but sew at first, yet in a short time they will increase infinitely. Secondly, that they will lie between the ryles and in chinks of wals without any meat at least three years. Thirdly, that if they be put into water three daies

with Wheat or Barly, when they are taken forth they willive again. Our Countreyman Siliardus (a diligent observer of Nature) describes the propagation of Weevils thus: when Ants have eaten off the top of the ear of wheat, the Weevill goes up, and in that little hole he laies one or two eggs (but feldom three) fo great as a grain of Miller, long and yellow, full of liquid yellow matter; from this afterwards proceedeth another Weevill. This little Infect hath both fexes, for they copulate before they do this mischief. Petrus Comestor assums that they proceed from Beans corrupted, to whom no man but Guillerinus de Conchis affents, lest they should faisly confound a Weevil with Midas, or Bean-worm. Belide this Weevil commonly known, Joach. Camerariss fent two others to Penniss out of the barns of Germany, with a far greater belly; one of them was a kinde of ash-colour, and the other green. Also Scaliger faith there is in wheat a worm without a beck, which perhaps Pliny meant by his corn-beetle. To this I will refer a cerrain little creature that is frequent in barns, that creeps with fix feet, and with two short failvards it tries its way, it is sported on the middle of its back and sides, and the rest of the body is black, which I therefore call the spotted Weevil. This creature doth no great harmto com, because it is still alone, and seldom two of them are found in one barn. About Lentzbourg, a Town of Germany, a certain infect is found in the fields, which tome call Ulput, some Korn-worm, others Kornevele. It is faid to be so venomous and huttful, that the Husbandmen will leave their plough when they meet it, and run after it to kill it. It is black from a little red, dwelling amongst wheat and eating up the corn : worms bred in Vines, the skarlet Oak worms are like them, fuch as Braffavolus doth throngly maintain and think that they are bred on the roots of Pimpernel. Amongst herbs, both for physick, and for meat, the Violet, Radish, Rue, Basil, and many more are molefled with worms. The worms in Violets are very small and black, and run very fast, as facobus Guretus a most diligent Apothecary, and very famous in the knowledge of simples as there are not many, affirms, out of the root of the Hartichoak a worm comes, that hath fix feet, like to a Catserpiller, and whitish, with a reddish black head; where it bites the roots of Harrichoaks it makes them black, and at last kils them. The Radish produceth the like. Cardan saith, men report that there is a worm found in the leaves of Rue, and it will grow wonderful great, as the Hazel-nut worm will do if it be fed with sheeps milk. A little worm that is the childe of the dew, and a guest in basil with a body almost upright, he sticks fast by his hinder feet, whilest he takes hold with his forefeer. Sugar is made of the Sugar cane, the sweetest of all Salts, and as the common fort of Phylicians suppose, it is altogether free from corruption. Yet under the authority of Scaliger, I affert that a little worm is bred in Sugar, long, black as a flea, and (if you take away his beck) like to a Weevil; and therefore we may justly call it a Sugar-worm. Bellonius also makes mention of this. But that Insest which the Germans call Mayen Wormlen seems to breed very seldom, saith Camerarius. For in the moneth of May dewes often fall that are very unhealthful, and if they fall upon the leaves of Hops, they turn to little living creatures called Hoppen. Amongst thousands of these you shall sometimes see one far greater than the rest (though it is scarse greater than a fat lowse) it hath yellow circles about the belly, the back is chamser'd, the tail is formewhat long, the colour of the body for the greatest part is blackish. This when it wants aliment from dew, devours one by one all of his own kinde, ever beginning with that is next to him : he changeth his skin like to Silk-worms : lastly, when he is almost transparent, he putting off his last skin, he hangs by his head and feet by a kinde of thin bird-lime, by some leaf, and so he dies: why may we not call this worm the Hop-worm? In the stalk of the Asphodil, a worm is bred of a clear colour when the herb begins to flower, out of his shoulders wings grow by degrees, and then when he can fly, he forfakes his habitation. In the swoln joynts of the codded Arsmart, and the wilde Thistle, little white worms breed, as yellow ones do in the purple flowers of the bastard wilde Chervil, and red ones in the root of Pimpernel. I often have seen in the female Smallage downy worms; in Mushroms and Coleworts, imall black worms; in the root of Acorus, white ones: in the root of Elecampane whilest it is green and growing, white worms breed inten or eleven joynts that are vifible, that are as thick as a Goofquil, with a litblack head, and fix fhort feet, and the body all black. The Kings of the Indians, as Alian teffifieth, use to eat for their second course, a worm found in a certain plant, when it is rosted at the fire, and they commend it for the daintiest and sweetest meat. In the head or stalk of the Fullers Teafil, we have seen a worm very small, with a little head, and fix black feet, with ten or eleven incisions. First it eats up the spongy pith of the stalk, and when that fails it dies for want of food. It is easily found at the beginning of October, though Marcellus upon Dioscorides, doth most shamefully deny it. If I am not deceived, this is that worm the Ancients call Tatinum. Xenocrates cals a plant like to double Camomel Galedragon, (faith Pliny) it hath a stalk like Fermel Gigint, with a tall and prickly head, and like to an egg in form: in this with age they say little worms breed, that are good against the tooth-ach.

Of lesser living Creatures.

In the roots of white Thiffle (which plant is luxuriant in the high mountains of Savoy) there is a little worm found, breeding in some, in others it growes great, and in most of them it grows to have wings and ready to fly; it is white, and hath some joynts that it is divided by, and very black fhining eyes. It may be there is great use in physick of a little worm bred in wilde Tansey: but I leave the enquiry of that to those that are curious in the secrets of Nature.

a worm and took that from him, both to try his patience, and demonstrate his frailty. There was an Arch-bishop of Tarke, whose surname was Grey, as our Hiltories relate, when he had

abundance of all Corn in the time of great scarcity, yet he refused to det the poor have victor

mad

CHAP. XXI.

Concerning the use of Worms that breed in Minerals and Vegetables, and the way to destroy them.

One think that worms that are bred inflones, (whereof we speak) those I mean that are as Sgreat as Hand-worms, beaten into powder with the flone, are good to cure Ulcers. Alfo Marcellus witnesseth that these bruised and given with three Cyathi of water, will break and drive forth the Stone by urine. The Ancients used the more solid wood that the Thripes had carved with their teeth for Seals, and Antiquity ascribeth the invention of that to Hereles. In old trees red worms breed, whereof Serenus writes thus.

> From an old tree do but red worms procure, Bruise them with Oyl, and dropt in warm, be sure, For pains oth' ears this is the (afest cure.

Galen out of Apollonius subscribes this remedy. Worms that breed in hollow and rotten trees heal fecret Ulcers and all symptomes of Ulcers, and diseases of the head; also being burnt and powdered with their weight of dry Dill, they cure Cankers. Marcellus. But Actius addes three Worms bied of wood to an Oyntment against the Elephantiasis, which he learned of a certain Physician that took his oath of secrecy. The rottennesse that is made by their biting dries without pain, and is profitable for many things. Galen Enpor. 3 c. 7. Commends this kinde of powder, against knobs, clifts, and fores of the Fundament. Take Orpiment in pieces three ounces, rotten wood of an Oke four ounces, make a fine powder, then foment the place affected first with the warm urine of a young boy, and afterwards strew on this powder, But the Coffi are not only food for the Inhabitants of Pontus and Phrygia, and they delight much in them (as Worms in Cheefe are to the Germans) but they also cure Ulcers, increase milk, and as Pliny faith, when they are burnt to ashes they cure creeping fores. The Worm in Fullers Teazil put into a hollow tooth, will give wonderfull eate. Plim. And if it be hanged in a bladder about the neck and arms, it will cure Quartane Agues. Dioseorides. One Samuel Quickelbergius a learned young man, in an Epittle he writ to D. Gefner, hath these words, Saith he, as I was gathering of Simples, a certain old man came unto me whilft I tought for a little Worm in the head of the Fulle's Teazill, and he faid unto me, O thou happy young man, if thou didft but certainly know the fectet vertues of that little Worm, which are many and grear. And when I intreated him, that he would acquaint me with them, he held his peace, and by no intreaty could I obtain it of him. Pliny afferts that the Colewort Catterpillars being but touched with it will fall and die. The Worms of Galedracon (which plant some men confound with Fullers Teazil) being put into a box, and bound with bread to the armonthat fide the toorh akes, will wonderfully remove the pain, faith Xenocrates. The Worms of the Eglantine will cause sleep, and therefore some Germans call them Schlafeirs: They are applyed alive to a Felon (but alwayes their number must be odde) and they do certainly cure it saith Quicketbergius. A little Worm found in the herb Carduns, bound up in a piece of Skarlet and hang'd about the neck, will cure the tooth-ache. Marcellus. The Worms that are found in the root of Pimpernel, make a most incomparable purple colour, (Gefner) that I wonder the Ancients said nothing of them. All little Worms found in prickly herbs, if any meat slick in the narrow pallage of the throat of children, will presently help them. Pliny. Rub a faulty tooth with the Worms in Coleworts, and it will in a few dayes fall forth it self. Meal-worms are good and feem to be bred to catch black-heads, and Nightingales, and to feed them; nor is there in winter wholesomer meat for them: for they purge, heat, and nourish also, those Birds that have but a thin nutriment to preferve them. I fpake before of the profitablenesse of the Cochineel Worms. Brassavolus affirms the same of Vine-worms, but how rightly let others judge; but they are not only good for dying, but necessary in Physick, for they both binde and cry, and fcowr without biting, and incarnate also, they care theumatick eyes, mingled with Pigeons bloud, they help fuffulions of the eyes, they cure Dysenteries, they help hard labour in Childe-birth, and debility, they cure Melancholy, fear, Epilepties, they provoke urine and the terms, they hear the Matrix, they diffolye water and choler, they abate the panting of the heart, and upon that score they are put into Consection of Alkermes, and are the Basis thereof. Diofeor. Avicen, Kiranides. I say nothing, how greedily Sparrows, Wood-peckers, Hens, Wood-cocks, Snipes, the Pardus, a Black-bird, Larks, Gnat-mappers, Reed-parrows, and many other birds, that are good physick, or else meat for us, do feed on the Worms of trees and he bs. Now fince God hath mingled conveniences and inconveniences together, both to rouse up our providentiall prudence, and to punish us with punishments due to our fins, how both of these may be prevented I shall show briefly. Jonas being cherished under the shadow of the Gourd, he thought it fafe and happy to be so, when the heat was so vehement. But Godsent

als either for money or intreaty. A little after this his barns that were full of Corn, were fo exhausted with Weevils, that they left not one whole grain of Wheat or Barley: Even as Solomon faid, He that hoards up his Corn the people shall curfe him, but bleffing shall be on the head of him that selleth it. So God, that he may call forth a sluggish father or a family, sends the Moths and Worms into his Orchards and fields, both to make him laborious by this means, and also to teach him to make use of such helps and means that God offers to him. Our Arcestors have delivered by tradition many of these: But because Cato, Vitruvius, Plinj, Palladius, Theophrastus, Columella, Varro, Virgil, and many of those that were Princes in husbandry,

CHAP. 21.

have abundantly fet down these things, we shall only give you a smack of them here, because others have given a full draught. That trees may not be eaten with worms, plant them in the new of the Moon, and cut them down between the new and old Moon in the conjunction. Also anowat them with Tarre, and often wet them with the less of Oyl. Also keep them under Covert, every where, that they may not stand exposed either to great heat of the im or tempests of weather. Also that trees may not grow worm-eaten, anoynt their roots be fore the first planting of them, and then afterwards moysten their roots with mans urine and a third part of the strongest vinegar. Some steep a long while Squills with Lupins, and they fprinkle the places that are worm-eaten or presse out their liquor with a Sponge, or they besmear the stock of the tree till it be very wet, and they powr into the holes Bitumen mingled with Oyl. Others sprinkle on quick-lime, others Oyl-lees and old pille, others Hogs or Dogs dung steept in Asses pisse, the roots being first uncovered. Democrieus taught men to bruise Terra Lemnia with water, (it may be he meant Carpenters red) and to smear them with that: Some pick out the Worm with a brasse pin and put Cow-dung over the hole. Red hairy Worms fearch to the inward pith, if you can draw these forth and not break them, and burn them hard by, it is reported that all the rest will dy with it. It is good also to powr often upon the roots, Bulls gall, and lees of Oyl: To plant Squills, Rue, Worm-wood hard by, to make amenstruous woman passe over the place often, to smear the pruning knifes with Oyl of Cantharides, and to avoid lean and dry ground. By these remedies Oranges, Peaches, Pomegranates, Quinces, Pears, Apples, Olives, and Okes, and other trees are kept found a long time, and almost free from Worms. Ashes laid to fig-trees, drive away Worms, for it hath the force of falr, though not so strong. The seeds of Fig-trees or kernels will not be eaten by Worms, if a slip of the Mastick tree or Turpentine tree be set by them. As for Vines, Active bids us to sprinkle Sea-cole with water, and cast upon the place in the Spring-time, and then to smear the roots of the Vines that begin to bud. For if you smear the printing knife with Goats fuet or Frogs bloud, or do but anount the Whet-Rone with it, worms will not breed there. Africanus faith that the tears of the Vine mingled with the affres of the Vinestalks, and put on the root with Wine, it will do as much. Lastly they are killed with a finne of Oxedung, Harts-horn, Goars-clawes, Lilly-roots, shavings of Ivory, womens hair. The herb Pionie or Thornw-war, planted where Vines grow, drive away worms, Some there are that boy! Affa fetida, and Lazerwort in Oyl, and anount the frocks of Vines with it (beginning at the root) or with Garlick bruised. The feeds that must be fowed, should be kept in a Tortoise-shell, or Mints are to be fowed amongst Pot-herbs, but chiefly Tares. The bruifed leaves of the Cypresse-tree mingled with them, will avail much. Agregator.

And Palladine faith that all feeds will be free from wornts, if a little before you tow them you toke them in the juice of wilde Cucumbers. Pliny bids to prepare feeds of Lupins before you fow them, in the smoke or some hot place, because in a moyst place the worms will eat up the middle of ity and make it barren. Varro faith that worms will never touch Onyons that are fee with falt and Vinegar. Moreover, the feeds of all por-herbs wer with the juice of Houseek, will admit of no worms. Against Weevils, that are a certain plague to Corn, it is good to dawb the walls with line and hair both within and without. Others do for two dayes steep the fruit and leaves of wilde Cucumbers in lime water, and with sand they mould it up like plaister, and with that they plaister the insides of their Granaries; though Pliny writes that Quick-lime is a very great enemy to Corn. Some put beasts pisse to the

Vellels half full of hot water, that the Corn may lie almost up to the mouth brims of the Vellels; for thus they think the weevils are taken or destroyed. Some shut up an Ant-hill and Ants together in a bag, and after that they powr it forth in a corner of the granary: thus in ten dairs will the Airs destroy all the Weevils, and when they are killed, they take them and carry them forth, that are going back to their former house. Also they use to put into that place young Chickens that will soonest

lime, some worm-wood, suice of great Honsleck, and hops, others powr on the ground Oyl-

lees, Herring pickle, and the decoction of Plea-bane. Strabe mingles Marle, Others report

that often familing of wheat keeps it fafe from weevils; but Columella deries this to be

true. Care lib. de re ruftica, commends Clay mingled with Oyl-lees, and he would have the

Granary to be senced with that. Perro weeth it almost the very same way, but he commends

Clay with Oyl-lees, Maple tree and Com mingled together. Our English men do deceive

and destroy them divers wayes. Some in the middle of the heap of Com do so place braffe



1000

ub all the weevils. Some sprinkle on falt water where Garlicke hath been influed or Hops, Elder-leaves, worm-wood, Rues Nigella feed, wilde Mints, Walnut leaves, Satoury, Lavender, Southern-wood, Flea-wart, Bean Trifoly, boyld in Vinegar of Squills. They are much deliphied with Navew feeds, for the sweetnesse of them, that they will leave the Corn for that and ed with Navew lectus, for the Investment of Investment but also in preserving them, and preparing them, and to purge them from inbred or inflicted venome, and from putrefaction and worms, arraglarian and soresident and the same

CHAP.XXII.

Of the fix footed Worms of living Creatures, and first of Lice in men.

A Lowie.

The Name.

Q Ince God hath given the principality to man among living. Creatures, we will begin with him. In the first beginning, whilest man was in his innocency, and free from wickednesse, he was subject to no corruption and fifth, but when he was seduced by the wickednesse of that great and cumning deceiver, and proudly affected to know as much as God know.

God humbled him with divers diseases, and divers sorts of Worms, with Lice, Hand-worms, Belly-worms, others call Termites, small Nits, and Acates: Acastus, Alemaon, Rhericides, Pharaob King of Egypt, Cassander son of Antipater, Democratus, Calisthenes, Olynthins, Scylla the Dictator, and that river of Eloquence Hered, knew it to be true that I write, who perishing with a Lowfy disease, used Physicks, and Baths in vain, for they died miserably of them. Some also write that Plate (being elevated perhaps more then he ought, and so wife that he disdained others) died of this disease, whence grew the Proverb, Plases Lice. I shall say nothing of their the second a most cruel, Tyrant, and Theodorus that propagated Arianisms, two
Kings of the Vandals I let passe Arnulphus an Emperour, and an esseminate
Sodomite, and Casar Maximus a filthy Pander, all consumed with Lice, who found that when God commands, the least and most contemptible Creature hath force enough to destroy finners, and wish Pharaob they were compelled

to acknowledge this to be the finger of God.

The Hebremes call a Lowie Kifim, and Chinnam, the Greeks offices, Begunar, ripus, topes, milestus, sympes, the Italians Pidocchio, the Spaniards Piecio, the French Pon, the Germans Luff, the English Lowfe. The Latines call it Pes, as we read in Planens in Curonl. Wherefore 30m are akinde of Lions, and like Flies, Gnats; Lice and Fleas, you trouble all mens and are hated by all, but never do any good. And Livy to Gladolus, Are they Fleas. Wood-lice or Lice? As free me. And fucilius when he fees me, he fereiches his heads and picks Lice. Feffus. Where Rill a Lowis is called Res. It is a heaftly Greature, and known better in Innas and Armies then it is wellcome. The profit it bringerh, Achilles sheweth, Iliad 1. in shese words: Imake 10 more of him them I doe of a Lowfe, as we have an English Proverb of a poor man, He is not reacted. A Lowfe, The Lice that stouble men are either tame or wilde ones, those the English Gall Lices and these Crab-lices the North English call them Pers-lices that is a peculant Lowfe, formprehending both kindes, it is a certain ligh of misry, and is sometimes the inevitable Description of scourse of God. The tame ones that breed of corrupt blond, are less, and reddish from their different Fleame white, stom melancholy and adult humours, black, and, from mist humours they are ces.

Of divers colours, as Petrus Gregorius noted 1, 32. If you not them cently between your fine Luff, the English Lowse. The Latines call it Per, as we read in Planens in Curcul, Wherefore of divers colours, as Petrus Gregorius noted 1,33. If you not them gently between your fine gers you shall see them sour-square, and something harder than Fleas, whence in the dark when you take them you may easily finde the difference. They that breed in the head are biggers longers blacker and swifter, those that breed in the body are fatters bigger bellies, flower, darkish white, and marked with blackish freaks. Some constantly affirm, that in May they have feen Lice with wings, and that the Locust eaters of Lybia, when shey have fed ago plentifully of them, after they come to be forty years old, will the with she Lice as Joo plentifully of them, after they come to be forty years old, will die with shele Lice, as Diodorns Siculus shith considerty, 4. Antiquitat. Agatharcides speaks of these Lice, but he saith they are like to Ticks. They chiefly fasten on the chin, eyestrowes, and the privites still of hair, the groin, and the arm pits, their holdy is more compact, their his is sharper, they bits more, and tickle lesse. For Tykes will sometime enter deep, into, the skin, will their note; that you can hardly pull them out but with the losse of their heads, and they seldome want der, but they hire cruelly, and make themselves a hollow place, and they seldome want Some call these Lice in Latine Sicci, some mens Tikes, others, Multures lices. Aristote calls them wilde Lice, Hist. Animal. 1. 5. c. 31. it is harder then a tame Lowis, and is more hardly removed from the place is bites. Our French men, saith, forherms, call them. Morpion, and Patte, the German, call them. Fenter tents, Gordonius Pessonaus, call them. Fenter tents, Gordonius Pessonaus, they fistly very fast to the skin, or bite through the custicula; they are of a dryer matter, and that which is half rosted.

CHAP. 22. fo they are not to swolne, but they are more compact. The Arabians call them Alcarad. Guardam, Faed, and with an Article, Alguardam, and Alfaed, as Ingraffias observed. Also in the Synonymaes contr. Rhafts, they are cathed Motes and Immores. The Italians call these Piatolos, and Chacillos, and Albenzoar Platulas. All Lice breed from humours, sleth, fat, siveat corrupted, and differ exceedingly in respect of the place and humour. For those that breed of mans bloud will die if you smeare them with the bloud of other Creatures. Also they that breed in a mans head will hardly live, or not long in his body. So the wilde Lice bred in the priviles will die in the head. Those that breed of flesh putrefied, such as often will a Causes of a bound in Ulcers ill cured, will not be fed with the excrements of the skin, (faith Hieron general lowfie Mercurialis, l. 1.c. 7. de morb. cut.) The opinions of Authors are divers concerning the general differences tion of this disease: Aristotle 5. bist. mim. c. 31. thinks that Lice breed of flesh corrupteds in which place he affirms three things. First, that they that breed Lice, have some pulses arising before in their skin, which if a man prick, the Lice will appear. Then that this difease come not, but by moyst humours, or to such that have been troubled with a long and moyst difease. Lastly, that all Birds, Fish, Four-footed beasts, are molested with this disease, except an Affe. The first opinion pleaseth me not: First because in the skin of the head Lice breed most commonly, where there is the least portion of flesh. And again, if they should breed only of corrupt fleshiche heads of young children that are almost allwayes full of them would be so wanting of flesh, that it would almost wast all away. Further, in Consumptions, where the body nourifieth not, and is wholly confirmed almost, they abound most commonly, where all L, de Plant c.s. the flesh is so dry, that there is no moyllure almost to breed Lice. Theophrasius is of another minde from Arifforle, affirming that Lice bread of corrupt purrefied bloud; which Hieron. Mercurialit in the quoted place labours to infringe by these reasons. First because in Feavers that grow from putrefaction of bloud, there is feen no such increase of Lice. Secondly, if they should be made from bloud, some of them at least would be of a red sanguine colour, and tellifie from whence they were bred, as other things doe, but we see no such, therefore, &c. In which place this otherwife very learned man, feems to beg his principle. For in the heads of our children we oftrimes finde very red Lice, and in those that are upon recovery of a putrid Synochus, we finde that oft times many red and mingled coloured Lice breed. Galen, 1. de comp. med. sec. lic. s. 7. and Avicema l. 4. sen. 7. tratt. 5. c. 26, alcribe them to some other caus, and as Mercurialis thinks, that their opinion is the truest of all, namely, that they breed from the hot excrements of the second and third concoction putrefied, nor sharp, nor bad. To understand rightly their opinion, we must know, that when bloud is changed into the substance of the Limbs, many kindes of excrements are produced, whereof some are dissolved by insensible transpiration, others by sweat, others turn to filth, others stay in the skin: Those that are retained in the upper skin, make dandruf, if they stay in the depth of the skin, or are bad and sharp, they cause fore heads. But since I have observed that in some that were in a Consumption uncurable, where the sharpnesse of the humour eats up the very roots of the hairs, Lice come forth abundantly, why may I not think by their leave that they may breed at first from sharp humours? Scaliger would prove that Lice breed not from putrid humours, because herbs grow from the seed wishout putrefaction; for he thinks the principle is altered, but he beleeves not it can be corrupted. But by his leave I must say that Scaliger of the Apostle must be miltaken : For so St. Paul, i Cor. 15. That which thou somelt is not quickened unleffe it die. But if death be a corruption, as the Philosophers say, then Scaliger was deceived, and (yet keeping the Laws of friendship) we may deservedly reject his opinion. And Epithymum breeds from Thyme, and Misselroe ariseth from some trees, that are found, and not yet corrupted. But I answer, that a Lowse differs more from the principle it proceeds from, than Epithymum doth from Thyme, trees from Misseltoe. For these are of the same kinde, and are as it were thrust form from the abundance of fruitfull matter, and Misseltoe is nourished from the pith of the tree. But it is apparent, that Lice seldome breed in found bodyes, or not at all, but those that are cachectically in Confumptions, and full of putrefaction, and watry bloud, and whole flesh and skin are corrupt as well as their bloud, and fat, are troubled with them. Oft times found men sweat, and yet breed no Lice, for they will not breed of all sweat, but from corrupt five at, and that which is not bitter. But when it grows bitter, (as we finde it in those that are dying, or troubled with the Jaundies) they fortake their stations and creep from the body into the pillowes that are under them; yet they do not alwayes go to other places when men are dead, for as those that take care of the dead Corpses affirm, they will still slick about the mouth of the stomack, and under the chin by the sharp artery; which places which are most full of native heat, when they once creep into, it is no small fign of death approaching. Also the complexion serves much to breed Lice, the Countrey, and the dreffing. For some have more, some fewer, and some in any Climate will be free from them. Oviedns 1. Navig. c. 82. Writes, that Christians in the West-Indies have not so much as a Lowse in their heads, and yet the Inhabitants (to use Plantus his phrase) are very Lowly, pedicofi. Also our Countrey-men have obsetved, that have passed upon the Indian lea, when they have left the Isle of Azores behinde them, all the Lice prefently die, and when they see those Islands again, they will revive abundantly. I think the reason is, (that I may here help Pennius out) the extreme hear between the Tropicks, that not only flicks aliment from them; but the Element alfo. Velpucius testifieth of the Me

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of St. Thomas, that the Blackmoors there are tull of Lice, but the white men are free of that tronble. As for dressing the body: all Ireland is noted for this, that it swarms almost with Lice. But that this proceeds from the beaftliness of the people, and want of cleanly women to wash them is manifell because the English that are more careful to dress themselves, changing & washing their thirts often, having inhabited to long in Ireland, have escaped that plague. Hence it is that Armies and Prifons are fo full of Lice, the tweat being corrupted by wearing alwaies the fame cloathes, and from thence atifeth matter for their original by the mediation of hear. So those that keep no diet, but delight in eating and filthines, and feed on Vipers, Radishes, Basil, Figs, Lignum Aloes, Garden Smallage, and Dates too much, their bodies will from putrefaction of humours breed Lice between their skin, as Diodorus in Empiricus, Simon Sethi, Actius, and Pliny affirm. But Dissocrides faith it is exceeding false, that Lice will grow from eating Vipers. Sheeps-wool that a Wolf hath killed will breed Lice, if a garment made thereof be wet with sweat, which grant that it be an invention of Aristotle and Pliny, yet experience teacheth ins, that cloathes smeered with Horses grease, will breed Lice presently. Elian saith that he will be full of Lice, who is anointed with oyl wherein a Stellio is drowned.

Prevention and Cure.

Against this terrible disease, which the Greeks call of neison, many have invented divers remedies. The Irish and Iseland people (who are frequently troubled with Lice, and such as will fly, as they say, in Summer) anoint their shirts with Saffron, and to very good purposes to drive away the Lice, but after fix moneths they wash their shirts again putting fresh Saffron into the Lye, But Antigonus in Synag. Histor. Paradox. fo foon as little pushes or wheels appear upon the body, bids us pilck them, and take forth the Lice: but if they be left unprickt, that general lowing difease will come, whereby they say that Alemaon Physicus, and Pherecides Syrus were destroyed.

The general Cure of the lowfie Difeafe.

Amatus Lusitanus cured that good Venetian at Ancona (of whom I spake before) who was lick of a general lowfie difease. First, by opening a vein, and then purging him; for so he drove torth the corrupt humours that fomented the disease, not at once, but twice or thrice. Afterwards by applying Topical remedies, in a short time he grew free of this plague. Topical Medicaments were made thus: Take bitter Lupins iij. pugils, feeds of Staves-acre ij. pugils, in the tharpest Vinegar what is sufficient, boyl them, and with that Vinegar wash the body from head to feed, then wipe and dry it, and anoint it with this oyntment following: Take Staves-acre two parts, Sandaracha of the Greeks one part, the finest Nitre half a part, mingle them all with the sharpest Vinegar and oyl of Radishes, and pound them together very exactly, and with these make an oyntment: with which Amatus foon attained his purpose that the fick fell no more into the same foul discase. Amat. Lusitan.cent 3. curat. 58. Herod (as Tofephus and Agesippus testifie) when he had got this difease by his great pride, and he was so smitten from God, he went to the Baths beyond Jordan, and the Bituminous Lake, that were very good to cure this disease, but at that time they were of no force, when God was pleased to punish a proud Prince with a contemptible creature. If the body be lowfie all over, it shewes a general Cacochymia, wherefore it is best in my opinion, first to open a vein, and then to give a Purge, as the humour requires, and so to proceed to specificals, and such as agree with the place affected. Dioscorides prescribes such kindes of internal remedies: Take Garlick with the decoction of Origanum; drink this three daies. Another, Let the fick drink Coriander bruifed with Origanum, and anoint himself outwardly with Honey. He commends also Alum-water, and the Decoction of Betes, juice of Ivy and the gum of it with Honey, liquid Pitch, Alum, Synopex smeered on with Vinegar, Nitre with Samian Earth and Oyl,

Other outward Remedies that kill Lice, out of Pliny: Seeds of Staves-acre beaten, without the hulls, will free the body from Lice, but better if you mingle them with the Sandaracha of the Greeks, Multard-feed, Garlick, with Vinegar and Nitre are good for the fame. Oyl of Radish doth cure the lowfie disease contracted for a long time. Siler, Mountain-seed beaten with Oyl, Hysop, mingled with Oyl, Tar, sweet Gums, the juice of the wilde Vine, and Staves-acre boyl'd in Vinegar, will free garments from them. So black Hellebore with Oyl or Milk anointed on is very good. Internal Remedies out of Pliny. A Snakes cast skin powdred and drank for three daies, will keep the body free from Lice. Mustard-seed, or seed of Tamarisk, drank, are good; to is water of Radish-leaves, and the juyce of Privet-berries, Plantain, Garlick, the juyce of wilde Cucumer, and Tar. Nonus commends the root of the sharp Dock, bruised with Oyl and anointed, first washing the body with the decoction of Lupins, and he prescribes a remedy of Sandaracha of the Greeks, Nitre, and Staves-acre. Oribalius approves the juyce of Pellitory long subbed on, or Nitre with the wilde Vine in a Bath. Rhasis prefers the leaves of Barberies, gum of Ivie, great Knot-grass, and Sea-water. Avicenna commends Quicksilver with oyl of Roies, and wilde Staves-acre with Arsenick. Haly Abbas bids us purge the body, and then to eat meat of good juyce, to wish away the filth, and to change our clothes often: then he prescribes Quickfilver bruised with Staves-acre-seed, and oyl of wilde Saffron, and with that to anoint the body morning and evening, after bathing. He farther commands us to me these Remedies: Take long Birthwort, bruile it with Pine-leaves and Quickfilver, and with oyl of Lupins what may serve turn, make an Unguent. Anoint the body with that at night, and in the moining wash it with hot water, after that, with a decoction of Alum, Wormwood, Santonicum, or Muewo.t. rubit away. Another: Take round and long Birthwort, red Arfenick, that is the Greeks Sandaracha; and with oyl of Ben. make an unguent, with this anoint the body in the evening, and in the moining rub the body with Bran and Barley-meal. Another: Take biter Collus, Cardamomun, Buls gall, bray them with the Oyl of Pinaches, anoint the body with it, and in the moining wash it with the water of a decoction of clear Bran, or of Barley. Constantinu used Orickhlyer with afhes, Litharge, Vinegar and Oyl mingled together for hor complexions: but for cold he used Pine-tree juyce, Sea-water, Staves-acre, Nitre, Arsenick, and oyl of wilde Saffron. Johannes de Rupe scissa, mingled Quickilver with Aqua vita, and the powder of wilde Scaves-acre. with that he provides a girdle, which worn about the bare loyns will kill the Lice. Serens. Abinzoar, Amatus Lusitanus, Matthiolus, Hildegardis, Johan. Vigo, and others, prescribe other remedies, but most of them of these materials. He that desires more remedies against the lowie difente, let him read Paulus Agineta, 1. 3. c. 3. Galen 1. 1. de comp. med. sec. loc. and Guiliel. de Saliceto 1.1. c. 48. Iknew one (faith Pennius) who when he was Governour of an Hospital, he cured the lowfie diseasethus: He whipt the fick till the skin came off with Birchin rods, and where the plints were, the Lice would never breed again: A new kinde of cure, and most fit for idle Sea-men and flothful companions. Amatus Lusteanus (if I do not mistake) tels of a poor man that had a hole in his back by reason of an Ulcer, out of which daily abundance of Lice creps: queltionless they were bred between the skin and the flesh, and afterwards by an unguent of wilde Staves-acre, Quickilver, Pepper, and Lard, he was cured. Raland prefers the Batiam of Sulphur to all remedies, and not without cause.

Actius writes, that wilde Lice must first be picked out with great diligence, then the place must be formented with warm Sea-water; yet very warily if they flick in the eye-browes, that you hurt not your eyes : then apply this remedy : Take Alum Scissili, drams, Staves-acre J. obolus, Pepper J. obolus, burnt Brais J. dram, Myrrhe ij. oboli, Scissi-stone ij. oboli and half, Mity torrefied), dram; bruise it and dry it, and so use it: Then let them bathe and heat their head with diffcurients and ffrengthners, wash the whole body, and rub it again. Our Countreymen pick them out, and then they anoint the places well with black Sope, and if the body were too hot, anoint the body with the pap of a sweet apple mingled with Quickfilver, and it is a certain remedy. Celfus faith they offend the eye-brows so much sometimes, that the eyes being ulcerated they dim the fight, then incorporate purified Quickfilver with tops of Wormwood, and old Hogs greafe, for nothing doth more certainly cure one, if it be done with caution. Alfotake Aloes J. ounce, Ceruse, Frankincense, each v. ounces, Lardwhat may suffice, make an unguent; fome mingle with this Quickfilver and Brimflone. But here observe, if Crab-lice do breed thick on the beard, eye-brows, the share, and peritoneum; first all the hairs must be shaved off, so foon as a general purgation hath been taken, and then the forementioned Topicks must be applyed, and all galls, especially Bulsgall, Calfs gall, Capons and Partridge, with juyce of Centaury and Quickfilver, are held very good. A lye of the ashes of Tamarisk destroyes the Lice. Rhasis and Albertus commend the marrow of a live Vulture taken forth. Varignana useth the milk of the greater Bindweed, wilde Mints, and Sow-bread, with a lotion of Honey. But chiefly he extols this Medicament: Take Staves-acre it. ounces, Wine iv. glasses, Hogs briftles it. ounces, purged Quicksilver i. ounce, let them boyl, and foment the body with the decociton. Marinellus and many others make great reckoning of Wine-lees, juyce of Broom, a Lixivium of Sena, Acorns, Cassia, Pellitory of Spain. But Gilbert an Englishman burns Leeches

These filthy creatures, and that are hated more than Dogs or Vipers, by our daintiest dames, the of Lies, are a joy to those that are fick, and sometimes a cure. For they that have lain long fick of a putrid disease, when Lice breed in their heads, they foreshew the recovery of the sick. For it is a sign of the exhaling of it, and flying forth from the centre to the circumference, Also experience proves that the Jaundies are cured with twelve bruised Lice drank with Wine. Ponnins gave Lice and Butter to beggers and fuch as live on alms, very often, and so he recovered some that were almost desperate; some for the Dysurie are wont to put into the yard living Lice the greatell they can, to draw forth the urine by their tickling : which Alexander Benedictus relates of Wig-lice, when clammy hamours have hurt the eyes, some cleanse them with Lice put into them, which creeping here and there like Oculus Christis, collect the matter; and wrapt up in that they will fall out. Also what shall I say? Apes, Baboons, will feed on them. And Herodorus and Strabo in Pontus speaks of men that feed on Lice, (to whom Arianus in Periplo consents) and the Spaniards speake the same of the Inhabitants of the Province of Cuenensis in the West-Indies. And they hunt after them so greedily and desire them, that the Spaniards can hardly keep their slaves from feeding on them. And it is no wonder that they can feed on Lice, that devour Horses, Asses, Cats, Worms (and more than that) men that are raw. But because it is an idle work, the women have that task put upon them to catch Lice, and they do that work almost, and therefore Serabo cals them Pedilegas. Serenus makes another use of them, and writes thus ?

and Styrax Calamita together, and with these and Hogs bloud, he preparss an excellent Und

CHAP. 24.

Some hurtful things our bodies do produce By nature, which do stand us in great use, To keep us making, and to stop th' abuse Of sleeping over much ---

See the Chapter of Nits amongst the Insects without feet: Chap. 35.

CHAP. XXIII.

Of the Lice of brute Beasts and Plants.

This plague fell not only on Man for his first transgression, but upon beasts also: yet amongs mankinde children are more full of them than young people, men than women, fick people than found, nally people than fuch as are cleanly; and so it is with other creatures: only the Asse is said to be free from this disease, not because Christ rid upon him, (as some sools dream) but because he goes so softly that he seldom sweats, or else God hath bestowed upon him some peculiar antipathy. The Lion is a couragious creature and king of beafts, yet is he so tormented with Lice feeding on his eye-browes, that when he cannot help himself with scratching with his clawes, he will sometimes grow surious, as Pliny reports. Who hath not seen the Lice of a Horse, that most generous sour-sooted creature, and Nits with red heads that are apparent, and the rest of their body is of a dark white? The Lice of Oxen and Calves are black, and those that are lean have very many, like to Hog-lice almost, but shorter and somewhat thickor. Hog-lice have the same form, but they are so great and hard that you can hardly kill them with your fingers, these are called *Uris* from burnings as Albertus testifieth 1.4.c. 205. Dogs though more seldom, yet are sometimes Lowsie; but their Lice are small ones, speckled, and with a whitish head, the rest of their body is of a blackish or wan colour from blew, as I first observed by the Dogs at Malta. Sheeps Lice are very small, their heads are red, their bodies white. Goats Lice differ but little from these; when the stag hath strove to cast his horns, he is troubled with an exceeding itching of his eye-lids, from Lice that breed of the same colour with their head that thrus forth: who doth not know by Gesners History of Birds, or by his own exertience, that Swans, Hens, Geese, Pigeons, Quails, Pheasants, Partridge, Hawks, and other fowl have Lice? Also Palladius, Columbila, Paxanus, Varro, and other principal Leeches for cattel, have shewed us remedies sufficient for to kill Lice in brute beasts, that it will be no glory for me to infift upon them, nor fruitful to the Reader: what Avicenna 1. 4. fen. 6. traff. 5. meant by Vultures Lice, I cannot conjecture, and I much defire the help of some Oedipus to untie this ridgle for me : we mentioned before in our first Book, that your dung-Beetles are killed by their own Lice. Also Salmon-fishes, especially the leaner fort, were seen by Pliny to have many Lice under their gils off-times. Also they are found in Plants, as Southernwood, Wormwood, flowers of Water-lillies, and thiefly in Columbine leaves, in June, by reason of its exceeding sweetness, (faith Gefner). Also some plants are called lowse plants, either because they are good against them, as Staves-acre, or because they breed Lice, as Dodonaus his Fistularia, or because they abound with Lice, as Columbines, or from the great despicableness of them, as the fruit of the great plum-tree, which are therefore called lowfie plums.

CHAP. XXIV.

Of little Lice called Syrones, Acati, and Tineze, or Hand-worms, or Mites in living Creatures.

It duaei he. 5. Hist. Animal. c. 2. Also they seem to be called Syrones, and It will be seen to be called Syrones, and It will be seen to be called Syrones, and It will be seen to be called Syrones, and It will be seen to be called Syrones, and It will be seen to be called Syrones, and It will be seen to be called Syrones, and It will be seen to be called Syrones, and It will be seen to be called Syrones. because they creep under the skin continually. It is the smallest living creature that is which useth to breed in old cheefe and wax, and also in mans skip. Pollux and Suidas say that were is such a small thing as is too small to be divided. In Laring they, are called Pedicelli; in French, Ciross; in Demont, sciri; in Calcony, Briganter in English, Mitter, in cheefe, leaves, dry wood, and wax: but in men they are called wheel-worths; the Germans call them Searen. Minzour faith that Syrones are called Afforder, and Afford, they are little Lice creeping between the skin of the hands, thighest and deer, and railing watery blitters there, they are formal creatures, that a coord are a called Afforder, and railing watery blitters there, they are formal creatures, that a coord are a conducted by the control of the contr creatures, that a good eye can hardly discern them. Gabucinus saith; Unto our times a kinde of filthy torture that is not to be endured, is continued, a very small Lowse, not so great as a Nit, creeps under the skin. And Johan. Phil. Ingrassias out of Abenzoar, describes them very handfomely

fornely thus: when the skin is excoriate when that small little pimple and push appears like to a red angry wheal, little living creatures creep forth to intall a man can hardly see them. And Toubertus writes that Syrones are those that are the smallest Lice of all, alwaies lying under the ourward skin, and creep under it as Moles do, biting it, and causing a fierce itching. They consist of a dryer matter than Morpiones, which for want of glutinous matter, is almost divided into Atoms. They breed often in the head, and eat the roots of the hair. The Greeks call them 1226 otres, 722 Contras, on the resembles forme call them Tineas by a peculiar name. Syrones have no certain form as Scaliger well observed, only they are round: our eye can scarsely discern them, they are so small, that Epicurus said it was not made of Atoms, but was an Atom it self. It dwels so under the skin, that when it makes its mines it will cause a grear itching, especially in the hands and other parts affected with them, and held to the fire. If you pull it out with a needle, and lay it on our nail, you shall see it move in the Sun that helps its motion; crack it with the other nail, and it will crack with a noise, and a warry venome comes forth; it is of a white colour, except the head; if you look nearer it is blackish, or from black it is something reddish. It is wonder how so small a creature, that creeps with no feet as it were, can make such long surrowes under the skin. This we must observe by the way, that these Syrones do not dwell in the pimples themselves, but hard by. For it is their property not to remove far from the watty humour, collected in the little bladder or pimple; and when that is wasted or dryed up, they all die shootly after: whence we collect that as they breed from putrefied whey, so again they are fultained by it. None of the Ancients, except Abinzoar writes of these, who saw this disease, and rightly fet down the remedy. Nor are those Syrones of the kinde of Lice, as Johan. Laneiu seems to affert out of Aristotle; for they live without the skin, but these not, nor do I know that

Aristatle in any of his writings, placed Acares amongst Lice. How cruel a disease this is, and to be compared with the lowse disease, an honourable English Lady of fixty years knowes, she was the most vertuous Lady of Penruddock a Knight, that by drinking too much Goats-milk (for she feared a consumption) was for ten years troubled with these wheal-worms, with which night and day she was miterably tortured in her eyes, lips, gums, foles of her feet, head, nose, and all her parts, that she lived a very grievous life, alwaies without rest, and at last in despite of all remedies, the disease increased, whereby her sless was confumed, and the died thereof. I must not overpass this, that the more the women that sat by her, picked them out with their needles, the more their young ones bred, and when they had gnawed the flesh also, they grew to be bigger. Hence let proud despicable mankinde learn, that they are not only worms but worms-meat; and let us fear the power of that great God, who can with so contemptible an army confound, all pride, haughtiness, daintiness, and beauty, and conquer the greatest enemy. It may be some will think it impossible for these Wheal-worms to breed between the eyes; but we see it is so, and we finde it was done so formerly, by an Epistle of D. Le Ieune, a Chirurgeon to Jacob Guillimans, his words are these: Know, saith he, that in the conjunctive membrane, or white of the eye as they commonly call it, some great Wheal-lice by creeping up and down here and there, biting, will make the place itch fo much, that a man cannot hold from rubbing. I in this case used remedies the Ancients used against the Lowie disease, but to no purpose. Then my friends sent me to a sick woman, who with a silver needle pickt out these worms so cunningly and without all pain, that I wondred at it. And indeed had not I seen these little creatures to creep, with my own eyes, I could never have believed that Wheal-worms could breed there. They dye for want of moysture that is falt, and are killed with contrary remedies. The common people ordinarily picks them out with a small needle, (the Germans call them Seuren Graben) but since this takes not away the cause of them, which fosters them, the disease till abides: wherefore it is best to kill them with an unguent or fomentation, which may at once take off that troublesome itching. That which penetrates most and kils these Syrones is falt and vinegar. Laur. Joubert. Joh. Arden, formerly the most learned Chiruregeon of England, faith that a Lotion with Sublimate kils them quite. And it seems not to be against reason: for it dries, penetrates, resists purresaction, and by its heating acrimony kils them all. Abinzoar 1.2. c. 19. trast. 7. prescribes these following remedies. First purge the body with an infusion of wilde Saffron-seed, and Nettle-seed, after that anoint it outwardly with the oyl of bitter Almonds, or de Cherva, and with the juice of the leaves of Peach-tree: give boyled Partridge for meat, and leavened bread. Let the patient abitain from all kinde of fruit (except almonds) especially from Figs, Grapes, Jujubes, and Apples; rub the body often with the substance or pulp of Melons, or with the Mucilage of the feed. But if the body be fleshy, rub it with the juyce of the leaves of the Peach-tree. Pliny, where there is this disease, forbids Oxe-flesh, Hogs, Geese, and all kindes of Pulse.

Erotis 1. de pas. mul. writes thus: Wheat tempered with Wine, adding thereto powder of Frankincense, put to the parts affected for a plainter, will kill these wheal-worms every where, thiefly upon the cheeks and to cheads. Another: Take common Salt, black Soap, live Brimflone, each alike, incorporate them with yinegar of Squils, and anoint the place with them. Another for Syrones on the face, which the Author of the English Rose cals Barrones: Take tharp Dock, Frankincense, Dragons cuttle-bone, each alike, make a powder, and thrice in a week rub the places where the Worms breed, but first wash you face with a decoction of Bran, and on. Sunday wash your face with the white of an egg and white Starch, and then wash it often



with river-water, or with white starch. Alexander Petronius Traianus commends this remedy most: namely a fine linnen cloth made into lint; that it may be the foster, and slick the faster. binde this to the part affected, then lay on the white of an egge that is rosted hard, whilest it is hor, and cut into large pieces, and then binde upon it some thicker cloth, and so let it remain some hours. Then taking all away, you shall finde the inward lint full of these small Lice. which is thus proved: Thake this over the fire, and you shall easily hear these young Syrones crack. Against hair-eating Worms and Mites in the heads of children, that are usual, and that will make little holes, in them, Alexim makes great account of this remedy. Take Frankincense, Bores-grease so much as you please, let them boyl in an earthen vessel that is glassed, and make an unguent. Another: Sprinkle on the powder of burnt Allum, and lay on some line. Another not uneffectual: Powder quick Brimstone, with Rose Vinegar of Squils, or else incorporate it with Rose-water, and binde it on with a cloth for 24 hours. Another that is most certain: Take juice of Lemmons and Aqua vitæ, each alike, burnt Salt what may suffice, mingle them, and anoint with them often. Another of Hildegard; Apply that skimming of the air, that is, those cobwebs that are scattered in Autumn, and it will certainly dostroy all those Syrones and little worms. Also frew on the powder of Bees that are dead in their hives, on the places affected and they will all dye, chiefly if it were mixt with Aqua vita, or Vinegar of Squils. Again: binde on the crums of white bread whilest they are hot, do it often, the heat will kill them, Fir-tree feed burnt to affes, which growes on the top of the tree, if it be frewed on, will help much. Also the kernels of Barberries, powdered and laid to the place, will kill Syrones. Johan. Vigo prescribes these remedies against Syrones wheresoever they breed. All bitter things, faith he, are good against them, shave the part affected, that they may penetrate the better. Ovi of Vitriol warily and lightly powred on will kill them mightily. Quickfilver with French Soap and a little Orpiment, and some Vinegar of Squils and some Aloes, doth much good. For Syrons in the Teeth: Some call the Worms that breed in mens teeth Syrones, which they affirm have fallen forth like shavings of Lute-strings by the smoke of Henbane-seed, received at the mouth Though I should truly deny that these shavings are Worms, yet that Worms breed in rotten teeth Barbers and every man knowes. Against venomous Syrones, Abinzoar cals it the disease of Oxen, between the flesh and skin there breeds a kinde of venomous Worms; which raiseth no small tumour, as great as a walnut, wherein the Worm Syro lies hid, (he is venomous indeed, though he be but little). This disease neglected will kill. He appoints the Remedy thus: The place must be presently burnt with an actual cautery, then apply lint with Barly-meal and sweet water: when the pain of the burning is over, the humour will fall being anointed with Unguent of Agrippa and oyl of Roses, then wash the place with water of Honey, and strew on powder of Roses; and then using incarnatives, close up the wound. But if the part cannot be cauterized or cut, take Lupine-meal, Soot, Pepper, root of Endive, each alike, and bruifing them all, and wetting them with Alchitra, fill half a Nut-shel with them, and keep them on so long, till the force of the medicament may penetrate to the Worm: but great care must be had that no part be left bare without the shell. A little creature called Nigua, as Thevet imagineth, doth much vex the West-Indian people. It is faith he an Infect most offensive to mens hands, far less than a Flea, but breeds in the dust as a Flea doth. De Lery was taken with the same oversight, and was not ashamed to be mad with Theres for company. But Oviedus affirms that they breed between the skin and the flesh: but especially they breed under the nails of the fingers, into which place, when once they are rooted, the cause a swelling as great as a pease, with a might y itching, and they multiply like to Nits. Now if this worm be not timely pickt forth with its brood, in a few daies this itching becomes a wonderful pain, and the fick dye with the violence of the disease. There is a Worm that breeds on the bodies of Hawks and Faulcons under the roots of their wings, it is called Trolla: we have left off to doubt any longer whether it be a Syron, Acarus, or Tineasor not, by reading Albertus his Book, wherein you may read a remedy for that difease at large. Also, as Bonaceiolus reports, in the urines of some women with childe, little red Worms called Syrones will be seen, which are a certain argument of conception. Dermestes is an Insect that will confume skins, and from skins it hath its name, and as the skins vary, fo that changeth its colour. For oft-times it followes the colour the skin is of: it is as big as a Flea, with fix feet and a forked nib. Also a Moth consumes clothes, especially woollen clothes; for it is a very devouring creating ture, and breeds from Butterflies as I said.

The Theater of Infects: or,

CHAP. XXV. Of Wall-lice.

THE Greeks callit wes, the Latins, Cimen; the Hebrews, Pischpesca, from seeking; for it seeks after living creatures that are asleep, to suck their bloud. Isidore will have it called where and Cimen, from the herb where, which they call Cimicaria; I confess ingenuously I know not what he bit is, unless it be that low and stinking kinde of wilde Orach, which growing near to wals and heaps of ditt, is called by a bawdy name, Vulvaria. For Coris of Matthislus smels well, and therefore agrees not with Cimicaria. The Arabians and Barbarians call it Alcarad. Debuliar, Felales, Coroda, and Corab: the Germans Wantlaufz; the English, Wall-lows; the Saxons Wantzen, that is Wall-lowfe; the Brabant people call it not amis Wuegluys, or Lowse of bedsleds: the Spaniards call them Chimefas; the Italians Cimice; the French Punaise. Now Wall-lice are either home-bred and without wings, or winged and wilde Lice. We spake of these in the first book, now we shall speak of those that breed in houses.

This home-bred Lowse is a creature naturally disdained, to use the words of Pliny, it is almost like to a Tike, for the body of it is of the figure called Rhomboides, black of colour with a little

red: it hath short feet near the neck, on each side three, and the belly and back marked with incitions; the skin is very thin, that it will break in pieces with the least touch, and send forth a most abominable stink. In the night by biring shatply, it sucks bloud out of mens bodies to sustain it self. For like Moths it cannot endure the light, and when the day breaks it will go into chinks of beds and wals. After it hathbit it leaves behinde purple spots swoln with an irching pain. They are bred, after Aristotles opinion, from moisture that iwears forth on the furface of the bodies of living creatures, lib. 5. c. 31 hiftor. but without doubt they arise from other humours corrupting about beds, and that sweat out of wood by degrees. Also they propagate by copulation, as Penniss observed about Orleance; for whilest he kept company with a Spaniard born at Capera, he strova to draw his sword to cut off a bough: but when he could hardly do it for the ruft, he was forced to cur his scabbard, where he found abundance of great Wall-lice, with a great company of young ones, and a multipude of which eggs, of a water company or young ones, and a multipude of which eggs, of a water complexion. Sealiger faith they will breed in Hebs, and also in a fhort time they will infinitely increase in the Qualis nestes. They are frequent in Hir-tree bedsides, and chiefly when the strawgroves, old. Also they will breed in paper-books. Ludwicus Vives in his Distogues; thinks that wals overtast with Alabaster are the most ready to

breed Worms. It is commonly said (faith fofophus Scaliger), that Wall-lice will breed from Walllice bruited, which is hardly credible. Cardan that was a funcier of subtilties, writes that the Carthussane never vexed with Wall-lice, and he gives the cause, because they ear no flesh. The beds at Tolonfe (I use Scaligers words) reat no flesh, yet they are noted for broading Wall-lige, the hould rather have alledged their cleanliness, and, the frequent washing of their beds and blankets to be the carfe of it, which when the French, the Dutch, and Italians do less regard, they more breed this plague. But the English that take great care to be cleanly and decent are seldom troubled with theme. In the year 1503. When Pennius Writ this, he was called in great hafte to a little village called Moreclack near the Thames, to wift two Noblemen, who were much frighted by perceiving the prints of Wall-lice, and were in doubt of I know not what contagion. But when the matter was known, and the Wall-lice were catched, he laught them out of all fear. Against those enemies of our rest in the night, our merciful God hath sumished us with remedies, that we may fetch out of old and new writers, which being used will either drive them away or kill them. For they are killed with the (moke of Oxe-dung, Horse-hair, Swallows, Scolopendra, Brimdone, Vitriol, Argenick, Verdigreafe, Lignum aloes, Bdellium, Fern, Spatula Fortida, Birthwort, Clematitis, Myrills, Cummin, Lupins, Knorgrafs, Gith, Cyprefs, as we read in. Aetida, Rhafis, Florentinus, Didymus, and Cardan. But the best way is with curtains drawn about the bed, so to shut in the smoke, that it can have no yent. And for this end unguents, oyinments, Embrocations are provided of gall of an Oxe, he Goat, Hedge-hog, Calf, the Goat, Affe, with the leaves of Cucumers and Ivy, Citrons, Ifing-glass, Oyl lees, Oxe dung, and the sharpest Vinegar, quick Brimstone, Squils, Capers, wilde Staves-acre, Wormwood, sweet Wine, Lime, Quickfilver, Bayes, black Soap, winter Cherries, juyce of Oranges, Lemons, &c. whereof confult Varro, Palladius, Arnoldus, Didymus and others: what concerns preventional means, Hemp-feed, or winter Cherries laid near the bed, or hanged up drive away Wall-lice. Democritus faith, that Harts-horn or Hares feet hanging about the bed-posts, will do as much: which another author ascribes to a Foxes ear. The dregs of boyled Butter cast where there are Walllice, will wonderfully kill them, for they will feed on that till they burst. May be this is that fat whereof Cardan speaks in these words: I knew once, saith he, but I have forgot, a fat, that being imeered on a wooden round circle, would so allure all the Wall-lice unto it, like a charm, that one could scarse see the wood for them! Some say that a half-penny laid under the bed will drive away Wig-lice. Some hang by a fleet wet in cold water, and so by actual cold they drive them away. Oyl of it felf or with Vitriol, or Bals gall, or the decoction of black Chamzleon will drive away Wall-lice. Moreoverall things that are exceeding bitter, and have a stronger smell, are doubtless good against Wall-lice. And that strong smels will drive them away, Olau Magnus shewes by many raw hides heapt up together. Alexander Benedittus saith that when these multiply overmuch, they foreshew the plague. For it signifies a corruption of the air, or humours, or both. Bacchus descending to hell, as the Greek Comedian wittily sets it down, desired Impiter to affign him such Innes in his journey, where there were but few Wall-lice : yet faith Pliny, that concord and diftord, which fils all Phylick, by the conduct of nature hath produced nothing that in some part is nor good for man, and therefore that which that Co-Aaaaa 3



CHAP. 27.

median God thought hurtfull, mans posterity hath found beneficiall. Indeed wall-worms are of a corroding quality, yet have they place in Physick; for taken with the bloud of a Tortoise they cure the birings of Serpents. By their still the Epilepsie that ariseth from the strangling of the Mother, is discussed. Inclosed in an Egge or Wax or a Beans and swallowed, are good for an Importume; and a Courtan Ague, and will help them (saith Plm), Dioscrides, Galen, Marcellus, Aetim, Advanius.) Drank with Vinegar or but smelt to, they will remove Horseches that sick too sast. Also the Verses of Jaims Servius show that they are good for Tertian Agues.

Shame not to drink three Wall-lice much with wine,
And Garlick, bruised together at noon-day.

Moreover a bruised Wall-louse with an Egge, repine
Not for to take, the loath sme, yet full good I say.

conner in his writings confirms this experiment, having made trial of it amongh the common and meaner fort of people in the Countrey. The Ancients gave seven to those that were taken with a Lethargy, in a cup of water, and four to children. Pliny and Sevenus consents to it in these Verses.

Boine their preferable seven Wall-lice for to deink,
Mangled with water, and one cup they think.

Is better then with drowly death to sink.



And he of old fang, that bleeding at the note would be stayed with the only smell of Wig. lice. Somethere are, that cure dark sights by reason of a Cataract, bruising these with Sast and Assessment milk. Many anothe painfull cars with honey mingled with Wall-lice, to good purpole. Also Marwille faith they flay vomiting, and he faith it is a certain remedy, if a bruiled Wall-loufe be fwallowed in a rear-egge, by one that is falling, and knowes nothing of it. Pliny feems to prove from thence, that they are good against the stings of all Vipers, Adders, and all kinds of Serpents. because that Hens that feed on these, are free from the stinging of these Creatures. Actin commends Wall-lice against the Strangury, and to drive forth the Stone. Vegetim in this case puts offe Wall-lowfe into the ear! another into the passage of the Yard, and with a gentle friction of the parts, he affirms that they will prefently make water, which remedy he feems to have borrowed out of Hirid in his Hippiatricks. Gulin Eup. 5. reports, that Wall lice will not only provoke trine, but also drank for nine dayes space, will stop childrens water that goes from them against their wills. Valurandus Donures an Islander, a most learned Apothecary of Lyon, often said, that these drank with water hot, or wine, or broth, would wonderfully help those that were troubled with the Stone. Moreover, the later writers wonderfully commend the afhes of them with a fit detoction call in for a Clyster, to bring forth the Stone. If they be bruiled and anounted on the passage of the yard, it will presently provoke urine. Marcellus. There are saich Gesner, that for the Conck prescribe four live Wall-lice to drink in wine, in the morning, and then they command to fall two house after, and they give as many to drink two hours before Supper, and to again the next day untill they have drank up twelve Lice: truly it is a remedy to be despited, but it is no new remedy in that desperate disease, and it is a present cure. It helped Function the Governour of Zuriek at the second taking, and so it did some of his Kindred also, and he was like to have written a commendation in praise of Wall-lice. What concern ouward dilealer. If you pull up the hair by the roots, and anount the part affected with the bloud of Wall-lice, and let it dry, it is the opinion of Galen, Actius, and Nonus, that they will never grow stain. Plin faith that if you anount the breaks with Goofe-greafe and Wall-lice, the pains will abare, the Moles of the matrix will break forth, and scabs of the privities will be oured. Cornenellus Gemma in his Appendix of his Cosmourisien, speaks of a woman in whose Skull opened, were found abundance of Wall-lice.

CHAP. XXVI.

Of Tikes, and Sheeps Lice.

The Tike in Latine Richnus, in Greek neuron, Hessebine calls it aendroed, Suldau neuro, and theirs call it munosements, Sypontinus calls it nunequitaes, but that is not right, for it wants wings. The Arabians call it Alcharad, Alsosafes, Albahem, as Bellunensis reports. The Forlini, saith-Hermolam Barburns, to this very day call Tikes existed, as we read in Dydinus Zedwotes. It is called Richnum in Latine, because it is like the seed of the Plant Palma Christi. Gaza calls it Reduvinm, and Albertus Cometius calls it Tata. Also Albortus Vincentius, Guillerinus de Conchie, call it Engulam. I think that at first it was called Cica, saith Scaliger, because Cici is the same with Croton. The Indians call it Zeva, the Germans Halindack, the French Plata from its compact body, the English Wood-teek. Some distinguish between Richnus and Reduvius, thus very exactly.

Ricinus is a small Infect, that when Summer comes on breeds in pastures among graffe, and in Woods amongst the leaves, of some putrid humour; with a very compact body and that feels plain, with a skin very sough, of a Diamond figured body, of a black shining colour, or a dark brown; but so soon as it talkeneth to any living Creature, and thrusting its head within the skin, it drawes the bloud, in a thort time it growes great and swells, and at length becomes almost round. It bath fin feet fastened to its neck, with a sharp nose, but short, it produceth no young ones, nor is it produced by other living Creatures, and in this it differs from all other lafects, that it is filled with food abundantly, and yet there is no passage for any excrement, and therefore it may be the Hermitans calkis Come. Let therefore the material! Philoforhers that with Aphrodifeus drawall things from the manifest qualities of the Blements, confider diligently, to what default of matter or confusion they will be here forced to fly. It they imagine, that Nature wanted a bodkin to pierce a hole in the tail, they deserve to be hissed at. But rather let them here see and acknowledge that of Paraceting, That bodies may be made from Spirits, and Spirits from bodies. Pliny calls a Tike a fifthy Creature, the end of whose gluttony is, as to gluttons amongst men, death it felf. For in a few dayes it will break with over-fullnesse; yet it will fast lustily for seven dayes. It was to station, who supposed Tikes will breed in a mans beard and groins, for being there fastened it will stick close to feed it self: yet Enflathim and Hofishim are of his fide in thate words. It in ralled a Tike, because it flicke faft to what it is brediin. But she/truth is, a Tike is not bred in living Creatures, but from the corrupt matter of leaves and graffe as I faith before, and as Arifold affirms, Hift. 5. c. 19. Tites breed of Plants. May be Scaliger meant by a Tike some Lowse like a Crab, or some Crab-lowse in man; for they both breed in the beard and privities, and can very hardly be pulled off. It cruelly plagues men and Oxen but efpecially barking Dogs, Gato also testifieth that Sheep and Goats are troubled with Tikes, but he was deceived by the likenesse of their bodies; for that Lowfe of Sheep should be called Redwins our Country-men say (a Sheeps Lowse) hetween which and a Tike there are many and different marks : For a Sheeps Lowle bath a long little beck, and its body when it is fulled is severe to differed but being preffed, it will never feen round. Also the feet of this are of a dark red, the back Aft-coloured.

marked with three black spots, and ie, is framed after the fathion of a heart. The head is not alwayes but seldome fast in the skin, and it drawes bloud forth but by turns, and it vesses, the steed the secrements that breed of it by the tail, and it will dy Wooll of so deep a green, that this cold tincture shall kearen be bettered in a hot dying fat. Sheeps Lice will live a whole year in shorn Woolls but Tikes live only upon the hot bloud of the Creature. Let therefore Cate maintain them both to be of one kinde, yet truth will maintain a vast difference between them. Schools a like to the iwellings of keprous people, saith albertus. Schools whether he mander stand by that a Tike or a Breezs I rather think he meant a Tike, both from the round strem both to she is like to the iwellings of keprous chink he meant a Tike, both from the round strem both the swellings, and from their wan colours. Sate frees shorn sheep from Lice with Oyl less well putrefied, and the best less of strong wine, and a decoction of Lupins added to them, and an anyming them with it, then let them dry two or three dayes, and after that wash them with Sea-water. The English Shepheat's sneet them, and then anoyat them with Tarre and sheeps such; or offe they bruile the root of Acoras, and boy it in water, and they shound them who heads with the warm decoction. Some use nothing but Tarre, others out the special six budies with the warm decoction. Some use nothing but Tarre, others out the special six budies with the warm decoction. Some use not thing but Tarre, others out the special six budies with the warm decoction. Some use nothing but Tarre, others out the special six budies with the warm decoction. Against Dogs Lice the Ancients bid us to anoynt their care which Oyl of bitter Almonds and of Walnuts; experi-

ence confirms that remedy. Also Nemesianus tostifieth as much.

The good to noput their ears, and fet them in the Sun, Or use a red bot knife, when Lace are first begun.

Rbsfis commends against Aschardes of Dogs or Dog-lice, to wash them with Wine, and Vinelgar, Commin-feed and Sale-water. Theomessia and Case prepare oyl of bitter nuts, and with that they anoyou their claws and ears, and secrets also. Tarre of Cedar kills them. Diosottles. But Columbia forbids to pull off Tikes from Oraniand Dogs, hell the places should exulcerate, and he highly commends Tarre and Hogs grease. Phin saich the juice of both Chamzeleons will defirely them. Albertus reports that Tikes bloud will cleanse Wicers, and if they be sinused in wine The Use, will prefently make one drunk. Seranus fatther commends them for to care a Fishula in Ano.

If that now ulcers in the feenets chance to breed, Chew'd Branthe-leaves apply, you quickly shall be freed. Or if from an old fore a liftula do grow, Alfredis after burns will help's; and further know, The bland of an On Tike is no means elfe bolom.

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Also the bloud of a Tike will cure the Shingles. Also men' fay, that a Tike pulled out of the left ear of a Dog, if it be tied on, it will cure all pains. Pliny writ this out of Nigidim. Also he afferts that if a womans loyns be anounted with the bloud of it, she will abhorre venery. Moreover nine or ten Goats Tikes taken in wine, will stop the terms. Dioscorides. Anoynt vour eve-lids with the bloud of a Tike taken from a Bitch, the hairs being first pluckt off, saith Galen. Simpl. 10. c. 5. and they will never grow again: So also Pliny and Avicenna write, but it is from other mens opinions. Dionysiu Melesiu prescribes such a Depilotary against pricking thorny hairs: Burn a Sea-hare in a new earthen pot, and keep the after with Tikes bloud in a horn box, use this, first pulling out the hairs. Many English men have learned by experience, that one dram and a half of Sheeps Lice given in drink will ioon and certainly cure the Jaundies.

CHAP. XXVII. Of the Garment-eating Moth.

DEnnius beginning to write the history of this Infect, faith that Tines is a word that fignifies many things; as Lice of Hawk-weed according to Albertus, Wood-lice in Plantus, the plague of Bee-hives in Figil, and it fignifies the creeping ulcers of the head, that are eaten like to garments, whence it may be Glaudian writes at the electronic state and are esten like to ments, whence it may be Glaudian writes at the state of the st

Gond translates where Tineas, but very ignorantly, as we observed in the history of Catterpillars. Also Piny faith that Tines do destroy the seeds of Figs, he means the Worms that breed in Figs, from whence grow Three. Niphus cals that little Scorpion which eats books Tineus, whereof I spake in the history of Scorpions. But Elle and manie, if a man will speak properly, is a Worm that eats garments. It is called in Latine Tinea, a tenendo from holding, for it flicks falt in garments, and will not easily change its station. The Fremb call it Teigne, the Spaniards Tind the Italians Tignola, the Muscovites Mel, the Polonians Mel, the English Moth, the Hebrewes Hingleh, and Sas, as you shall finde it Job chap. 13. and Isi. 51. It is a little Worm of a wan white colour, of which arifeth that small kinde of Plie that will fly at night about the Candle-light. There are fome of them that are filver-coloured, the English call them filver-moths, the Dutch Schietes, from their swift motion. Niphus greatly erred; making this the Scorpion among Books. There is also a certain Worm that is thick, or with a coat, faith Pliny, called Tinea, that drawes its coat along with it, as a Snail doth its shell, and when she is deprived of this she presently dieth. But if this coat grow too great, it changeth to a Chryfalie, out of which at a fet time a little Glow-worm comes. This kinde hanging by a thred, hangs a long time in houses before it changeth to an Au-relia. It hath a little black head; the rest of the body is a whitish dark brown, the Case of it is fomething long, made almost of a Cobweb, not round at all, but lightly compacted, and at each end fomething hairy. The Phalene that come from thence flick by the feet to the roofs of houses, un-till their bodies being corrupted and putrefied they are bred again when their bodies corrupt, and their wings and feet fall off of themselves, they hang with a thred by the tails. At length they get a Cafe and are turned into this kinde of Moth. In Germany and Helvetia there is a Moth of a fad red colour, with a little thick head, the body grows by degrees smaller even to the tail. The colour of its belly is lighter, fomething yellow, and like a fort downy filk. It is a very tender Creature, especially that which is filver'd over, and it is bruised to pieces if you do but touch it. Whence that Kingly Plalmift, Plal. 39. When thou with chaftifements shalt correct man, thou makest him to conjume away as a Moth. And Job, Chap. 40. he amplifying the certain destruction of the wicked: They shall be bruised (saith he) before the Moth. All Moths are reckoned amongst the number of sixfooted Creatures, and they breed in Garments as well of Wooll, as skins that are not cleanled from dust and fith: and so much the sooner if a Spider be shut in, as Aristotle writes. For the Spider drinks up all their inbred moysture, and dries them; wherefore care must be had that garments be not layd up full of duft, and when the Air is thick and moyft. Some to avoid Moths, ventilate their garments in the hot Sun-shine : which our women severely forbid, and lay them up in the shade, and when the winde is high and very cold. For they hold that the Sun-beams are kindly for Moths, but windes and tempelts and the shade are enemies to them. These Worms when they have by degrees infensibly eat off the outmost superficies of the cloth, then they eat up the inward part, and so infinuate themselves into the middle substance of it, that those that search never so well for them can hardly finde them. The Ancients were most expert to kill Moths. For the garments of Servine Tulius lasted to the destruction of Sejanus, for they were kept with so great diligence by the keepers of the Wardrobe, that they neither confumed by age, nor were Moth-eaten. They that fell woollen Clothes, use to wrap up the skin of a Bird called the Kingso Fifter amongst them, or else hang one in the shop, as a thing by a secret Antipathy that Moths cannot endure. They are handsomely destroyed by the sent and smoke of Savin, Hops, Fingerhood, Wormwood, Rosemary, Poley, Panax, Aniseed, Golden-flower, Pomegranates, Citron-

pills, (for this was the chiefest use of Citrons in old time) the out-landish Myrtle, Cedar, Cypresse, Calamint, Brimstone, Downy feathers. The Books that were found in Nama his Tomb, were faid to be anounted with the juice of Cedar: wherefore as Pliny writes, they were supposed to be free from Moths above 530. years. The bones of Bergefterts (I know not what beaft it is) being brought to powder, and ftrew'd amongst garments, will drive away Moths, if we will credit Hildeoard: Rhasts reports that Cantharides hung up in the middle of the house will do as much: Who faith moreover that garments wrapt up in a Lions skin, will never have any Moths. Some wet a a linnen cloth in a strong lie, and dry it in the Sun without pressing it, and they affirm, that clothes wrapt in that will not be Moth-eaten. Cato bids sprinkle your Wardrobe with Oyl-lees. That which Pliny reports is a wonder, that a Cloth laid under the Biere of a dead body, will never have Moths to hurt it. The richer people, who (as Horace writes)

Whole hangings rot in Chefts, rich for the Worms and Moths,

take diligent care in Summer to look up their garments, and taking them out of their Coffers, they air them in open place for the winde, and then they beat off the dust with the leaves of Indian Millet, or Hogs briftles, or Broom Mosse, or with Worm-wood branches. Of old they were wont to do it with an Ox tail; for fo Martial writes;

> If that with yellow dust thy costly clothes abound, Thou maylt with an Oz tail brufb't off upon the ground.

There are also rich Merchants, that have Cedar and Cypresse Chests, and they put up powder of Origanum, Worm-wood, Orris, Citron-pills, Myrtle-berries with their clothes, and by such remedies they drive far from them this Wooll-devouring Creature.

We writ before amongst the fix-footed Worms, of Worms in books, wood, the skin, the fruit devourers. I have nothing more to add to this Chapter, but only to exhort rich men to lay up their treafure there, where neither Moths shall eat their garments, nor rust confume their Silver ; and let them in the mean time leave off that infinite expense in clothes, of which can they look for any better of the Lyrick Poet,

Than to feed black Bugs, and the Lazy Moth: ? end, to use the words of the Lyrick Poet,

If a man, faith Calvin, born of a woman, having but a floor time to live, and alwayes waxing old, and corrupting, would think himself to be like a garment that Moths ear, certainly he would lay aside all pride, and blush, and fall lowly upon his knees unto Almighty God. 1ad Jones

CHAP. XXVIII. He Latin word Pulen, in Greek dona or Alina; comes faith Islane, from Puloti; dust, or the fon of dust, in Spanish Pulga, Italian Pulice, Brench Puce, English Flea, the Germans from its nimblenesse in flight call its Florb. Pleas are not the least plague, especially when in greater numbers they molest men that are sleeping, and they trouble wearled and sick persons; they escape by skipping from us; and so soon as day breaks they forfake the bed. They are a vexation to all men, but especially, as the wanton Post hath it, to young maids, whose mimble fingers and that are as it were clammy with moutture, they can fearce avoyd. These Fleas are either common or extraordinary. The common ones are final Creatures about the bigneffe of Lice, but their bodies are fofter, and they are bunch-backt, almost like a Hog, they are black and thining, their breaft and belly is yellow from black, in white Dogs they are more clear, in red more yellow. in black Dogs blacker than in others. Here I defire you to observe the wonder of Nature, that their hinder little lege are bent backwards toward their bellies; and their forelegs toward their breafts, as four-footed beafts are, as it is ufual almost in all Infects to whom Nature hath given but four feet. It may be for that end the joynts of Fleas are so disposed, that they may with the more ease hide themselves in the long foldings and plights of the blankers from those that hunt after them. The ends of their feet are divided into two parts, and are hooked and sharp, and seem as it were to be horny, not only share they may more furely creep up upon high places, but also that they may fit and flick fafter to the imooth skin : They have a fittle head, and a mouth not forked but firong and brawny, with a very thort neck, to which one Mark an Englishman (most skilfull in all curious work) fastned a Chain of Gold as long as a mans finger, with a lock and key fo rarely and cunningly, that the Flea could easily go and draw them, yet the Flea, the Chain, lock and key were not all above a grain weight : I have also heard from men of credit, that this Flea so tied with a Chain, did draw a Coach of Gold that was every way perfect, and that very lightly; which much fets forth the Artists skill, and the Fleas strength. The point of his nib is something



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hard, that he may make it enter the better. It must necessarily be hollow, that he may suck out the bloud, and carry it in. They feek for the most tender places, and will not attempt the harder places with their nibble; with two very small foreyards that spring out of their foreheads, they both prove their way, and judge of the nature of the object, and whether it be hard or foft: where they be they leave a red spot as a Trophie of their force, which they set up. In rainy weather they bite forely, and are bold to run over ever part of mans body. They have but one small intestine with folds inward, which is either relaxed or contracted as they eat more or lesse. The leffer, the leaner, and the younger they are, the sharper they bite, the fat ones play and tickle men more willingly. It is very probable that they have eyes, both because they choose their places of retreat, and because they withdraw themselves when the day breaks. They will not fir upon corrupt or dead flesh. Those that have the Kings evil, because they are of bitter juice, and fuch as will die, because of the corruption and stink of the same, they will not meddle with. At all times they trouble men and Dogs, but chiefly in the night. Though they trouble us much, yet they neither stink as Wall-lice doe, nor is it any difgrace to a man to be troubled with them, as it is to be lowfie. They only punish fluggish people, for they will remove farre from cleanly house fee; when they finde they are arraigned to die, and they feel the finger coming, on a fudden they are gone, and leap here and there, and so escape the danger : whilest those that hunt them endeavour to measure their jumps, as Aristophanes saith, they but play the fools. In the morning after they have fed, they creep into the rough blankets, and flick to the walls, or elfe they hide themselves in the rushes or dust: and so they ly in ambush for Pigeons, Hens, and other Birds, alfo for men and Dogs, Moles, Mice, and vex fuch as passe by. Our hunters report, that Foxes are full of them, and they tell a pretty flory how they quit themselves of them. The Fox gathers fome handfulls of wooll from thorns and briars, and wrapping it up, he holds it fast in his mouth, then he goes by degrees into a cold River, and dipping himselt in by little and little, when he finds that all the fleas are crept to high as his head for fear of drowning, and to for shelter crept into the wooll, he barks and spits out the wooll full of Fleas, and so very froliquely being delivered from their molestation, he swims to land.

Their first Originall is from dust; chiefly that which is moustned with mans or Goats urine. Also they breed amongst Dogs hair, from a fat humour putrefied, as Scaliger affirms. A little corruption will breed them, and the place of their original is dry filth. Martyr the Author of the Decads of Navigation, writes, that in Perienna a Countrey of the Indies, the drops of sweat that fall from their slaves bodies will presently turn to fleas. Some Countreys are such enemies to Fleas, that if they be brought in thither they cannot live, nor will they breed there; as in the Territory Tefetbor of Sigelunum. Contrarily the City Hea by the fea-fide, (unlesse John Leo deceives us) is most fruitfull for Fleas, by reason of the abundance of Goats, as also Dede. In Hispaniola Fleas are found, but neither many, nor great ones; but they bite more fiercely by farre than ours doe : they love hot places, where the Sun shines. In the Spring they multiply, at the beginning of Winter they die, for they cannot endure the cold. They copulate, the male afcending upon the female as Flies doe, and they both goe, leap, and rest together. They stick long together, and are hardly pulled afunder. After copulation prefently almost the female full of Egges feems fatter: which though in her belly they feem long, very fmall, very many, and white, yet when they are layd, they turn presently black, and turn into littles Fleas, if we may grant what Pennius saith, that bite most cruelly. Philoponus in lib. de generat, maintains that Fleas breed not Egges but Nits, and Niphus faith the same: But they endeavouring to prove this because they crack when they are crushed doth not confirm their opinion, for Egges will not break under the nail without cracking. Arifotle thinks, that from them, be they Egges, Nits, or little Worms, no other Creature breeds, and I should willingly subscribe to him, but that I think Nature made nothing in vain. Those Fleas feem to be more rare that India produceth neer the River Nigua, as we learn from Thevet,... They chiefly feize upon the foftest parts of the feet under the nails, and bite venomoully. After four dayes they raise a swelling as great as a pease, or a Chich pease, and young ones like to white Nits; and if all these be not forthwith picked out, and the place affected burned with hot ashes, the part will be lost, as it falls out often with the Slaves in Numidia. He also in the Province of Peru was Subject to this mischief, and could not recover but by washing himfelf in the River very often.

L. 9. futtil.

Cardan writes of a little Flea. The West-Indies, faith he, brings forth a kinde of Flea called Nigua, a veryshrewd plague. This creature is far lesse then a Flea, that sticking to a man will so torture him, that some lose their hands, others their feet. The remedy is, to anount the part with Oyl, and shave it with a Rasor: To whom Scaliger answers thus. Thy story of Nigua is lame, yet not unprofitable if you confider Philologie: I shall adde what you have omitted.

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This little Flea hath a most sharp nib, and invades chiefly the feet, (seldome other parts) not ad fubiil. Car- only when men goe, but lye down also. Therefore the Indians lie high. Most frequently they bite that part which is under the nails. The fourth day the swelling begins to increase, and grows to the bignesse of a great pease. This swelling is full of young Nits; they pick out these, and lay on hot aftes. Benzo feems to fay the fame. The Indians are mightily troubled with venomous Infests. Amongst the rest the Nigue about the bignesse of a Flea, insensibly creep in between the flesh and the nails especially, and they are bred in the dust. It falls out oft times that no pain is felt by them, till they grow as great as Chich peafen or Lentils; and then with a wonderfull 🐔 Aluita 🤌 plenty

plenty of Nits bred, they are hardly pickt out with a needle or thorn: and this mischief is cured with hot ashes. Moreover, the slaves of Africa that the Spaniards have in their families, because they go barefoot; are shrewdly troubled with this plague, and they breed such numbers in their feet, that there is no remedy for them but the iron instrument of the fire, whence many of them want their toes or their feet. Fleas will dye from extreme cold, and therefore in the colder winter they are not to be seen; or else we kill them when we can catch them. And onedog will as willingly bite out the Fleas of another dog, as they will scratch one the other. Also molt bountiful Nature hath supplied us with a large field of remedies, that the Fleas that hide rhemselves, and leap away from us, may be destroyed by us, and we preserved from them. For we have herbs, Dwarf Elder-leaves, Fern-root, or Anchusa, flowers of Penniroyal, Rue, Coloquintida, Brambles, Oleander, Mints, Horse-mints, Hops, Rape-seed, Cumin, Staves-acre, Fleabane, Conyta, Saffron, Coriander, Celendine, Iweet Cods, wilde Cicers, Arlemart, Multard, Lupins, roots of Chamalea, Hellebore, leaves of black Poplar-tree, Bayes, Walnut-tree, with the oyls of these, or the boyl'd decoctions, if the pavement be sprinkled, or the house be perfumed, the Fleas will be gone, and most of them are killed. Above all, the dregs of Mares-pitte, or seawater are commended if they be sprinkled up and down; also Harts-horn burnt is very good. Goats bloud fet in a bason or a pit, drawes all the Fleas to it, as also a staffe and inted with the fat of a Hedgehog or Cony, Ape, Bear, Bull, or Fox, will do the like. The water of the decoction of Arfenick or Sublimate sprinkled is a certain experiment to destroy them. Quicklime mingled with the juice of white Hellebore, doth the fame. A Gloeworm fer in the middle of the house. drives away Fleas. Fleawort in the City of Chaire is powdred, and the powder is strew'd about the beds, which by its smell doth assonish the Fleas that they will not bire. If a Flea get into ones ear, pour in Oyl mingled with a little Vinegar or juice of Rue, oyl of Spike, Turpentine, or oyl of Peter, is very useful. These remedies may serve the turn, which are taken from Apfretus, Varro, Columella, Galen, Actius, Palladius, Avicenna, Rhasts, Kiramides, Guilielmus, Placentinus, Joanicius, Bellunensis, Hermotaus Barbarus, and Pliny. The Barbarians (faith' Lereus) that the Fleas may not bite them, anoint themselves with oyl that is thick and red, preffed out of fruit, which they call Course. Petrus Gallifardus, Calins Chalcagninus and Tagsee, are reported to have written the commendation of a Flea; it was my delire to have seen this, but it was never my chance.

CHAP. XXIX.

Of Infects that want feet, and first of Earth-worms.

COme earthly Insects that have no feet are bred in the earth, some in living creatures, some Din plants. Earth-worms by Plantin and Columella are called Lumbrici, may be from their lubricity. Also they are called the entrails of the earth, both because they are bred in the bowels of the earth, and became being pressed, like the entrails of living creatures they cast forth excrements, also became they are like them in form and fashion. The Greeks call these wises, success, success French, Vens de Terre; the Italians Lumbrichi; the Spaniards Lumbriz; the Germans, and those of Flanders, Erdwurmen: the Arabians, Charatits. Manardus Wittes, I. 2. ep. 4. that Earthworms were called Ovisculi. Earth-worms are greater or leffer.

The great ones, are long Worms, almost like those round ones that are bred in mens bellies, half a foot long, and firetched out a foot long; they are of a weak flesh-colour, and for the most part they have a ring or else a collar about their neck that is thick, wherein there is a little blond contained: they have no eyes, for no Worms have any. They first breed of putrefied earth, they are afterwards fed by the same, and lastly they are resolved to earth again. Those that you see wreathing little hils at the brink of their holes, as I suppose those heaps are their excrements; for in them we finde nothing but earth, the nutrimental juice whereof being fpent, they cast forth the rest as improfitable matter at their doors, and they are fenced by it against the rain falling in. At night chiefly when it is rainy weather, they willingly copulate, and flick fast till morning. They are not wrapt together in copulation like Serpents, but they slick fast together by their fides, fending forth a frothy kinde of spittle when they copulate: when they are in conjunction, they keep the middle of their bodies, that is the hinder half in their holes. and they are never fo fast glewed together, but with the least motion of the earth they can easily part: in rainy weather they are whiter, unless it be when they copulate, for then especially they are red. Gelner faith in the middle of April he diffected a female Earth-worm, that was vety thick, within the flesh through the whole body, a receptacle descends, that is ringed, covered with a thin membrane: when he diffected it, it flank filthily: in this is the earth contained that they take in; but above this receptable there lie white eggs very many heaped together, next the month.

The leffer worms, for clearer description fake, I will with George Agricola Call Ascarides, they are frequently found in dung-hils, and under heaps of flones: forme of them are red ones, they

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call them Dregs, and filters mich define them; some are wan-coloured, others have yellow sails. and are fo called; Iome also are with collars and are fat, others without collars and flender, which I take to be the males. These are bred chiefly in Autumn by reason of no plenty of monture, as Aristotle icems to affirm. Both kindes live long in water, but at last they die for want of food. They move from place to place with a certain drawing and pulsation, for the Philosopher faith they do not p operly tumble along. The great ones live in the bowels of the earth, especially in the open air, and where men oft-times retort. In the morning when they withdraw them felves into their holes, when the air is clear they fence them with earth cast up, but in rainy weather, they flop them by drawing in some stalk, they feed frequently on earth, but most greedily on a piece of white bread unleavened, as I learned from our Turner, a very credible man, and have oft-times seen it. Many of them dye if the Winter be too cold, or the Summer too hot. Moreover they are taken by Fishermen, and driven forth of their holes either by digging, and shaking the earth, or by pouring in some liquor of strong juice, as of Walnut leaves, Hemp, or throng Lye. It is good also in tempeltuous and dark nights to go into gardens filently, (which they milerably hurt) and to creep upon them when they couple, by the help of fire carried in a horn: for so in one night thousands of them may be intercepted and killed.

The Ule.

Uses of this despicable creature are observed to be many; and Nature scarce affords any simple that she hath beslowed more verties on against diseases. For Earth-worms soften, glew together, ease pain, and by their earthly and watry moisture together, they duly temper the part affected. Powder of Earth-worms is thus prepared: Wrap up great Earth-worms for some time in earth-moss, that so they may free themselves of that glutinous matter that slicks on their outward parts; then press their hinder parts next the tail, that they may cast forth their excrements and be cleanfed. Then call them into a vessel of white Wine and a little Salt, and gently preffing them with your fingers, cast away that first Wine: pour on more, and after the Worms are washed, take some part of this away also: for it must not all be cast away, as some would have it, till it be perfectly clear, for so that glutinous clammy quality would be lost with it, Thus p epared, they must be gently dried in a furnace, till they will crumble into dust when you torch them. Then the powder being beaten and fearced (it will smell like Runnet or Cheese) must be kept something far from the fre in a glass vessel. Otherwise ir is best to kill the Worms cut In pieces in Wine and Salt, and when they are dead, to take them out and to cleanse them. This powder with the juice of Marigolds, will cure the Epilepsie; with Mead, the Dropsie; with white Wine and Myrrhe of the Troglodytes, the Jaundies; with boyled Wine, Hydromel, or Wine, the Stone, the Ulcers of the reins and bladder; you may give a dram weight. In three cyathi of water they will break inward Impostumes, and bring them forth, if seven or nine of them he brought into powder. They stay also the Dyarrhoea, help Barrenness, bring forth the Secondine that flaies behinde, ease the pains of the Hip-gowt, open the Liver, cure Tertian Agues, kill and drive out all Belly-worms, given in liquors or decoctions that are proper for it. Also the decoction of Earth-worms dank with the juice of Knot-grais or Comfrey, is good against continual pilling, especially if it be also cast in by a Clyster. Also a Clyster of their decoction enferh the Emrods wonderfully. Some, where they suspect clotted bloud, give the decoction of Earth-worms to drink with great success. For the dileases of the Ears almost past cure, boyl them in Goose-grease and pour that in. Boyled in oyl for the Tooth-ache, and poured into the ear on that side the pain is, as Pliny saith, they give ease, or if you drop them into the contrary ear, as Dioscorides saith. Thus far for Earth-worms given inwardly, from experience and testimony of Dioscorides, Galen, Actius, Egineta, Myrepsus, Pliny, Vularis.

Allo ortwardly applied and bruiled, they joyn wounds and nerves cut in funder, and healthem in feven daies; wherefore Democritus would have them kept in Honey. Their affects with old oyl, cleanfeth corrupt Ulcers; and as Pliny Writes, consumes the hard edges of them, if it be mingled with liquid Pitch and Simblick Honey, Diefeorides faith Sicilian Honey is called Simblick. A certain Chirurgion now in England of good note, makes a liniment of Earth-worms and Honey, wherewith he anoints the tent, and sprinkles it with fine powdred Allum, and puts it into a Fifula, and so brings forth the core eaten out with no pain, and heals the wound. Also their ashes drawes forth things that llick within, and laid on with oyl of Roses cures Kibe-heels. Marcellus.

Serenus faith, that when the nerves are cut in funder, it is good to lay on Earth-worms bruised with Hogs-grease that is old and rank. Marcellus Empiricus adds Groundsel to the Hogsgrease and Earth-worms, with the tender tops of Box with Frankincense, and this he laies on the nerves cut or pain'd: Pling faith that the ashes of these and of a wilde Mouse, laid on for a plaister, with oyl of Roses, is excellent for broken bones.

For the great pains of Horses in their nerves or joynts, to help them, Russius, Absyrtus, Didymus, collect a great number of Earth-worms: whence Cardan gathers that they will ease all pains.

Mundella affirms that contraction of the nerves will be cured at you anoint them with oy lor Camomil that is well replenished with Worms. Marcellus saith that the same is done with Honey and Worms, as before. Actius faith without doubt they are an excellent remedy for the Gowt boyled in oyl, and a little wax : so saith Marcellus, but he sometimes mingles Honey with them. Vigo, for pains in the joynts, makes a plaister of these and Frogs, to which he adds Vipers-grease.

For pains of the joynts: Take ashes of Worms iii. ounces, oyl of Roses, or Foxes, what may

fuffice, mingle them to an ointment. Another that is fingular: Take the marrow of a Calfs lea compleat, and old oyl of Roses iij. ounces, Earth-worms cleansed with Wine and Salt ii. ounces. let them boyl in Balneo to the confistence of a Mucilage; with this anoint the neck, shoulders, and the places where the pain is, for it gives great help, Pliny. Marcellus anoints them with Honey. and then he laies on the Mucilage prepared. When any part is wasted and receives no nutriment, cleanfed Worms must be put into a glass very well luted, that nothing may breathe forth, and so fet in a warm oven or in Balneo, and they will then resolve into a clammy moilture; an admirable remedy and approved for the Palfie of the limbs : Take the aftes of tender Earth-worms iii. pounds, Ginger, Galanga, of each iij. ounces, with clarified Honey incorporate them for an Unpounds, with this for three nights together anoint the Patient, binding his arms forcibly over his belly or flomach, then cover him warm, and let him beware of cold. Jacobus deparma To drive away hoary hairs, women use these ashes mingled with oyl whilest they comb their head, as Plini faith, to whom Serenin Subscribes in these verses :

Earth worms and oyl of Olives, fice from cares, They will preferve a man from hoary hairs.

We faid before how they cure the Tooth-ache. But further the powder of them rubb'd on will preserve the sound teeth, and being injected will make rotten teeth, though it be a grinder, to fall forth ; especially, if the tooth be firth scarified, and fill'd with powder well sprinkled on it. Actius. Gal. 5. fee, loc. bids us do almost the same out of Archigenes. Also they are good with the root of Mulberries boyled in Vinegar of Squils, to wash the teeth. For purulent Ears, poured in with oyl they help much, as Gakn thinks, and cure their inflamations, being boyled with oyl of Roses. Aeitu.

If that your hearing fail, an old disease, Is our'd with Earth wornts boyled with Ducks grease.

Myrepsus bruiseth Worms with some small quantity of the earth from whence they were taken, and works them together, and anoints that upon ears that are bruifed. Marcellus bruifeth them with oyl of Roles, Celfus with oyl of Olives. Faventinus for pains of the ears anointeth the outward parts with oyl of Earth-worms, and also pours it into the inward parts. Marcellus bids to bruise Leeks not planted but sowed, odd in number, and as many Worms together, and boyl these in the best Oyl to thirds, and he saith that this oyl put into the ears is very good for their greatest pains and deafnels. Abinzoar cures clefts of the Hands and feet with oyl of Earth-worms. For an old pain of the head, they are held very excellent, bruifed with Vinegar, Frankincense, and Castoreum. Galen for the same prepares in his Euporists such a Remedy ; Take xv. Earth-worms, as many grains of Pepper, Vinegar what is sufficient, mingle them, smeer them on. Another: Take Earth-worms, Mouse dung, white Pepper, Myrrhe, each half an ounce, bruise and mingle them with Vinegar, and anoint that part of the head that the pain lies on. Myrepfus will have the Worms to be odd, and to be taken only with the left hand, and so superstitiously anointed. If thou wouldst try, faith Marcellus, whether a swelling in thy neck be the Kings-evill, lay a live Worm upon each swelling: if it be a scrophulous tumour, each Worm will turn to earth; if not, he will be alive and receive no hurt : so saith Pliny also. Earth-worms are a part of that noble Plaister of Arnoldus (2 Breviarii) of a Rams skin, or the bloud of a man that is red, against the Rupture: and Hollering commends it to cure Enterocele and Epiplocele. They also diminish the Stone, both taken inwardly, as also anointed on the share somewhat thick. Gal. What concerns womens diseases, bound to the neck they retain the birth, but contrarily applied to the hips, they draw the birth out and the secundine, for they draw mightily wheresoever they are applied living. Plin. Inflamations of the breafts, Earth-worms alone laid on will cure, for they concoct, open, draw forth, and heal. Alex. Benediet. So Myrepsu makes a plaister of them bruised. Lay on Earth-worms with Quinces, or with dried Barley flour, upon Breafts hardned or inflamed. Aetim. But if after delivery womens breafts swell, and to use the words of Serenne :

If the swoln breasts do feel great pain, Smeer them with Earth worms 'twill help them amain.

For they will concoct the Impostumes and suppurations of the breasts, and after concoction will heal them and void out the matter. For the Shingles, the Indians, faith Carolus Clusius, make an unguent thus: Take Earth-worms, and feed them Iome time with leaves, fine flour, or flour and milk, and when they are grown fat, boyl them in an earthen veffel (alwaies fcumming them) when they are strained, boyl them again to the consistence almost of a plaister, which well prepared will be almost of a yellow colour; dissolve some part of this in distilled water of Roses, and wash the part affected with it twice a day. A most excellent remedy, saith Clusius, and proved by very long experience. Pliny faith they will do the same in Vinegar, who together with Aeim and Myrepfus, affirms that Worms bruifed and laid on the place a Scorpion hath flung, are an admirable remedy, for they presently ease the pain, and correct the malignity of the tumour.

BOOK II.

O,1 of Earth-worms is known by all to be good against divers infirmities, and the Anciente made it thus. Take Earth worms half a pound, Oyl of Roses, Omphacine, two pound, the best white wine two ounces, let them boyl in balnee till the wine be confumed. This cures the nervee relaxed, contracted, aftonished, cut in sunder, or cooled, it easeth almost all pains, and wasts the flone, being anounted on the share and loins. But in the preparing of it, every man follower his own opinion. For some before they adde Oyl, wash and purge them with white wine, some neither wash them nor presse out the earth, and perswade to take the best wine, that it may pe netrate the sooner: Others use simple Oyl, not Oyl of Roses, others again Oyl of Chamomile. Also they shew us many wayes to boyl them, for one useth a surrace, another Balneum. another doth it in dung, and some mingle of Chamomil flowers, and of Dill, to assuge pains, some of Hypericon flowers to glew wounds together, others Shails without shells, others with shells, every one as he thinks fit. The Author of Bartapalia prepares an admirable water of Worms, fol. 254, that is very good for wounds and disastes both outward and inward. For Worms of Horses and Oxen Pelagonius, puts live Earth-worms into their nostrils, yet it were far better with a horn to put them down their throats into their stomacks. Tardinus bids give ashes of Earthworms bruifed with flesh to a Hawk, when she cannot mute. They are also meat for Moles, and when they dig, they will break out of the earth in wonderfull hafte. Sows (as V arro writes) will trouble the mud, and dig up the earth with their fnouts to feed on them. Albertus faith that Toads. Bellonius Lizards, Tarentinus that Sea Grampets, and experience faith, that Frogs, Eels, Gudgeons, Carps, Roches, Trouts, Darce, and Tenches will greedily devour Earth worms. Also that bird Aristotle calls ATE, some call it Vangellus, and Hens, and all Qualls will feed on Worms. But those are no wise Fisher-men, that cause Worms to come forth with medicinal juices, for when they are bitter the Fish will not bite, but if they lie a day in Wheat-meal and a little Honey, and then put upon the hooks, they relish better then Ambrofia: And it is no ordinary good we may receive by them, that they foreshew rain when they suddenly come forth of the earth, but if they lie hid the night before, it is a fign of fair weather. Some do harden Iron like Steel thus. Take Earth-worms two parts, Radish-roots one part, bruise them, and distill the water in a Limbeck. Or take distilled water of Earth-worms three pound, juice of Radishes one pound, mingle them, let Iron hot be often quenched in this water, and lie in it ten dayes, and it will grow very hard. Another, Take Earth-worms two pound, juice of Radish one pound, distill them at an easie fire, and remper your Iron with this diffilled water. Also draw forth juice of Sorrel, flinking Hemlock, and of round Aristolochia, of each alike, and temper your steel often. The juice of Sow bread is thought to do the same. Mr. Fakenbam a samous Physician writes thus. Another. Take Goats bloud, adde to it a little falt, let glased pots be buryed in the earth, well luted for thirty dayes, then distill the bloud in Balnes, and put as much of the distilled water to the same quantity of the water of Worms. Another. Take water of Worms, Rapes, roots of Apple trees, each alike, difill them apart, and mingle equal quantities together, and quench your Iron in that water, as we faid before. A Frenchman nameleffe.

The Theater of Insects: or.

CHAP. XXX.

Of Worms in living Creatures.

The Name.

Theorie thinks they are called Lumbrici from Lumbi the loins. For the Ancients call the belly Lumbos and paseldus by Hesiabius, and Suidas. Some interpret that, those that are sick of Worms. But more rightly from Earth-worms, which they represent in form and nature, doe they borrow that name. Cornelius Gelfus calls them Worms, Pliny the living Creatures of the entrails. The Greeks call them καμινθές, αξιμινθές, καμις, καμιγρές, ερίλος, and when they are extraordinary great, θπεία, as appears out of Ælian, l. 9. c. 33. You must observe, that Latin writers make difference between Vermes and Vermina or Verminationem, that is Worms, and diseases from Worms in the belly; for Vermina and Verminatio, are the pains of the belly from Worms, as Celfus, Serenus, Pliny, and Seneca Epift. 97. testifie. The Arabians call them Emicar, Sylvaticus Elingen, the Germans Spulworm, Bauchworm, the English Gutworm, the Sclavonians Sikrkawka, a word The Descrip hard to be pronounced. A belly-worm is a living Insect, without feet, bred in the bodies of living Creatures, hurting their operations diverfly. I faid a living Creature, that I might exclude those broad Worms called Tenie, which though they be of substance that grows to the guts, and are in form like to living Creatures, yet they cannot properly be accounted living Creatures, as Hippocrates 1. de morbis, rightly affirms. I faid an Infeld, both because they are of a round body, and because the Ancients do not reckon them amongst Serpents, nor have hitherto ranged them into any proper Classis. I said without feet, that I might distinguish them from Worms with feet. I said bred in the bodies of living Creatures, because they are not only bred in the guts of living Creatures, but in all the fleshy parts, and in the heart it self, as it shall appear by the history. And not only men are troubled with them; but also Horses, Calves, Dogs, Hogs, Hawks, and all perfect Creatures. I faid that diversty burts actions, because from them, pains, Consumptions, Convulsions, Epilepfies, Frensies, and divers other mischies follow, especially if they be very great, or very many.

And all these Worms breed either in parts that are alive or dead. The worms in living Creatures feem to be of three forts, the round Worms, Gourd-like Worms, and Afracides, fuch as are bred often in the Intestines of living Creatures : And not there only, but in other vessels and bowels : of which matter I finde there was a great controversie amongst the old Authors. For Galen 1.1. de which matter I linut there was a great controverse amongst the old Authors. For Galen 1.1. de loc. aff. c. 5. assigns certain diseases to certain parts, as worms to the guts, the Stone to the reins and bladder. But I my self with many other persons of the University, saw a stone as great and like a Pigeons Egge, voided by stool, at Gambridge, by Dr. Larkin the Kings prosessor in physick, who was long tormented with a pain of the Colick, and wasting, and he voided that stone in the fame form and magnitude, as a most troublesome birth at his fundament. Montuus and Benivennius write that they saw the like. Also by giving but one Clyster to the choise wife of noble Leonardus, I brought forth 35 stones like to Medlar seeds, at one time in the year 1583. Many there are that question the credit of Pedemontanus Arculanus, Guainerius, Trallianus, Benivennius, and Montuus, because (besides the opinion of Galen) they have written that they have more then once feen stones in the head, lungs, greater veins, the gall, bladder, under the tongue, in the joynts, and belly. But fince daily experience doth clear them from a lie, we may fay that the Greek speak, as Greeks were wont to doe, but that these men speak but the truth. Galen might have remembred, that Hippocrates, Epid. 5. fec. 12. did not rashly affirm, that there was a sharp stone pressed out of a womans matrix, by the hand of the Midwife, as great as the whirle of a Spindle. This I thought fit to premise, fest when I shall report them, the faith of others and my own experience that worms are bred almost in every part, others should think I relate either a thing very strange, or what is false. Worms seldome appear in the most vehement pain of the Hemicrania, vet Hollerius teacheth that it fo comes to passe sometimes, l. 1. c. 1. The Polonians call this disease Stowny Roback, the Germans Hauptwurm, and it was formerly frequent in Germany and Hungary, and all that were taken with it fell into the frenzie, or madnesse, and when they were dead, and their brains were opened, a Worm was found there. Then the Physicians gave Garlick with distilled wine once or twice a day, and all that drank of that recovered, the rest dyed. Philip Shot cured five of his servants that were fick of that disease, with the same remedy, as one writ in a Letter to Gefner. That Worms are often feen in the brain, Thomas a Vega faith, com in cap. 5 .l. de loc. aff. Galeni, and Balthafar Conradinus c. 10. de feb. Hungar. Also Cornelius Gemma, in Appendic. oparis Comocritic. disputing of a pestilentiall Semitertian, speaks of a woman in a city neer the river Mofa, that had a long and vehement pain in her head, when the was dead of it her brain was opened, and there was found a great quantity of filth, and abundance of Worms. That disease is known faith Rhasis, by the internal corroding of the forepart of the head, and by the most vehement pain, that almost makes them mad. It is cured by neesings, and juices cast up into the nostrils, that wil kill Worms. Rhafis, l. 1. c. 9. But the Worms that are yearly found in the brains of Stags, and sometimes of Goats, Sheep, Rams, (chiesly those that are fat) that Hunters and Butchers know better, than that I need to tell them. They are as big as the greatest Worms, and of the same form with them, as Alexander Benedictus and Matibiolus report. Theophrasius mentions these Hift. lib. c. 53. and Alexander Trallianus, l. 1. c. 15. It is reported that Democritus of Atbent, when he was young was troubled with the Falling sicknesse, and he went to ask counsell of the Oracle of Apollo, and Apollo answered him thus :

> Take a tame Goat that hath the greatest head, Or elle a wilde Goat in the field that's bred, And in his forebead a great Worm you'l finde, This cures all diseases of that kinde.

The young man was much troubled at this answer, and he repaired to Theognofius Democratine, that was then ninety yeers old, to tell him the meaning of the Oracle. This Theognofise told him that nothing could be plainer, for he had learned by long experience, that there were Worms in the heads of Sheep and of Goats, that being wrapt in a black Sheeps skin, and hanged about ones neck, would miraculously cure the Falling ficknesse. Some write, as Pliny witnesseth, that two Worms are found in the head of a downy Phalangiam, which Worms bound up in a Deers skin, and bound to a woman before the Sun-rising, would hinder conception. Concerning Worms of the Abdomen. A woman, saith Pennius, that I knew very well, told me that she had seen more than once, some round Worms, that crept forth of the belly by the Navel.

The Ancients also say, that oft-times Worms will breed in the ears, against which they prescribe these remedies. Take the juice of wilde Cucumbers, and the juice of Garden-sage, or that with broad leaves, mingle them both alike, and pour that into the ears. Gal. 1. 3. fec. lec. where reckoning up the Compositions of Andromachin for the ears, he highly commends this of Pritaria and Harpalus. Take Opium two oboli, Myrrhe, Spikenard, Saffron, of each three oboli, burnt braffe five oboli, and of round and Stell Alum, each one dram, black Hellebore two drams, mingle them with fod wine or Oyl of Roles, and apply them to the ears. Lib. Euporift. 2. he writes, that a Locust will destroy Worms in the ears, and he bids apply a sweet Apple to the ear, with a hole in it almost quite through, for the Worm will come forth, enticed by the sweet smell of it. Pliny much commends the root of Cypresse boyled in water, and the urine of a young boy, and the juice of Hemp, Rue, Bramble, and of Capers powred in. Lastly, many remedies may be fetcht from Bbbbb 2

Columella, Vegetius, Marcellus Empiricus, Trallianus, Vigo, Tardmus, and all the Arabians, and there-

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Medend.

fore here I supersede, passing on to other matters. Monardus prescribed to one that had a Polypus in his nose, the juice of Tobacco to be injected; whereby the Ulcer was purged, and many little Worms came forth: Wherefore they breed also in the nostrils, (for all the Arguments that Gabucinm hath alleadged against it) and are not only cast forth of other parts. Cow-heards know that Worms will breed under the tongue, and the Worm under a Dogs tongue (the carrying of which Worm about one, faith Pliny, will drive off the biting of a mad Dog) doth prove that fufficiently: And Valefour faith he hath feen Worms under mens tongues. It is known sufficiently by experience, that the very Breast and Lungs are not free from Worms; Antonius Benevennius, Benedictus Renius, Mundella, Antonius Siculus, are my witnesses, who have seen them cast up, not by vomit or reaching, but even by coughing. Also Alfaranius, Capite de Tuffi, writes, that sometimes a cough is caused from living Creatures bred in the hollow of the lungs, and cavity of the breast, which being no greater than little Lute-strings, yet when they creep from place to place they make one cough, and when they lie still it ceaseth. Also Abenzour Aokomeron. lib. 1. traff. 11. c. 3. makes mention of them. af. firming that the old Physicians saw and writ of them. Albertus and Gentilis saw some in the liver and soleen, and Platerus in the gall bladder. Wherefore, whatever Galen or Avicenna may say to overthrow this from the perpetual motion of the Lungs, the neerness of the heart, and other frivolous Arguments, yet there is no man but will fay, but that reason must give place to sense, especially in natural things. There was faith Hieronymus Gabucinus, a certain Noble woman of Fanes (in his Comment of Worms, to which we are indebted for the great part of this history) when she had a long time been tormented with pain of her stomach, at last she cast up a ball of hard flegme, this being diffected, it seemed like a piece of flesh, and in that there was a Worm, and thus the woman recovered, whom the neighbours thought to be bewitched. Of Worms of the Reins and Bladders. When the reins putrefie, or the muscle of the bladder, oft-times little Worms are cast out. concerning which I thought good to write these histories out of Pennius. A woman thirty six years old, had great pain of an Apostume in her reins, and she consumed, at length she cast forth little Worms, a fingers breadth long, which I first saw in the bottome of her urine, Anno 1582. Randuiph a London Physician, very learned and pious, when he looked on at the diffection of the body of one that was dead of the Stone in the kidneys, he found in one of the kidneys that was Remember the corrupted, it was wrinkled and putrefied, a Worm of a full length. Timothy Bright, a very skilful Cook of Queen Physician, and to whom we are much indebted for the Epitomie of the Ecclefiastical History, saw Murk that cast a Scholar at Cambridge when he lived there, that pissed out a Worm an inch and half long; but it pendra by ber was not without feet as Worms are, but it had many feet and was very nimble. Alogius Mundella nostrils, &c. Medicina Dialog. 4. Argenterius cap. de vesto. morb. Rondeletius lib.de dign.morb. c. 17. Scholiastes Hollerii lib. de morb. int. cap. de vesic. affec. (to say nothing of Levinus Cardan, and my own experience) do sufficiently testifie that such Creatures breed also in the bladder: That Worms come forth of the matrix, like to Ascarides, I did not only see at Frankfurt in a German woman, at eighty years of her age, but Aloyfius confirms the same in his Epistle to Gelner, and Hippocrates 2. de m. mulier. and Aunzour. lib. 1. trad. 2. have said the like. Kiranides writes, that there is a Worm to be found in the matrix of a Mule, which tied to a woman will make her barren. In India and the Countreys above Fgypt there are some living Cteatures like to Worms in form; (they are commonly called Dragons) they are in the Arms, Legs, Shanks, and other brawny parts, also in young children, they breed in secret places under their skin, and more apparently: When they have stayed there for some long time, at some end of this Dragon the place comes to supputation, and the skin being opened out comes this Dragons head. Paulus lib. 4. c. 59. Soranus granteth this, but he questions whether they be living creatures. Moreover, in the bloud it self some living creatures breed, like to Worms, that feed on the body, as Pliny writes, Hist. 26. c. 13. Plutarch 8. Sympof: who writes, that a young man of Athens voided Worms with his feed. Agineta faw them come forth at the groins and buttocks, as he faith lib. 4. to whom Benevennius subscribes c. 100. Also they breed under Sheeps clawes, (faith Columella) and fuch I have feen under the nails of those that were troubled with a Whit-flaw. And thus farre concerning Worms in the bodies of living Creatures. But such as breed in dead and corrupt bodies, (whether it be from the disease or the Chirurgeons fault) want a Latin name, but the Greeks call them Edda's, as appears by Hippocrates. The English call them Margots. Calius would also have them called Eulas in Latin, borrowing the word from the Greeks. We will speak of these in order. And first concerning Worms of the guts, the descriptions whereof, the causes, figns, symptomes and cure wil bring much light to the History of the rest.

CHAP. XXXI. Of the Description of Worms in the Intestines.

VEE shewed before that there are three forts of Worms that are bred in the guts. It will be worth our labour to describe what each of them is. The round Worms are the first difference, and that manifest to all men, because these are the most common, and are so called, because they are indeed round and smooth, not unlike to those worms that breed in dunghils and gardens, which we said before are called by

the Greeks, the bowels of the earth. There as all other Worms are blinde, without any eyes. and they are a hand length or fomething more ; yet Benivennim c. s. affirms that a Smith did vomit up a Worm with groffe flegm, almost a foot and half long, very plain, with a red head that was smooth, and about the bigness of a pease; but the body of it was downy, and the tail crooked like the half-moon. Also at Rome, anno 1543. one that was now upon his youthful years, when as for many daies (as Gabusinus tels the Rory) he had been in great torments of his belly, at last he voided by stool a great black Worm with black hair, five feet long, as big as a cane. He faw one allo that did not exceed the hands length, like to the round Worms, but that the back of it was hairy, and fet as it were with red hairs; but this being cast forth by using good remedies, he grew very well. One Antonianus a Canon (as Hieronymus Montuss tels the flory) voided a green Worm, but he died shortly after he had voided that. But for the most part they are smooth and not hairy, a hand long and not a foot, at both ends pointed, as it were with a nib. And they differ fo far from Earth-worms, that they wear no collar nor girdle : what concerns their colours, I have feen some red, yellow, black, and partly white, or gold colour. Green ones are seldom feen, yet Montum saw some. Gourd-worms are those quick Worms that are like unto Gourdfeeds; concerning which the question is so great between Gatucinus and Mercurialis; for when he treats of a broad VVorm, that is made of an infinite number of Gourd-feeds thut up in a skin; he faith thus: I, faith he, think a broad Worm to be nothing elfe but. according to Hipporrates, as it were a white shaving of the guts, that comprehends all the intestines, between which some living creatures are bred like unto Gourd-seeds: which may then be seen to be voided when all that shaving is voided, yet oft-times it is voided by parts : which if they break when they are voiding, then you may behold these Worms like to Cucumer-seeds voided by themselves, sometimes many of them being folded together, sometimes but a sew. But if any man shall see all that portion, let him know, that that scraping off like a Worm doth not live, but the creatures that are in it like Cucumer-feeds. I once faw this Worm called a Broad Worm that pants, to have been of a wonderful length, and it crawled, a woman in a Quotidian Feaver voided it by fiege, and when I did with admiration much view it, and fought to finde the cause of its motion: that other man, who said he voided a portion of a broad Worm some daies before, which he would shew unto me for a wonder, did shew it me with incredible defire I had to fee it; for this portion did move it felf, whence I was more defirous to know the cause of that. At last searching diligently, I observed through the whole hollow part of it, a rank of living creatures like to Cucumer-seeds, which crept forth of it as out of some bed sometimes one, sometimes two folded together, oft-times sour, or more, and that part of the shaving of the guts that was empty of these creatures did not move at all, but sank down: whence it comes to pass that I think a broad Worm is nothing else but snotty matter bred between the guts, or faivelly flegm thickned by the coldness of the guts, covering the infide of the guts like a coat, which women that affift the fick call a bed of Worms. Out of which snotty matter little living creatures like Gourd-feeds proceed, as by way of a conception, which is covered all over by the second membrane in the womb which is first made of the seed. So saith Gabucinus. Avicenna agrees in this opinion, Fen. 16. tratt. 5. cap. 2. the Gourd and broad Worms are bred from the clammy matter that is fathed in the superficies of the guts, which is comprehended by a flegmatick pannicle covering it as if they were bred from that, and did putrefie within it. Anionius Benevennius a Florentine saith the same, and more clearly, in com. de mirand. morb. causis, c. 87. who writes that in the mineral Baths at Avignon, that are in the Countrey of the Senones, he saw a woman that for seven daies together drinking the water, did void these Gourd-worms in abundance, that fluck fo fast together, one being close to the other, that they were in a rank that was above four cubits long, yet you would judge them to be but one body and one Worm. Johannes a Bookbinder at Bafil (whilest I studied Physick there in that Academy, under Zuingerus and Platerus my Masters, anno 1579) voided, such a Worm ten ells in length without any pain, and not many years before he had voided the like. It confisted of many Gourd Worms; without which it had had no motion nor feeling, and might defervedly have been rejected from the number of living creatures. Platerus had such a Worm dried that was eighteen ells long, I saw it. Pliny writes of a Worm a fick person voided, was three hundred foot long: wherefore whatsoever Mercurialia objects to the contrary, lib. 3. demorb. puer. cap. 7. fince experience proves the thing, is without any firm ground. He faith it cannot be that any living creature can produce fo many young ones, as there appear like unto Gourd-seeds; then, that the guts are not large enough to receive fo many young ones. Thirdly, that this comes to pass by reason of the violent putting them forth that gives the form, because the young one being broken by coming forth, is divided into those many pieces like Gourd-seeds. And hence we may conclude that those are tristes that the Arabians speak of Gourd worms, for smuch as there are none such: What is that I hear, most learned Jerome? that thou, being gray headed, and taught by long experience, shouldst so applaud thy own imagination, that thou shouldst dare to deny a thing obvious to sense, and plain to our eyes, and to Gabneinus Benevennius, and the Arabians? Go to, No living creature can produce fo many young ones like Gourd-feeds: why not I pray? when as one maid that took physick to kill Worms, as Gabneinus affirms, voided 177 round Worms? To say nothing of that Benevenius reporteth e. 85. of the incredible multitude of them: and he was a man to be believed. And what thou speakest of the capaciousness of the place, if that be an argument, it is an errour to be laughed at.

CHAP. 33.

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For the guts will contain not only as many as are in a Gourd, but the Gourd it felf prepared By thy last objection thou dost but mock, but canst not weaken the opinion of Avicemas and the Arabians: for as much as in bodies diffected, Gourd-worms have been feen wrapt up in a roll. wherefore they took not their Gourd-form from the violent voiding them at the fundament, or where ore they took not stem forth, as thou either inventest maliciously, or ignorantly befrom the manner of putting them Gabucinus, that there are Gourd-worms, and the broad worm lievelt. I conclude therefore with Gapherma, that living creature, but something about the entrails called Tenis, is not properly a Worm, nor yet a living creature, but something about the entrails like white shavings, as Hipporates saith, that is filled with these Gourd-worms put in fashion of a coat of Mill. Acarides have their name from Casto, because they bite and tickle very much, and fo exercise the patients that are troubled with them: others derive them from and to exercise the patients of the Ancients called them Beasts-worms, because they were feldom found in men, but often in Horses, Dogs, Hens, and Oxen. And they were so seldom feen in men, that Hippocrates, and Celsus that followed him, either knew them not, or thought them not worth the mentioning, and so they said nothing of them; and yet they writ at large of other Worms. They are like the round Worms, but ten times shorter, (for they are seldom above an inch long) and what length foever they be, they are thicker at the end of the longanum, and the sphincter of the anus they are found, causing a vehement itching in those parts. Galen writes in Lib. de Ling. Hippocrain, that Gous an old man called Ascarides long Worms; which difficulty Mercurialis casily opens, for we should read it, saith he, not waxpass great, but waxpass, small. Moreover, though in consideration of their breadth and thickness they seem long; yet compared with round Worms, they may be called short. These and round Worms are of divers colours, as the matter they are bred of is, or in respect of the heat that concocts them; but Gourd-worms are alwaies the same : whence I should conclude that Gourd-worms breed only from flegm, but the rest from all humours and excrements. Ascarides oft-times come forth in great numbers. and before they be voided they prick much-

CHAP. XXXII.

Of the Original of Worms in the guts.

A Riffolle lib. 5. Generat. and Hippocrates before him, 4. morb. make the material cause of Worms to be dung. Orthasius 1.3. Aph. 30. and Montanus that followed him being his Master, thought that living creatures might breed in the guts from all kindes of humours: and Mercurialis who thought they were deceived, was blinde himself at noon-day. But let us examine his Arguments: It is found, faith he, that they will not breed from bloud, because bloud never putrefies fo much, that living creatures may breed from it; Also he affirms from the judgement of Alexander Trallianus, that living creatures cannot breed in the veins. But experience cuts off the nerves of his first argument; and the Authority of Rhasis, Loppius and Pliny, overthrows the second. Also they cannot breed of a melancholy humour, because it is cold and dry; nor of yellow choler, because it is bitter, and such creatures are not sed by bitter things, but destroyed. For which opinion, though he urge Aristotle, Hippocrates, Galen, 4. simpl. med. Ægineta, lib. 4 c. 27. vet what is there more flender than the opinion of them? For Butchers know that in the milts of Sheep, which is the fountain of melancholy humour, and in the gall of Oxen, which is the receptacle of bitter choler, innumerable worms are oft-times found. And I fee no reason why Worms may not breed from yellow choler, as well as in Wormwood; from melancholy as well as in stones, from bloud as well as in sugar. But if they be not bred from them, whence have they matter that they breed of? The Physician of Padua will answer, It remains therefore that they can breed only of raw flegm, which either ariseth from too great quantity of the best meats for want of heat, or quantity of bad meats corrupt by depravation: which opinion, though it well agree with Galen, Egineta, Aetius, Avenzoar, Avicenna, Columella, Celjus, Alexander, and chiefly with our Mercurialis, yet in my judgement Hippocrates is in the right, who thought that living creatures are bred in the little world, as well as they are in the great. Therefore as in the earth there are all kinde of humours, heat and spirit, that it may nourish living creatures that breed, so bath man all kinde of moissure that nourisbeth things that breed. Moreover, when as these living creatures do represent perfectly Earth-worms, no man in his wits will deny but that they have both the same original. What flegm is there in the earth? yet it breeds round Worms, and Gourd-fushioned, and Ascarides, and all forts of Worms, and the best and warmest earth abounds with them, fo far is it that they should breed only of raw and corrupt humours. Do we not also daily see that Worms are voided by men that are in health? For I knew a woman of Flanders, that at Francfers on the Main, which from her youth till she was forty years old, did daily void some round Worms, without any impairing of her health, and she was never fick of them. I conclude therefore that from every raw humour of the body Worms may breed; and not only from crude or corrupted flegm. The formal cause depends from internal hear, which is weak, gentle, pleasing, and sie to breed living creatures; wherein that plastick force of Caleodick Nature, (to use the word of Avicemas) doth make the colours by the degrees of secret heat, and sporting her self doth make that broad form of Gourd-worms, and sometimes of Lizards, Toads, Grass-worms, Catterplilers, Snakes, Hels, as we read in Histories. This doth give them taste, seeling and motion, this gives them that force of attracting, whereby they sould never give the strings might perhaps dispose the matter that is changed by putresaction, but it would never give the form and figure of a living creature. For it is not because the guts are round, that round Worms are bred in them, as some mendream; but the external form depends from the internal, and the spirit drawn forth of the bosome of the soul it self, doth frame the shapes without a Carver or Smith. This spirit is the mediate efficient cause: but God himself is the principal cause in this and other things, in whom, as well as we, the Worms are, move and have their being.

The final cause shewes their use, which declares Gods omnipotency, Natures majesty, and the use singular providence of both for mans good. For there are collected in us some putrefied excremental superfluous parts, which the more bountiful hand of Nature changeth into Worms, and to cleanfeth our bodies; as we account it a good fign of health to be full of lice, after a long difease :: also they consume much superfluous moisture in mans body, and unless they grow too many (for then they feed on our nutrimental juice) they are a great help to the guis; fo far is it that they should be accounted by physicians amongst diseases, or the beginnings of diseases. Amongst the concomitant causes I reckon the place and the countrey. For though they are more common to children than to those that are of years, to women than men, in a pentilential than a healthful time, in Autumn than in the Spring, to fuch as use an ill diet rather than to those that keep an exact diet : yet they accompany all ages, sexes, conditions, seasons, diets; for no man is priviledged from them, yet some places or climates are free, for according to the nature of them, in some many, in others no Worms will breed: for all kinde of Worms will not breed in each part of the guts, but round Worms only in rhe small guts, Ascarides in the Longanum, the Gourd-worms only are bred in all. Alfo, as Theophraftus and Pliny testifie, there are no small differences amongst Nations and Countreys. (lib. bift, pl. 9. c. 2. Lib. Nat. bift. 27. cap. 13.) For broad or Gourd-worms are common amongst the Egyptians, Arabians, Syrians, and Cilicians : again they of Thracia and Phrygia know them not. And though the Beotians and Albenians are under the same Confines, they are frequently full of Worms, and these are by a priviledge asit were freed from them. He only will admire at this, or think it a Fable, who knowes not that the nature of Countrevs vary according to the position of the stars, the nature of the winds, and the condition of the earth. There is a River (faith Ariffotle, lib. de nat. anim. c. 28.) in Cophalenia that parts an Island, and on one side of it, there is great abundance of Grashoppers, but none on the other. In Prodofelend, there is a way goeth between and on one fide of it a Cat will breed, but not on the other fide. In the Lake Orchemenim of Baotia, there are abundance of Moles; but in Lebadim, that is hard by, there are none, and brought from other parts they will not dig the eafth. In the Island Itbaca, Hares cannot live; nor in Sicily, flying Ants; nor in the Countrey of Cyrene, vocal Frogs; nor in Ireland, as we know, any kinde of venomous creature. The reason of all this he can only tell, who hath hanged the earth in the air without a foundation; for it is not my eye that can fee to far, nor have I any minde to affect to know things above my understanding.

I leave that work to those that dare aspire To know Goas secrets, let me them admire.

CHAP. XXXIII.

Of the signs and cure of Worms out of Gabucinus.

Et us therefore shew the signs of Worms, beginning from those that are called round Worms; both because these do more frequently vex children, and because they produce more cruel symptomes: of which Paulus writes thus: they that are troubled with round Worms, are cruelly tornin their bellies and guts; and they have a tickling cough that is troublesome, and somewhat tedious; some have a hickop, others when they sleep leap up, and rise without cause; sometimes they cryout when they rise, and then they fall asseep again; their Atteries beat unequally, and they are sick of disorderly Feavers, which with coldness of the outward parts come thrice or four times in a day or a night without any reason for them. Children will eat in their sleep, and put forth their tongues, gnash their teeth, wink with their eyes, they will be very silent, and are angry with those that rowse them up, the balks of their checks, in a short time, are sometimes red, sometimes wan-coloured. If the Worms run up to the stomach, they cause nauseating, gnawing, and want of appetite; and if the sick are forced to eat, they scarle can swallow it, and if they swallow it down, they vomit it up again, they void many corruptions of meat by their bellies, and they are swoln like a drum, the rest of the body growes unreasonable lean, not by reason of hunger, nor immoderate evacuations. These things supper when these creatures creep and gnaw in the belly. A seaverish heat sends up ill vapours to the

CHAP. 33.

Worms, now follow the Prognofticks. The Prognofticks are very necessary in all diseases to know Proceed its.

Sometimes the pains abate, and again there follow torments, and Colique pains, with a henterie

flux of the belly, fometimes they are costive, and the excrements are hard. These are the signs of

what will be the event, and to know the condition of the patient ferves much for the cure, as

Hippocrates, especially in his Prognosticks, bath abundantly shewed; who in the beginning of his

book de prudent. Medico, hath delivered it: Especially foretelling here before the patient, things

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brain, that arife from putrid moifture collected in the ftomach. So writes Paulus: But Aetius out of Herodotus writes thus: Those that are troubled with Worms have a most cruel pain of their fromach and bellies, and they have a little frequent tickling cough, and yet they fpit up nothing: in their fleep they shiver, and rise preternaturally; some again put out their tongues and shut their eyes, and are filent, and cannot endure to be rowfed, and cannot watch for weaknes: fome have their eyes bloudshed, their pulses unequal, obscure, deficient, and recurrent : some want an appetite, children whilest they sleep, bite their tongues, and move their mouthes as if they sucked, or eat meat. But these things are done for a short time, and by circuits. Moreover some children besides reason, rife with crying, and presently fall down again: some crash their teeth, which it seems happens when the Worms suck, and gnaw their belies and guts. And now it appears that some are come up into the stomach, and cause loathing, and bitings: oft-times also by themselves they are cast upward, but sometimes with some flegmatick humour. Some Infants neglected lose their motion, and are benummed, and like those that are in a swound. they sweat a cold thin humour, and most commonly they are wan-coloured: sometimes the face will be red, especially about the cheeks, but this colour again is changed into more than ordinary paleness. Others again like dotards speak strange words in their sleep, others change their places they ly on, still sleeping, and they are vexed, and turn from place to place: but very few of those do cry, for most of them are void of reason, and are filent. Also they that are vexed with round Worms, loath their meat, and if they eat any thing, they cast it up again, or loath it so much they can hardly swallow it: for they fall into Feavers with vehement cold in the outward parts : some have their bellies swoln like a drum. So faith Aetim. But these are the marks he reckons from Hippocrates opinion: Worms in the belly are discovered by these marks: If they be fleepy, and the difease will not let them, and their outward parts be cold. and there be gnawing at their hearts, the urine troubled, and the tongue full of moisture; also they that have Worms in their Romach, are full of spittle; and if any little Worm comes forth they spit no more: therefore all those that have Worms in the mouth of their stomach, do commonly cast them up all by vomit, but those that have belly Worms, void them by siege. But they all nauseate, and vomit up what they take in. They are like to those that are pricked, that have contractions all over their bodies, and move suddenly and consusedly, and they have torments and pains of their guts. Vapours carried to the head cause Vertigoes. Moreover the manner of diet that the party used will show the generation of Worms, and all the rest. These are the signs of round Worms; but all these figns must not be sought for in every one, as Paulus saith; but fome and the principal of them. I might joyn here many things out of our new writers, unless what they say, and more also were not to be found in Avicenna, whence they borrowed it.

Signs of broa Worms.

Paulus gives us these notes of broad Worms: sometimes they abound in those that have Feavers and fometimes in those that have none. In Chronical diseases they breed gnawing the stomach, and causing a greedy appetite. They eat the meat so fast, that we need more, and if it be not prefent, they bite shrewdly; the body growes lean and weak, and unequal. But the most certain sign is, that some bodies like Gourd-seeds come forth with our excrements: so faith Paulus, and Actius doth not differ from him, but that he faith, that they gnaw the stomach continually, and cause an infatiable appetite, and that the meats eaten foon turn to excrements. They that are affected grow weak of body and fluggish, and are alwaies hungry, for what is living in the guts, when it hath confumed the meat, feeds on the body; but this fign will not fail us, if some things like Gourd-seeds be voided by stool. The signs Hippocrates gives are these: He writes after this fashion : There is another kinde of this, that comes forth like the white shavings of the guts; which hath these marks: The party voids seed like Cucumer-seed, and when he is fasting he is vexed, and spits much, his liver being affected, sometimes not; and sometimes when this vehemently affects his liver, it stops his speech, and he spits much, and after that it stops: and fometimes there is great pains in the guts, fometimes the shoulders ake, and then it stops again-Sometimes these are the signs of the broad Worms. He that is affected with this Worm, is almost alwaies in health, but when he growes weak, he can hardly endure it, or be recovered. For this broad Worm takes some part of those things that go down into the stomach, and if care be taken it may be cured, but if not, the Worm will not come forth it felf, nor doth it kill a man, but growes old with him, &c. Acarides are alwaies about the bottome of the belly as we faid, and there they cause a great itching almost continually, as Paulm and Actius have written; and sometimes, as it is reported, they will make one faint. For that is shewed by their name. For they moving alwaies do continually exercise a man and tire him out. They that are troubled with these, seel alwaies a heaviness about their Pracordia and backs. The signs of these are chiefly taken from the filthy smelling of the excrements. They that have Worms their eyes at first shine, their cheeks are wan, in the night they have cold iwears, their mouth is pale, they flart in their fleep, in the day they are more feaverish, their tongues and are dry lips, their breath commonly stinks, their face is pale, they nauseate and vomit often, they loath meat, they crash their teeth, especially in the night, they put forth their tongues (and they feem to eat) they are angry with those that awake them, they speak strange words, sometimes they are in a lethargy, and pick straws, and their heads ake, they cry out in their fleep, as the disease increaseth, their hearts beat exceedingly, their voice is interrupted, their arteries beat weakly, sometimes in the height of their pain, they are extended, and their mouth fomes as in the Epilepsie, their belly is swoln like a Tympany;

present, past, and to come, and what the fick have neglected, he is thought to understand the condition of the patient; and hence it is that men wil better dare to trust the Physitian. But because it is difficult to foresee all this, unlesse we use some artificial conjecture (I call that an artificial conjecture, that comes very neer the truth) and who can eafily attain this, unlesse he have learned the things that belong to the art, and remember them, and hath with all diligence exercised himself in the practice of it? The things wil be thus known. If a man suppose that there is any vital vertue. he must know the disposition of the patient in strength and weaknesse; and when he is persect in thefe he must study further to know all differences of diseases in the greatnesse and manner of them and then to learn the foreknowledge of the future state. And when he hath learned all these then he must exercise himself both in comprehending the magnitude of the disease by exact conjecture. and the force of the patient, and how long they may last. Now practife wil help him much in this: and before he hath diligently learned all thefe, it wil no whit profit him to fee fick people: wherefore they that professe physick, proceeding in this method, shal never undergo any disgrace, neither in curing, nor foretelling of future events, which they report fome famous Payfitians have fallen into. Hence it may be collected why fome Physitians are more fortunate then others, and what a fraud that is, to call a Physician more fortunate then another; how absurd that is, Galen and Exofification have shewed; saying, that a Physician must be exercised in all these things in his minde, and he must be diligent, and prudent by nature, that comparing all together, he may get a grosse summe of prædictions, that shal be useful for himself and for his patient. For such is the force of prædiction, that alwayes for the most part, what the Physitian foresces wil come to passe, where the Physician is perfect, and the fick doth not negiect his orders. But because, as it is evident, a Phylician by prædictions may get immortality almost, so chiefly from those things that do belong to this affect, he shal win glory to himself, by telling the sick their condition, who for the most part are children, or ignorant what their difease is. Since therefore Prognosticks are chiefly necesfary for this disease, I wil not fail to set down what the Ancients have written of this disease. Pau-Im a great follower of Galen, writes of these things to this purpose. Worms bred at the beginning of Feavers, have their subsistence from the corruption in the body, about the state of the disease, from the malignity of the difease, about the declining, they grow better. For Hippocrates faith, ic is good that round Worms come forth, when the difease comes to a Crisis. But Actius writes thus from the opinion of Herodotte a Physician. Worms breed in Feavers, and without, that differ one from the other in multitude, magnitude, colour, and time. For Worms bred at the beginning of a disease, have their being from the corruption that is in the body, about the vigour of it, from the malignity of the difease, about the declination, from the change to better, and they are soon also voided forth. Nature driving them to the outward parts as the doth the rest of the excrements. But the greater ones are worse then the lesser, many than few, red than white, living than dead. Our new writers adde to thefe; if round Worms are cast forth alive at the beginning of acute difeases, they shew pestilent diseases, but if dead ones be cast forth when the diseases decline, they are an ill fign also, however they appear both these times, it is bad. It may be because that Feaver that follows Worms is alwayes naught, because it consumes the matter for Worms. It happens also that the Worms are set on fire and grow hot by reason of a Feaver, and so are wreathed together, and moved, that they so much the more affect and trouble those that have these Worms. They adde further, that it is proved by experience, that Worms are in the belly, if in the morning you forinkle cold water on the mouth of childrens itomachs, for they will all gather to one place. Worms sprinkled with bloud, so voided is ill, for they shew great hurt of the guts, to cast Worms up by vomit is naught, for it thews the ftomach to be ftuffed with filthy humours. Frequent cold breathing of children, their bodies yet fwelling, is deadly, for it flews they will die the next day. If the eyes of the fick are somewhat held together, and cannot be closed by the fingers of those that stand by, death is at hand. Some there are, it may be following the opinion of Alfaravim. that fay that those who are troubled with Ascarides, are but floort-lived. But there is a great question to be resolved, and that being done, I shal put an end to those things that concern the Prognosticks taken from Worms. Aetim a little before said that live Worms were worse than dead ones. But Rhafis and Avicenna that follows him, think the contrary, absolutely preferring the dead ones before the living. In which question, to passe over other men, I shal say what I think, that the strongest affection is taken from those that are dead, because they must needs be driven forth, and cannot come forth of their own accord; yet I follow Hippicrates, who in a certain place useth fome words that are difficult, wherein he would have us to confider diligently what fymptoms VVorms breed, for if they come forth without any symptoms they foreshew a good sign. But he makes it clearer elsewhere thus. It is necessary that round Worns should come forth with the excrements, when the difease comes to the Crifis. So that by this we may understand, that if they be voided any other time, it is done rather symptomatically than by force of nature, and therefore they shew corruption or malignity, as Paulus and Aetius distinguished.

Afcaride.

The cure.

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But because we can never rightly undertake the methodicall way of curing Worms, unlesse the belly in which they are be well disposed, nor can this be, unlesse the whole body be so, and this is excellent well performed by good diet; wherefore that in the first place must be well ordered, for without that all helps are in vain, for the preserving and repairing our health. For this is so samous, and almost the best part of Physick, that that admirable Cous, Celsus, Galen, Pliny, and almost all the old Physicians, could never give it commendations enough. Asclepias formerly esteemed it so much, that he almost took away the method of curing by Physick, and wholly turned all curing upon diet. Now this confifts not only in the quantity and quality of meats and drinks, but alfo in all those things that befall us whether we will or no, as in fleeping and waking, motion and rest, as also in the repletion and emptinesse of the whole body and of every part, and in the affects of the minde, but chiefly in the Air that is about us, which not only flicks fast to us outwardly, but continually enters into the inmost parts of our body by the drawing in of our breath. As for what concerns those things that we take, because they are such things that every man knows. I shall say nothing of them. For there is no man ignorant, that divers meats, and of ill and naughty juice, and diforderly taken, will breed crudities, and that gluttony and drunkenness do our bodies great hurt, yet many kinde of meats, that are hurtfull in other diseases, are profirable in these. Wherefore we shall as it were besides our purpose, and by the way touch upon these, first adding what Paulus writes. Let the meats of those that have Worms be of good juice, that may easily be dispersed, and passe to the parts, and neither foster the cause, nor weaken our

Wherefore we grant them wine mingled with water, and let them eat often both for their need, and that the Worms may not graw them. If there be a fcowring of the belly, it is a fign that many are bred, the meat being not dispersed; and in that case Pears or Quinces must be mingled with our broths; Wheaten bread is a wonderfull help, having Annised mingled with it, or Fennel or Salt; or bread that is between Bran and Wheat, called our nouse there are joyned together in it, the Bran, the Hulls, and the Flour. Men call also this bread auromose, because all the Wheat, without taking anything from it, is made into bread. Also the wheat it felf that the meal is taken from must be the best, for some of these have much Bran, which is the courser wheat, but the finer wheat is the best. But wine that is mingled with water, because it gently bindes is held to be very convenient. Mountain birds are fit for their meat, and young wood Pigeons, green Groundfel, and Goats-beard, the broth of black Chiches, and Coleworts, and Capers, and pickled Olives eaten; and if there be no Feaver, let them eat their other meats with Mustard, also fowr and oyly things are commended. Also Panick (which Diocles called the honey of Corn) is most durable if so be it may be reckoned amongst Corn. Also Spelt in the decoction of Myxie, and a Prisane with a great quantity of Oyl of unripe Olives, besides these, Lupines, Cresses, Mints, Smallage, Radish, and sawce eaten are good. Give children before all meat, a decoction of Sebestens with Mints. Milk is very hurtful, as also Fish, and Pulse, and whatsoever is of a cold groffe substance, and hard to be digested. Bread unleavened breeds Worms, for it is good for no man, and so are all moyst

meats, that easily turn to corruption within.

For all kinde of Worms it is most convenient to use abstinence from such things as breed them . And when they are bred, it is good to eat often, a little at a time; and that is best, when they leave off gnawing. But those that have Ascarides must eat meats of good juice, and of easie digestion, that the force of them may not reach so farre as the right gut. For the matter fit to breed them is so consumed. Thus far for meats and drinks to be taken. But the other five kindes that are not so manifest, shal be handled by us also with all brevity. And we shal begin from sleep. It must not be too little nor too much, and in the night rather than in the day, at least two hours after meat. Moreover, to be long idle is naught, let exercise precede meats, and rest after meats. Nor is every motion to be taken for exercise, but that which makes us breath more; unlesseit be when we have taken Phylick against Worms; for then we must ride or run, to shake our bodies; for they are more easily cast forth by hard exercise or labour: but children will hardly observe these rules. Care also must be had, that the belly may twice be unburdened, and if that will not do of it felf, we must use a Suppository or Clyster to provoke it, made of such ingredients that are fit for this purpose. All affections of the minde whatever they be, must be set aside, as quarrelling, anger, forrow, great cares, and thoughts, sadnesse, fears, envy, and all such kinde of perturbations, and chiefly after meat. For these change and turn the body from its natural state. Let men beware of cold North windes, and let them not go barefoot. The air because it alwayes is about us, cannot be chosen at our pleasure: for it is sometimes a desence for us, and sometimes the cause that makes Worms, or fosters them: It wil be a desence if it be very hot, and dry, pure, clear, and calm; and it wil chiefly foster the disease, when it is very cosd, or moyst, or moved by the North or South winds, or by too great heat, diffolves our forces, and then by art it must be thus prepared: To burn in our Chambers wood of Juniper tree or of Citrons, or Peach-trees, and fuch wood as is against Worms. Also to persume the place with tops of Worm-wood, Peach-tree leaves, Citron pills, roots of Pomegranate-trees, also with Fern, and Ivy. But that is the best that is made with Myrrhe, and Aloes. Another remedy that succours the fainting spirits, by reason of Worms. Amber greece two penny-weight, Musk one peny weight, Gum Arabick, four penyweight, Roses, Sanders, Cloves, Privet, Frankincense, of each one peny-weight, Gallia Moschata fo called, fix peny-weight, Lignum Aloes burnt to a cole twenty peny-weight, the quenched coles of Vine-branches, what is sufficient, make them up with Rose Vinegar. Worms

Worms are oft-times exasperated with vehement remedies, that they bring children to Con- A general cure violations, fwoundings, and death; whereforethey are not rashly to be given, and at all adventures of Worms. But because that remedies by reason of their different qualities are thought to be good to kill and bring forth Worms, therefore in general, such remedies as heat, drie, cut, and are sharp, bitter, falt, or fowr, and attenuating, are to be used. For either they kill the Worms by their sharpnesse, or bring them forth by their bitternesse, or they allure them to come forth, or else they are known to be good to bring them forth by the loosenesse that follows. They are brought forth 'tis likely at once, by fuch supping means as make the passages slippery, or by some effectual quality, that is at once, by nucle supplies means as mane that effectually drive forth Worms, and some by a hidden quality, as shavings of Harts-hotn. But those things are best that kill the Worms, for so long as they are alive they are an occasion of mischiefe. And they are hardly driven forth when they are killed, wherefore they must be drawn forth by Clysters; otherwise they send a filthy virulent vapour to the brain, and likewife! inflame the body, and hurt the appetite and concoction. But because Worms happen most to children, who are hard to be dealt withall, I thought it not fit to conceal that wonderful way that Paulus mentions, whereby Alobs, and certain broths are given to them by way of suppings. A certain Cooks Instrument or spoon that is called Counterons, is put into their mouths as they lie upon their backs, and by a little Clyfler with a ftrong Pipe, Aloesis forced down their throats, holding their mouths wide open as far as it is possible. Polux makes mention of this, but doth not tell us what it is. But what foever Zomeryfit is, we understand two things by it, that it is made descending, that thereby the bitternesse of the Aloes is not tasted. But by that other Instrument that Paulus calls Clysteridion, it is forced in by violence. But force and nature concurring, the motion is most swift, the heavy matter running downwards, and is violently driven in by it. Paulu alfo describes another Instrument, whereby moyst things are injected into the fundament, it hath many holes quite through it, and these from the matrix are called Metrenchite: But Aetine speaks clearer thus. To which purpose you must provide a horn Pipe that is full of holes through it, large at the bottome, and convenient for the largenesse of the place, which being thrust in beyond the Sphincter of the Anus, we fill with juice of Cedar, so that the liquor may flie forth every way. But forasmuch as these Instruments are unknown to us, when remedies are given either to kill or drive forth Worms, ftop the childes noftrils, and then wash its mouth with some sweet or sharp thing, and when he hath drank down the medicament to kill the Worms, his stomach must be somented with Acacia or Hypocistis with wine. Those things that kill Worms are best given in fweet milk or honey or Oxymel, or syrup called Acetofie. Some firft fatisfie the children first with three dayes drinking of them, and then they give the physick afterwards. Alfothey give Clysters of the same sweet things, that they may entice those Creatures to the lower parts. If the belly fcowre, it is of necessity that the Worms must be killed at laft, for the motion of the belly will caft them forth. But when the appetite is hurt, and the belly loofe, the Worms must be killed with bitter things only, that are somewhat astringent, as with Wormwood amongst hot things, or Southernwood and Worm-feed: Or amongst cold things, with Pomegranate pills, Acacia, juice of Plantain, Purslane and such like.

Of hot things the feed of Cresses drives forth all belly-worms, brusted and drank in wine or Vi- Simple hot negar, yet more effectually if wilde Mints be added, yet it croubles the belly. The meet of Lu- medicaments pins licked with honey or drank in Posca, and outwardly applyed to the navel with Bulls gall, against Worms pins licked with noney or drank in roles, and outwardly applyed to the layer with Bull gall, againt worth drives them forth. The same also being insufed and eaten with their hitternesse, wild othe like, out of Diosco-drives them forth. The same also being drank with Rue and Pepper. Sea Worm-wood boyl. rides, Celsus, Also their decocition can do as much, being drank with Rue and Pepper. Sea Worm-wood boyl. Plins, Sciibe-ed by it self, or with Rice, adding Honey to it, kils Worms in the guts, and it wild oit better with nine, Largus, and it wild on the season of the same and season of the same and do by the same by its bitternesse. Cardamomm kils them. Also the same also the same also the same and Worm-wood. Southernwood do h the same by its bitternesse; Cardamomum kils them. Also the Galen, Oribasidecoction of Hysop drank, or the herb it self licked up with Honey. So Calaminth kills Ascarides, us, Paulus, and other VVorms, if it be drank with falt and honey, or if it be eaten raw or boyled, or the Actius, juice of it given in a Clyster, or drank. Also the decocion of Thyme, or Rue boyled and drank with Oyl forceth them out. Also wine of Cedar, and the liquor of Cedar it felf. Unripe oyl of Olives, if it be drank plentifully, for it is preffed out unripe for children. Juice of Oenanth hath the same operation, as oyl of unripe Olives. But the best thing against VVorms are sweet Apples called St. Johns Apples, for they loofen the belly, and drive out the VVorms; which by what faculty they can do it, (being they are sweet, and of a honey tafte, from whence they borrow their name, and fince fo they should rather feed VVorms) is perhaps, because by this meat the belly is made loofe, and the VVorms follow; and the VVorms that otherwife would flay within, by the force of the excrements, as Fifthes in a torrent are carried away, when in Summer great rains fall, and so are they carried downward. For Dioscorides lib. 1. cap. de Melimela, saith that those Apples make the belly foluble: Also the seed of Coleworts, especially that which growes in Egypt, drank, drives forth VVorms, namely, because the temper of it is drier, and more wilde. The same is done by Oyl of Palma Christi drank. Myrrhe also by its bitternesse both kills and drives them forth. The decoction of Elecampane, Squils taken with Vinegar and Honey, but the Squils must be first rofted, or otherwise it is held to be most pernicious to the entrails. Also they use to give against all VVorms the decoction of the root of Capers in honey and vinegar. And Dioscorides lib. 4. eap. 1. writes, that the herb called small Turn-foil, drank with the feed, adding thereto Nitre, Hysop, Cresses, and water, wil force out all forts of VVorms, long and flat. But Paulus, unless there bean error in the Press, reckons Cardamomum for Gresses, liby.c. 1. Rocket-seed in wine, wil drive out all living Crea-

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tures bred in the body. Also seven or five Earth-worms drank with sweet wine, wil drive out all kinde of VVorms: Bitter Almonds and the Oyl is good. Agarick with Honey, but it purgeth with trouble; for it is hurtful to the stomach, by making it slippery and loose. Storax swallowed with Rofin of Turpentine: Aloes drank in cold water or milk, the same drank in a decoction mingled with Honey, brings them forth without trouble. The feed of Tithymal or the juice of it about five drops mingled with Figs or Dates. The leaves of Agans Castus, Polypode, Chamepythe, Centaury the lesse, bruised and drank with Vinegar. Also one peny weight of the root of the same drank in three Cyathi of wine, doth help. Horehound with Wormwood and Lupins, the same urang in three cyatha dike, and with wineapplyed twice or thrice, kills all Worms in the belly: Costus by its bitternesse, with water kills all Worms. But Dioscorides lib. 1, writes that is drives out only broad VVorms, with water and honey; which place Marcellus interpreting. blots out that word [and honey] as put in amisse, for this reason, because it is contrary, and seems not to agree with the cure for VVorms. For faith he, they are raised and nourished by sweet things, and belly VVorms are not driven forth by them, unlesse perhaps Honey must be therefore added, that they being deceived by the sweetnesse of it, they may take in the bitter Costus in greater quantity, as we use to do in curing children, when we give them bitter or throng potions, we cover them with some sweet savour, or pleasant smell. In which businesse he feems to feek a knot in a Bull-rush (as we read in the Comedy) and yet he consesset it to be otherwise. For whether the word Honey be read in Diescorides or not (for I am not yet certain of it, nor hath Ruelis fer it down). it is sufficient that bitter Medicaments, (such as Costus are, and such like) were given alwayes almost by Dioscorides, Pliny, Galen, and others, for to cure Worms, with sweet things, and chiefly: with Honey, or Mede, or Oxymel, for the same reason that Marcellus mentioneth, lib. 4. cap. 57. which Paulm added in these words. Because some men oft times refuse bitter potions, as having an ill tafte, of these thing herein comprehended, they shal not give any that are manifestly bitter. but mingled with some sweet thing, as he said a little before, that all these medicaments must be mingled with Honey or Oxymel, and so given to drink: Or as Lucretim faith, that the improvident Age of young people may be deceived, or elfe may be able to take it, being entited by such a tafte. For children most commonly are subject to Worms. Therefore nothing hinders but that the word Honey should be added, as Marcellin himself testifies, if we read him in some old Copies. Likewife a Cantharis bruifed, and drank with a Briony root, drives forth Worms, as Galen writes. lib. de compos. Theriaces. Of cold things, the juice of Mouse-ear, with Ale, of each one Cyathus. Groundfel eaten, the juice of Plantain, especially when the belly is 100se, given one spoonful or a small measure to drink, and the herb it self bruised, laid to the navel. Coriander seeds with the juice of Pomegranates and Oyl destroy the Worms! in the guts, or drank with sweet wine. Hot things, as boyled Beets, taken with raw Garlick, by the Nitrous quality it hath, brings them forth, but the juice is hurtfull. A Pomegranate bruised, and boyled in three Heminz of wine to one Hemina, drives forth Worms, takes away the pain, and the juice of the root one dram and half weight, will kill them. Sumach of Syria will do the same, and the seed of Orache. Our new writers adde, that it is manifest by experience, that the sharpest Vinegar drank when we go to bed will drive out the Worms. But amongst those things that prevail much is Coralina, so called, which being powred or mingled with Honey or Oxymel, or drank with Honey-wine, doth wonderfully kill Worms, or drive them out half dead. This rook its name from the likenesse of Corall, since both of them grow in the water, and for fixty years almost it hath been used to good purpose to drive forth Worms: if I be not mistaken, this is that which Dioscorides lib. 4 and Galen call giver ba-Admor, that is, Sea-mosse, and if that they did not attribute to it the same force we do to drive forth Worms, as we fee in Corallina, as they call it, I shal not therefore think that it is any thing elfe, besides Dioscorides and Galens gevor: For the Antients did not know the vertues of all Simples, for the true nature of each cannot be found out by any other way than by its effects in phylick. A mighty work and secret from God, than which there can be no greater found out. Also many things are found now adayes that were not found out in our forefathers dayes; and no wonder, fince these experiments are made by Countrey-men, and such as are ignorant of learning, who commonly live only where they grow, befides the negligence of feeking, when there are so many Physicians at hand every where. Also many things are found out that want names: To this we may adde the uncertain way of finding out; for in things that are found, some were found by chance, faith Pliny, lit. 25. cap. 2. others were revealed by God. But the fouleft cause of this rarity is, that they who know things will not discover them, as if they should quite lose what they acquaint others with. They are as envious indeed as those are who either suppresse the monuments of Antiquity, or elfe utterly demolish them; which they for that end, that what is written by the Ancients may be attributed to themselves, or if they have delivered any famous matter, they that write other mens opinions will let that be loft. But if there be any that will contend, and say it cannot be that they should be ignorant that Sea-mosse was good to drive forth Worms, to those I answer, that the Ancients did not commit to writing all the natures of Simples that they knew. For we know many of the precepts of Pythagoras and Socrates; which yet cannot be known out of their Books, because they wrote none. And Place though he lest so many Books in writing, yet besides those he wrote, his followers take many things for his that he never put in writing. Nor hath that from growing in every place, as they report, the same faculty, but the Apothecaries in some certain places of Italy fish for it, and they sell it under the name of Caralina. But let this suffice.

This is rather to be enquired into, why, being that Corallina tasts falt, Dioscorides, Pliny, Galen. and others report it to have a cooling faculty, when as it is known that all falt things are hot. and earthly, not unlike to bitter things that are hot? Whether it be, because the sea-water is falt, ver hath in it a great deal of potable water (as Ariffotle hath fufficiently demonstrated it) and therefore by that it is the less hot? Or else because it contains in it much earth, and so it is drier and thicker? But such things as grow in the sea, must needs be of the same taculty with it. Because therefore that Sea-mosse growes in the sea, Dioscorider and others attribute to it a thickning quality, but as it contains in it much water fit to drink; and as it is of an earthly quality, by that it cools. Lastly all that are troubled with Worms, are helped with the smell of the hair of Ichneumon (they call it an Indian rat) as Paulus writes.

The juvce of Houseek drank in Wine, will drive out of the belly round Worms: Worm-Simples sevewood Wine drank doth the fame. The herb of great Turnfoil drank with its feed, adding there sally that unto Nitre, Hylop, Cresses, and water, will cast them forth. The root of female Fern, bring forth a drams drank in Wine, will force out the round and broad Worms of the belly, as Ruellim Worms round, and Marcellur, who interpreted Dissorides, do both affert. But Galen faith that it kils not Afcarides, and round Worms, but Afcarides and broad Worms, for fo he writes, bb. Therapeat. method. cap. 14. broad Worms. But Wormwood can destroy round Worms broad Worms require more strong helps, as Fern is, and so doth that Worm the Greeks call 'A Case's. Theophrasiu was of this opinion, who writes that female Fern mingled with Honey is good against broad Worms of the belly, if it be mingled with Honey; and for Ascarides, in sweet Wine. For so he fets it down : Female Fern is good against broad Worms and small ones: against broad ones mingled with Honey, but against small ones in sweet Wine. It is certain that Ascarides both are, and are called small Worms. Moreover, Gaien lib de simpl. Medic. facult. 8. ascribes the same vertue to the female Fern, that the male hath. Now Pliny writes that the female will kill only broad Worms and not round. Plir, lib. bift. 27. c. 9. And again, that both, (that is, both male and female) will drive forth Worms of the belly, broad Worms with Honey, the rest with sweet Wine drank for three daies, and he excludes neither round Worms nor Ascarides. But Galen in one place excludes both round Worms and Ascarides; and in another place he writes that it will destroy Ascarides with broad Worms. What now shall we say, where Authors are of so many different opinions? shall we say that female Fern will kill all Worms in the belly? For Galen ascribes the same virtue to it he doth to the male, but that especially it kils broad Worms, and in the next place Ascarides, which being at the bottome of the belly, require a stronger remedy, as Fern is, that the force of it may come fo far. But since it can drive forth broad Worms and Ascarides, that are more seldome, and the one is in the guts, the other farthest from the stomach, it will far sooner destroy round Worms that lie in the upper guts. Galen therefore will not fight with himself in this, for it sufficeth if it will kill broad VVorms, and if it can destroy them, it can more easily destroy Ascarides, and easiest of all round VVorms. But Pliny, as who best of all knew that, saith it will drive out the rest also, (that is, both round VVorms and Afcarides). But that he faith so is manifest out of Paulus, lib. c. 58. who in his method of curing round and broad VVorms, mentions Fern: which yet all men agree is most properly used to drive forth broad VVorms. Avicenn. 16 Tertii trast 5. c. 4. shewes this most clearly in these words: The medicins that hill Ascarides are stronger than those that hill long Worms; and those things that kill long Worms and Ascarides will also kill broad Worms. Gith or Nigella not only eaten but laid in a plaister to the belly, or anointed on the navil with water, brings them forth. In which place we must note Murcellus, who saith it will drive forth broad VVorms and not round: but Ruellim interprets this by the contrary. It Marcellus have done right, I leave other men to judge, this is certain that Galen is of Ruellius minde, who hath written only that it will kill VVorms; and as I faid before, it is taken generally for round VVorms. Paulus and Aetim, agree with Ruelius, who in their curative method for round VVorms, often speak of Gith, but never for broad VVorms. Wormwood called Santonicum, of it self or boyled with Rice, adding Honey to it, will kill Worms. The feeds of Nettles bruised, or of Coleworts or Cummin, with water, or Mints with it, or Hyfop with Honey and water or Creffesfeed bruifed with Vinegar, kils them. Celfus I. 4. o. 17. Oribafius lib. ad Ennspium filium, hath written that Calamint, Cardamom, Lupins, and the powder of them in drink, or with Honey by way of Electuary, or given in Posca to drink, are sufficient to kill round Worms. Also the leaves and buds of the Peach-tree bruifed, and laid upon the belly can do as much; also Mints in drink and Sorrel. Purslain boyl'd, the juyce of Succory, or the decoction of Sebestens, or the Sebestens themselves boyl'd and eaten are very good. Also the ashes of burnt Harts-hotn is thought very effectual for this use, especially of that which growes on the right side of the Stags head. It is burnt thus: Break the Harts-horn, and put it into a new earthen Crucible, and lute it well, put it into the furnace and let it burn till it be white. Scribonius Largue, c. 141. gives it thus: Harts-horn, faith he, raspt with a workmans rasp, with water of Sebestens boyled, give 4 or 5 spoonfuls of it, which were soked the day before in 3 cyathi, then bruise and give it, adding the water to it. An Oxe shank burnt, and drank with Milk, drives out round Worms, faith Galen. Coffus with water drives forth broad Worms of the belly. Galen de com. Ther, ad Pif. Cardamom, Garlick eaten. The leaves of female Fern taken with Honey in a Lohock. But the root of the male 3 drams with Honey-water drank, will drive Ccccc

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them forth, but better, if it be given with so many oboli of Scammony, or black Hellebore. Alfo the root of white Chamæleon, drank a fawcer full, for which use it is drank with share Wine and the decoction of Origanum. Walnuts eaten largely, the pill of the Mulberry-root boyled in water and drank; besides that it loofneth the belly, it will force out broad Worms. also the decoction of Pomgranate roots drives them out and kils them. The decoction of Pomgranate pils can do as much. The root of wilde Bugloss a sawcer full, with Hysop and Cardamom drank, doth the like. Ruellius the Interpreter of Dioleorides, feems to have followed Paulus, who say that with Hysop and Cardamom: but Marcellus faith, with Hysop and Cresses drank, it will drive forth broad Worms, what was said before of Turnsoil. Marcellus seems here to follow Galen lib. 6. de simp fac. who writes that a fawcer full of it is good drank with Hyson and Cresses. But the juyce of Cedar kils Ascarides, and so doth Calamint, the juyce of it being drank or given in a Clyster. The decoction of Wormwood, mingled with ovl and given Clyster-wise, and the decoction of the lesser Centory given with Salt-peter and Honey. hath the same force, or the decoction of the wilde Gourd, of wilde Saffron, if the right intefline were first emptied with sharp pickle. The root of female Fern drank for three daies in 3 drams of Wine, drives forth Ascarides. Also old Hogs grease put into the Anus, is excellent

Both Paulus and Actius testifie that Feavers commonly accompany round Worms, and we cal Cure of found it true by daily experience. When therefore there is a Feaver, fometimes we must take round Worms, care to cure the Feaver and the Worms, and fometimes taking little care for the Feaver, we must strive to drive the Worms out of the belly. For many that have neglected them have died torn and eatenup by them, and some say they have seen them come forth at the groins. But we must first kill them all, and then drive them forth ; they are killed chiefly with bitter things. When therefore the cure is common both to the Feaver and the Worms, the more simple remedies are convenient, and where the disease is uncertain we must use things that are more milde. For the Feaver is exasperated with strong remedies if we should be mistaken; but when we are certain how the matter is, we must wait for the times of the disease. For about the first daies, and the rather if they should appear then, we must use stronger remedies. But those that appear when the disease declines, are more easily cured, and the better if there be no inflammations or tensions of the bowels. As Hippocrates faith well, lib. Apb. 1. cap. 24. In acute disease but seldome, and that at the beginning we must use purging Medicaments; and this must be done with premeditation, for these swell moit, and are agitated as 'tis often seen, and therefore about the beginning of those diseases, we may use sharper means with profit, but there must be much caution, and premeditation used therein. First examining whether the patient can endure such remedies, aid be prepared rightly for them, and whether we may expect a right Crifis by giving them. For there is no small danger in an acute disease, as the sickness of Worms is, to use sharp remedies, because all such means are potentially hot. Therefore they that suffer inflamations and extensions, must have Cataplasms of Linseed, with the like quantity of meal of Lupins mingled, or else moist fomentations of oyl of Camomil, Wine, tops of Wormwood, and Aloes laid to their Pracordia; but where moderate Feavers moleft, give children before all meats, the decoction of Myxato-drink, or give them the Sebestens themselves to eat with Mints. For these things wonderfully help those are troubled with Worms, either because, saith Serapion, they flick by reason of their sweetness to them, or else these are so glutinous, that they cannot be parted from them, and so must come forth with them. For Myxa are very clammy, that in Syria the best birdlime is made of them called Damask-birdlime : wherefore because by their clamminess they bring forth Worms, if they trouble the stomach, they must be given by the mouth; but if they be in the belly and guts, by clyster: but to such as are come to ripe years, stronger remedies may be given, as the decoction of Wormwood or Southernwood, or the force of the root of the fowr Pomgranat boyled to thirds, also three scruples of washt Aloes is given, which is the most commendable remedy for those that are strong : also we use unwasht Aloes, and both, if they be feaverish, and but three moneths old. Earth-worms with boyled sweet Wine may be given confidently; but if they will not drink sweet wine, give them with water and honey, or as you think fit, fearing nothing, not despising the meanness of it, give 5 or 7. But if it be not a naked suspicion, but a certain knowledge that there be Worms, and that a proper cure belongs to them, then you must lay on Cataplasms with Lupins meal boyled in sweet Wine, to which also sometime a root of Briony mult be added. In the mean time anoint the navil well with Buls gall, or Gith bruifed with womans Milk, or with Wormwood, or Southernwood, or Briony mixed with fat old Figs: anoint all the Spina dorfi with Deer-fuet, and cover the upper belly with a Cerate made of Wormwood and Cypress oyl. Moreover a Suppositar must be put up where the belly is bound, especially for children, and if it profit not, then give a Clyster, the vigour of the disease abating, made of the decoction of Wormwood, or Southernwood, or Centaury, with Honey and Nitre. And we shall endevour to draw them out by suppings, that make the passages slippery, such are oyl of unripe Olives, supping up by little and little two spoonfuls ofit, for asit is bitter it kils Worms, and as it is glib it drawes them forth with the dung. But we must alwaies increase the potions of oyl for they are very commodious. The Worms come forth, some yet alive, but they are giddy, and as we may say half killed, and many come out dead with the excrements. Moreover Worms will breed when there is a fcowring of the belly, we must

cure them by stopping the flux, and by bettering the concoction with meats and Cataplasms. For the more the flux growes, the more the Worms breed; and when the flux ceafeth, the Worms do the like: wherefore we must diligently endevour that the belly may be stopt and frengthned; we must therefore add to such Cataplasms as serve to stop other fluxes, such things as we faid to be good against Worms, and that cause no fluxes, such as are Wormwood. Southernwood, Santonicum; also Pomgranate pils, Acacia, Hypocistis, Balaustia, and the like, with raw Barley-meal. Also Cerats laid on must be made of these. Also suppings must be used amongst all which the juyce of Plantain is best; and the dry Plantain, for it is good both against the flux and the Worms. Farthermore the VVine of the Pomgranate preffed forth with thell and all helps exceedingly. But for nauseating that ariseth from VVorms, and gnawing of the stomach, a grain of Salt held in the mouth, and melted and swallowed down, profits wonderfully, for it thould feem the tartness of it, makes them presently fall down. But if a hickop arise from the same causes, pils are good, that have the juice of Ridder-spin, Wormwood, Santonicum, Water-mints, Scordium of each four penny weight, boyl them to the thickness of Honey, then add fifty penny weight of powdered Aloes, and make pils of all, and swallow a penny weight, for this will take away the hickop, and kill the Worms. But if from the Feaver or filthy vapours arifing from Worms, or the fumes of Medicaments (as most of thoseare that are given against Worms) rife to the head, fo that there be great pain thereof, then anoint the forepart of the head, the forehead and temples with oyl of Roles, or the juice of Acacia, or of Hypociftis mingled with it, for it is most effectual. Others lay on leaven with a little Saffron and Vinegar, on these parts being anointed: for this cures all intemperate sleep, and other perverse affects. But amongst Compound in those men call Syrups, syrup of Wormwood, Calamint or Horehound are commended: or make ternal Remeone thus . Take juyce of Mints, Elecampane root, Wormwood, Rue, purified, for it is taken dies to kill the sediment being cast away, of each of them has a hemina in weight; of the juyce of Succo Worms, ry and Grass, of each of them seven cyathi in weight, infuse in these torresied Harts horn, Sumach, Purslain feed, and flowers of wilde Pomgranates, strain the decoction and make up all with Sugar, or the purest Honey of Athens. Another: Take Southernwood, Calamint eight penny weight, Horse mints, Elecampane root freih, fix penny weight, boyl them in water to a third part: this decoction is given with fyrup of Wormwood, or Oxymel of Squils. Also Wormwood wine is much commended for these uses, but it is made divers waies, for some let down Celtick nard 40 drams bound in a linnen clout, into a measure of new Wine; and after 40 daies they strain it. Others cast a pound of Wormwood into 20 fextarii of sweet Wine, and a sixth part of Pitch, Rofin, and after ten daies they strain it, and lay it up for use. A syrup against Worms, with a Feaver and the symptomes: Take fixteen penny weight of Grass-roots, Purllainfeed, fowr Dock, of each eight penny weight, ten sebestens, boyl all to thirds, to these add the juyce of Pomegranates, and Oranges, or fowr Wine, of each one and half cyathus in weight, as much of juyce of garden Succory, the best Sugar what may suffice, boyl them to a syrup: you may give Infants half an ounce, and young children one ounce without danger. A Juleo that shall help those are affected with Worms: Take Dittany of Crete, Gentian Zedoary, Arabian Costus, one penny weight, seeds of Coleworts, Dill, Wormwood, Purslain, of each alike as much; water of Mints, Wormwood, Grass, of each half a hemina weight, boyl them to thirds and strain them, to these add of the best Sugar twenty penny weight. But in a Feaver you may give the decoction in water, or Grass-roots. Wheat, Barley, of each fifteen penny weight, to a large quantity to drink. Another most effectual and very sweet: Distilled water of Sorret, Roses, Grass, garden Endive, Bugloss, juyce of Pomgranates, of each or e hemina weight, seeds of Purllain, Orach, Sumach, Citrons, of each three penny weight; Coriander-feed, Myrtle-berries, wilde Smallage, of each two penny weight, feeds of fowr Dock, Coleworts, Cummin, of each the same weight; red Roses, Tormentil, Barberies, of each two penny weight, so much weight of Balaustia, five penny weight of the ashes of burnt Harts-horn, white Dittany of Crete eight penny weight; the hels of Mulberry-roots barked Fern-roots, of each two penny weight, ten Sebestens, one penny weight of red Coral, white Sugar what may suffice, make a Julep. But the most present remedy of all is that the Apothecaries call commonly Diaturpethum, but chiefly with Rhubarb, three drams of it being swallowed down; which being it is proved by long experience, so it hath also great reason for it, that it should be preserved before all other remedies. For children enticed by the sweetness of the Antidote, will take it down willingly, and the Rhubarb kils the Worms, and the parts are frengthned by it. The Turpeth drives them from their nests, and the rest of the ingredients do not only make it pleasant but harmles, so that it is most sweet, harmless and strong all at once : it is made thus : Take white Sanders and red, Violets, Ginger, of each two penny weight; Annifeed, Cinnamon, Saffron, Millick of Chius, each one penny weight; Myrthita, which the Apothecaries call Turpeth, eight penny weight; Rhubarb, ten penny weight, Scammony as it is usually prepared, four penny weight, the purest Sugar 195 penny weight, make up all with that and make Troches (as the Greeks call them from the form) each three drams weight, where you have need of them, give one for this disease. Another Antidote: Take Rhubarb, Saffron, Scammony, Wormseed, Dittany of Crete, each two penny weight, the best Sugar eighty penny weight, make them up with Grass-water, and make Trothes; one penny weight of this is given to Infants without danger, being diffolved in Grass-water. The powder I use is good, and a powder thus prepared: Take Rhubarb, Agarick, Germander, Cccee 2

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Worms.

The Theater of Infects: or,

of each two penny weight, Sea-moss four penny weight, Wormseed and Pursain-seed of each two penny weight, unwashed Aloes six penny weight, give a scruple of this or two oboli in Wine to children sately. Sometimes all these are brussed, and sifted and made into pils with the iuvce of Wormwood or Mints, and three of them are swallowed down. Another for the same by ana. ther Author: Take Harts-horn burnt, the less Centory, Mints, Penniroyal, Water-mints, Wormwood, Santonicum, Germander, Lupins, of each four penny weight, bring all to very fine powder wood, Santonicum, Germander, Euphins, Otata Van Band, Another of the new Writers that is approved; and give it with Milk, Vinegar, or Oxymel, or any way. Another of the new Writers that is approved; Take Rhubarb, Coriander-feed, Bafil-feed, Plantain, Pomgranate pils, Carway-feeds, Sumach, of each two penny weight, Carduus Benedictus feed, shavings of Harts-horn, and of Ivory, of each eight penny weight, the bark of the roots of Mulberries pill'd, Colewort-feeds, Citron Appleeight penny weight, the bark of the foots of Malbertte flan, and Olitany of Crete, four penny feeds, bark of Willowes, of each fix penny weight, Purflain-feed, Dittany of Crete, four penny weight of each, Pearls, red Coral, of each two penny weight, dry them and bring them to fine weight of each, rearis, tea cotal, or each two powder; one or two drams of this with Wine in winter, and where there is no Feaver, or with Oxycrate in summer or to those that are in a Feaver is safely given. An Antidote that kils Worms, diminisheth a Feaver, and helps against pains of the heart: Take Wormseed, Sea-mois. feed of wilde Smallage, Harts-horn burnt white, of each alike, infuse them all three daies in Vinegar, wherein let these things first boyl, Purslain-seed, Sorrel-seed, Sumach, Coriander, Colenegar, wherein wort-feed, and a little Myrrhe; then dry them, and add to them Orange feeds two parts. Citron-seeds one part, make them up with Sugar dissolved in the Wine of Pomgranates, and make morfels, to which you may add some little Cinamon and Musk. But because it hath been feen oft-times that Medicaments outwardly applied have done much good against Worms, it is but reasonable that I should set down the manner of them: For by these we not only defend Compoundex our bodies, but also we kill the Worms and drive them out dead: wherefore this may suffice ternal Medica- and Horehound, bruise them with ments against that hath: Lupin meal, less Centory, leaves of Peach-tree and Horehound, bruise them with Posca and lay them to the belly. Another tryed by our newer Physitians: Take the less Centory boyled in the oyl of Peach-kernels, anoint the Navil with this, and it will drive forth the Worms. Another: Toft Barly-bread, and infuse it in Vinegar, then press it out, and infuse it again in the invee of Peach-leaves, lay it on warm to the belly with a linnen clout. Others mingle Lupine meal, Southernwood and Buls gall. Again: Take Lupine-meal, Centory the less, of each four penny weight, Aloes, Buls gall, of each 4 oboli, make them up with juice of Wormwood, and laid to children very young. Another: Take Wormwood, Gith, aftes of Harts horn, of each a like quantity, mingle them with Honey and anoint them. Another good for the stomach, that kils Worms, and is good against the belly flux : Take Wormwood, Mints, Roses, Santonicum, Lupinmeal, of each eight penny weight, tofted bread, infused in the sharpest vinegar four penny weight, Buls gall fixteen penny-weight, Mountain nard, Water-flag, (Gallia called Moschata) Cloves sweet Cane, Nutmeg, Galanga, Carway-seed, of each twelve penny weight; Hippocystis, Acacia, Sumach, of each four penny weight, oyl of Myrrhe, juyce of Mints, and Wax what sufficeth, make a plaister. If there be no Feaver, the navil and thighs are to be anointed with Honey, in a hot affect with Milk, and then a little Aloes is strewed on, for it wonderfully kils Worms, also the nostrils are profitably anointed with Theriac and Vinegar. A Cerute against Worms out of Paulus : Take Aloes, VVormwood, Lupin-meal, Seriphium, Gith, of each fix fcruples, VVax an ounce and half, oyl of Camomel what may suffice, make them up being bruised dry with Buls gall. Another out of Actius: Lupin-meal, VVormwood in powder, Barley in fine powder, of each seven penny weight; Buls gall, eight penny weight; rasping of Harts-horn, four penny weight; VVax, twenty fix penny weight; weak oyl, twelve penny weight, Another approved : Take Aloes half an ounce, Saffron two oboli, juyce of Pomecitrons as many drams, mingle them with sweet white VVine, and apply them to the heart. Another approved : Take Buls gall, 30 penny weight, choise Frankincense 128 penny weight, Strong-water 2 heminæ, distil, all these chymically and in a glass vessel covered with VVax, keep what comes forth, and use it when occafion is. Another very excellent, that kils and casts forth the Worms: Take VVormwood, Gentian, Centory the less, bark of the roots of Mulberies, Bay-berries with the kernels taken forth, bark of the roots of the Pomgranate-tree, Ash-root pils, of each 16 penny weight; Marjoram 14 penny weight; Southernwood Aloes, Myrrhe, Agarick, of each 12 penny weight, Dittany of Crete, Germander, Savin, of each 8 penny weight; Poly-mountain, Grass-roots, each 10 penny weight; Stachas, Chamadrys, Chamapity, Pomecitron-seed, each 6 penny weight; ashes of Harts-horn, Santonicum, 4 penny weight, Coloquintida-seed, 2 penny weight, Buls gall 24 penny weight, the sharpest Vinegar 1 hemina and 3 cyathi, a gallon of bitter oyl of unripe Olives, and 6 heminæ; let the dry things be beaten into most fine powder, and mingle them ten daies together, on the eleventh day let them boyl in a double veffel until the Vinegar be consumed; when these are cold, add one hemina of oyl of Bayes, bitter Almonds, and Peachkernels, of each beaten 24 penny weight ; all these, as the former, must be put into a glass vefsel, and be distilled. Another most excellent and sure .: Take Peach-kernels, Garlick, Earth-worms washed in Vinegar, of each 24 penny weight; Gentian, Dittany of Crete, Grassroots, and Piony, pils of Mulberry roots pilled, of each 52 penny weight, Saffron, sweet Cane. Cloves, Aloes, Calbanes, Coloquintida, Ginger, Nutmegs, Cassia, long Pepper, Frankincense, fruit of Balsome, red Coral, of each 8 penny weight; the best Theriack 12 penny weight, Mints, Wormwood, Centory the Less, Peach-tree leaves, headed Leeks, Penniroyal, Calamints, Plantain, Rue, black

Horehound, Bay-leaves, Sage, Marjoram, Betony, Scordium, Orange-pils, and bark of Mulberry roots, of each 16 penny weight; feeds of wilde Smallage, Purslain, Radish, Coleworts, Santonicum, Plantain, headed Leeks, sea Mosse, garden Smallage, (that is, Parsly) each 12 penny weight; the sharpest Vinegar, juyce of Quinces, of each one hemina; oyl of Mastlick. Spike. liquid Bitumen, (they call it Petroleum) oyl of Bayes, of each 16 penny weight; the oldest Ovl. or ovl omphacine, 8 heminæ; beat the dry things to powder, and mingle them, and in a glased vessel set them under Horse-dung for a moneth, then boyl them in a double vessel to thirds, firain them when they are cold, and straining them out forcibly, keep in a glass, what comes forth for your use. But employ it thus: first anoint the temples, then the nostrils, next that the foondyls of the neck, four of them next the throat, then anoint the pulles of the arms, next to that the stomach, I mean by the stomach the mouth of the ventricle, taking the word stomach improperly, for properly it signifies the throat; wherein I must not passe over the error of our new Physicians, who in affects of the mouth of the stomach, lay their remedies upon the back over against it, which is both contrary to Galen, and also to reason, 3. 6 10. de mirb. cur. libro. yet I believe Thomis Linacer did not rightly interpret that place, if I be not mistaken, who was indeed otherwise a very learned man, and most skilful in the interpretation of Authors; but it may be that Greek Book was faulty, or for fome other reason. Also it seems agreeing to reason, that for affects of the mouth of the stomach, the remedies should be applied before, immediately under that round griffle, which they call the shield or sword-fashion griftle, for at this place the mouth of the stomach best receives the force of Cataplasms and Cerats, forasmuch as there are no bones to keep it off, but the properly called stomach, that is, the throat is fenced with most strong bones, as under a fence ; for it hath the brest bones before, and the back behinde. But this is spoken by the by. Now between the wetting of one place, and of another, we must stay so long as a man might walk about 40 paces; and when these places are wet, we must use more distance of time, when we anoint the reins and the navil. And these three remedies are so certain, that unless a childe be ready to die, he will recover from the point of death only by anointing these parts. That which is called the broad Worm abounds in those that have no Feaver, and breeds The Cure of in long during diseases. The method to cure these is the same as for round Worms. For broad Worms, bitter and sharp potions are most in use, and to eat Garlick or Calamint, Dittany or Penniroyal; chiefly out of bitter and tharp potions are most in use, and to eat Garlier of Calling, Oribafi-we must eat Garlick largely for three daies, and old fost Cheese. Next let a man eat of Mace- us, Scribonius, donian Fern dried and powdred and fifted, 8 penny weight, with as much Honey as he please; af- Panlui, and ter four hours give the patient Aloes, and Scammony, of each one half dram, in Honey-water Acins. 4 cyathi, when he begins to rife to stool, fet hot water under; Also give water to drink in which Lupins, or the bark of Mulberry-tree is boyled, or to which there is added a fawcer full of Pepper, or bruifed Hysop, and a little Scammony : or else after the eating of Garlick we fpeak of, let him vomit, and the next day let him gather as many Pomgranate roots as he can vittoriaim, is hold in his hand, and bruise them and boyl them in 3 sextarii of water, to a third part remai- aplece of Moning, let him put a little Nitre to this and drink it fasting; three hours then past; let him take ney of 3 doli, two Potions either of water or falt pickle added to it; Then pour forth the hot water into a or half a dram, bason, as I said: also give Earth-worms to drink, for they are exceeding good. But the juyee of mouse-ear is proper for them, drank two cyathi with one cyathus of Ale: for it quickly drives forth the broad Worms. But this remedy following must first be drank; nor is it thought unfit for those that have Worms, especially if they have no Feaver. Out of Paulur. It consists of red Nitre, Pepper, Cardamoms, of each equall parts, mingle all thefe and give of them a spoonfull in Wine or hot Water, for it quickly brings them out. Another, which is an Electuary of Paulm. Take Pepper, Bay-berries cleanfed, Ethiopian Cumin, Mastick of Chies, of each alike, Honey what may serve turn, give one spoonfull in the morning, and let them sleep upon it; but if you would do this more effectually, adde Nitre as much as of each. Another of the same. Tike Fern a sawcer-full, Nitre two peny weight, give it with a spoonfull of water, after evacuation, but it is better to adde a little Scammony to it. Another of the same, and of Activis. Take of the bark of the root of a sowre Pomegranate, scraped from the . upper part, Pepper, of each four peny weight, Cardamoms fix peny weight, Horehound two penny weight, the best Honey what is sufficient, give one spoonfull of it after eating Garlick or Leeks. But that the disease may be wholly driven away, give some Theriac, for Galen highly commends it for this use. Another out of Oribasiu, that he alwayes used by the experience of his masters, and had

a long time proved it for good. It contains Scammony one Scruple, Euforbium as much and balf

as much, the powder of burnt feathers one scruple, Nitre in weight one Siliqua, give this to drink

in honey'd or sweet wine. But it will fall out better if he first eat Garlick or some sharp thing.

Also here is a Plaister of another Author, that is good against all Worms, especially broad ones.

Take Lupines, Bay-berries cleansed, Bulls gall, lay these on the navel, and binde it on with a swathe-

band for one day and night, or else for two or three dayes. Against broad Worms from another

Authour. Take Southern-wood, scraped Harts-horn, Coccus gnidius, and Sefamum, of each one penny

weight, Cardamoms three oboli, give this to drink with Oxymel. Another for the same use. Take

Gum Arabick, 'one peny weight, Fern three peny weight, Cardamoms one peny weight, Nitre

three peny weight, give it in Hydromel or Ale. Also against the same, is the Antidote called Diaphereon. Take Fern eight peny weight, Scammony, Gith, Cardamome, falt Nitre, of each two peny

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weight, give it in Oxymel or Ale, but adde Polypode four peny weight. It is reported, that Afcarides will crouble children, and fuch as are come to their full growth. But children are continually provoked to excretion, and after egestion they are the better most commonly, but those that are come to their full growth, observing the trouble of such things that are the cause of them, will thrult their fingers into their fundaments, and pull them forth, and further they will foment and abate these biting pains, with peble-stones that lie in the Sun on the shores, or else with stones put into the fire. But some for sear will admit of none of these helps; yet this disease ought not to he neglected, for Worms will not easily yeeld to remedies, nor are they easily driven forth, but by strong means. Wherefore children must be purged with Suppositars made of Honey and a little falt, or Nitre, or tharp pickle, or with the decoction of Wormwood mingled with Oyl. Also thereought to be a stronger purging, and when they have voided their excrements, the Longanum. ought to be a stronger party of the same o the juice of Sumach, with liquid Allome or Nitre, but the Compounds are the Troches of Andron. and those that are called Sphragides polydia, and with fat Wooll and such like; for the flesh is made ftronger by Aftringents, and loseth its readinesse to breed living Creatures, and thrusts forth the Ascarides. Andron his Troches are made thus. Take flowers of Garden Pomegranates ten penv weight, Galls eight peny weight, Myrrhe four peny weight, long Birthwort, and as much Vitriol. Saffron, scisiil Allum, dregs of the Oyl of Saffron, Mysi, Frankincense, of each two peny weight, they are powdered and mingled with aftringent wine, or with Vinegar. But Sphragis polydia is thus. Take scissil Allum three peny weight, Frankincense four peny weight, Myrrheas much, or eight peny weight, Vitriol two peny weight, flowers of tame Pomegranates twelve peny weight, Bulls gall fix peny weight, Aloes eight peny weight, make them up with sharp wine . But that which is made with fat Wooll is thus made. Take fat Wooll forty peny weight, lead powder, shales of Bitumen, of each ten peny weight, round scissil Allum, Pomegranate shells, Galls, Mysi, Vitriol, Frankincense, of each five peny weight, Myrrhe two peny weight, lees of Oyl eight Heminæ. Those that are of riper years must be purged with sharper and hotter remedies, as with Diapicra, and with Oyl mixt with wine, in great quantity, and other things infused, as salt pickle, the decocion of Centaury, with Nitre and Honey, or Coloquintida, Chamæleon, Anchusa, Lupins; then Ovl of Cedar must be given in Clyster, and after that rest; often repeating the same method of cure, alfo take falt flesh, scraping away the fat, and cut it long and round, and thrust that into the Anus. and binde it in, to hold it there fo long as may be, and then lofe it, and inject again the forefaid things, and let us often repeat the same remedies.

CHAP. XXXIV.

Of Worms that breed without the Bowels, and chiefly of Maggots.

THE living Worms that are bred in the head, the brain, the liver, milt, bladder, reins, muscles, proceed from the same causes Worms in the guts doe, and are destroyed by the same remedies. But those Worms Hippocrates calls Eulas, the English call Maggots or Gentils, they are Worms without feet, not unlike to Afcarides, but that they are shorter a little, and thicker considering their length : There is no man almost that hath not seen these in Carrion and corrupt flesh, and cometimes in limbs that are dead by the negligence of Chirurgions, when as they apply a remedy that putrefies together with the wound or ulcer. Hippocrates calls Eulas Worms bred in dead bodies. Suides calls them ill beafts, fle fh-eaters. Lucretim calls them cruel Vermin, and Plutareb, Worms from corruption and putrefaction of the excrements boyling forth. Homer in his Iliads, 19 and 24. faith they are Worms arising from putrid matter, that are far smaller in the ears than in other ulcers: And Caline writes, that they are called Eula, which Latin writers call improperly Earmoths, fince they agree with them neither in form nor figure nor in any mark whatfoever. Laftly, those small Worms that breed from Flies egges in slesh, in Summer, (the English call them Flieblowes, and the Germans Maden) as Camersian observed, are reckoned amongst Eule or Maggots. But those Eule or Maggots that breed in Hogs slesh or Bacon, have a proper name given them by Festus and Perottus, who call them Tarni, Maggets. Have either a tayl, or they are without a tayl: Hens feed on both kindes of them, and so it is likely other Birds doe. To make a woman conceive Hippocrates prescribes three or four parts of those that have tayls, bruised with Origanum and Oyl of Roses, to be laid to the mouth of the matrix. In his first de morb. mulier. and in another place of the same book, he bids apply with Wooll the heads of these Worms mingled with the Secondine of a woman, and Allum of Egypt, and goose grease.

It is reported that Democrates of Athens, when he was a youth, and was fick of the Falling ficknesse, went to Delphos, and enquired of Apollo, what he would advise him to take against this troublesome disease, and that Apollo answered;

> Take the greatest Magget you can finde In a wilde Goats bead, and fast binde That in a sheep-skin, &c?

Democrates

Democrates having heard the answer of Apollo, he repaired to Theognostus Democratus, who was then ninety yeers old, and he wondring at the providence of God, expounded this Oracle that was so doubtfull: Saith he, by nature the head of a wilde Goat is full of abundance of Worms, neer to the basis of the brain, and when he neeleth, many Worms fly forth at his nostrils; you must therefore lay a garment under the Goat, that these Worms may not touch the ground, but that you may catch them before, and so taking one or two of them, put it into a black Sheep-skin and binde it to your tender neck, and this laith he, is a natural remedy against this disease. These things are good against Maggots bred in ulcers and wounds in man or heast. First cleanse the parts as fected, with the gall of Frogs, the juice of Celandine, Sea water, or brackish water, with the decoction of Honey, Worm-wood, Horehound, Peach-leaves, Groundsel, juice of Betes, and Wine then to kill the Worms, strew on Pepper, Salt Peter, or Allum in powder, Hellebore, Henbane, round Birthwort, Vitriol, or wash the fore-places with the juice of river Calamint, or the decoction of Centaury, or with the juice of Leeks or Horehound. Johannes Agricola prescribes Buglos, but Pliny preferres Aristolochia with Honey; and Paracellus commends juice of Celandine. Montanus commends Nitre before all other things. Vegetius bids to wash the lores early in the morning with cold water, and to drench them throughly, for he affirms, that the Worms by this means will be so contracted with cold that they will soon fall down. Actius commends Poly, and Worm-wood mingled with Pitch, and he commends the anounting of the parts with fasting spittle. Hillegardin frews on the pith of Smallage, the shell of a Tortoile, Bees that are dead in the Hive, the leaves and the bark of the Plum-tree, powdered and sprinkled on the ulcers. Bayrus applies quick lime tempered with the sharpest Vinegar. The places where the Worms are being sprinkled with the juice of Hippia, will be presently cured, faith Tardinu; but what this Hippia is, no man hath determined : Some think it is wilde Tanfey, some say 'tis Potentilla, Gefnerse understands it to be Chickweed, which by its sharp and Nitrous faculty (as the Betes have) kills all the Worms.

CHAP. XXXV.

Of Nits.

Tits in the Greek are called Dorcas and Cumidas, the Italians call them Lendine, the Spaniards The Name Liende, the Germans Nift, the English Nits, the Muscovites call them Guida. These are lit- and Descriptle white living creatures, most like to Syrones, if they had but feet, but they are twice almost as tion. small; and their body is somewhat long, out of which Aristotle faith that nothing else can breed : Crackt between the nails they make a noyle and die, they are not found only in the hair and evebrowes of men, but they abound alfo in the hair of Oxen and Cattel that are leap, and wanting feet, yet they will flick so fast sometimes, that you may as easily pull off the hair by the roots as pluck them off. Trotula not improperly calls them respelleurue, hair-eaters, for as Snails live on the juice of herbs, fo thefe live on the moysture of the hairs, and feed thereon. The Philosopher Their Origiaffirms, that they proceed from the copulation of Lice, and therefore are called their egges. They nall, are like to the flowers of Jesemine that grows with us. For as Jesmine brings flowers without kegt To Lice bring forth egges without young ones in them. They die either for want of nourishment for Their End by using a Comb with close teeth, or by the use of such Medicaments as the old and new Phyficians prescribe abundantly. Pliny mingleth Allum with Vinegar, or Vinegar with goll of a Calf. and also faith, they are killed with Goats milk. Also he commends Nitre mingled with Terra Samin and smeered on, and the powder of Harts horn drank in wine. Abenzoar prescribes, to anount the hair with the leffer Centaury, and Alkitrum. Brimstone in Vinegar takes away Nies, as also Oyl mingled with Lie. Marcellu doth very much commend Hogs dung mingled with wine and juice of Roses; also to anount with Honey and Sal Armeniack, but chiefly Oyl of Radishes with a strong lie. Hildegardis provides a lie made of Date-stones, which being mingled with Oyl of Radifhroots, will kill the Nits. Ardonu mingles fome fublimate of Quick-filver with spirit of wine : And he faith alfo, that if the head be first wet with a Hensegge, and then with the juice of Sowbread, or Sea-water, that the will never breed again. Gilbert an English man highly commends the gall of any Creature, as allo all bitter things, cleanfers, and Aromatical Drugs, with the juice of Marigolds.

CHAP. XXXVI.

Of Aurelia, and a Wood-worm called Teredo, without feet.

Hat which the Latins call Aurelia, the Greeks call xevenths, the name is borrowed from the gol- The Name den colour which appears in most of them. It hath no mouth, nor yet any apparent parts, and Descripmor doth it void any excrements, nor yet eat, or move, unlesse it be moved by some body, or hurt. tion, That which Pliny writes, that a Chryfallis hath a hard body, I think that is meant in respect of a Catter-

The kindes.

Their End.

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Catterpillar. But that which he addes that it will move if a Spider touch it, though I know this to be true by experience, yet I doubt he borrowed those words from the Philosopher, and interpreted them amife. For the fense feems to be thus. They move if they be touched, and they are covered with pa es like to Cobrebs. Aristotle speaks nothing here of a Spider passing over them, as Pliny feems to translate it. Aristotle shuts the Autelia not only our of the number of Insects, but also of living Creatures, and determins them to be as it were the Caterpillars egges. But what agreement is here with an egge? That is laid by another living Creature, and is void both of actual life and motion. The Aurelia is laid by none, but is changed from one to another, for it changeth its former shape into another shape, and retains both life and motion, not in possibility of being, but actually. But that doth not take away the life of it, because it neither eats. nor increaseth, for Dormice sleep all the Winter and eat nothing. The life of it doth resemble that sleep which is partly waking, wherein men are not properly awake, nor yet asleep; but are alive, and move a little. But I conjecture that the Philosopher wrote this, that he might confirm that Axiome of his to credulous posterity, that all Insects either lay egges or little Worms, His words are these. Infetts first breed Worms, but that which is called Chryfallis, is an Egge, and afterwards from this is bred alwing Creature, that at the third changing hath the end of its generation. Yet it is manifest enough by what I said before, that an Aurelia is no Egge, and it ought not to be called a generation, but a transmutation of a Caterpillar into this, and of this into a Butterflie. I fay this for that purpose, that such as adore Aristotle for a God, may remember that he was but a man, and that he was subject to humane errors. There are two kindes of Aurelias that I have seen, some are downy, and others smooth, both are of divers colours, and fometimes they are Gold coloured, which are the true Chrysallides, and others Their Origi that are but battard ones, are without any colour of Gold. They have their Original from the death of the Catterpillars, which as they do waste by degrees in certain dayes, so by degrees their covering grows continually more hard, and changeth into an Aurelia. These again the next Spring or Autumn, by degrees losing their life, a Butterflie comes forth of them that is bred by the like metamorphofis. What use they serve for, for the good of man kinde, I am wholly ignorant of. I know well enough how much they perplexed Aistotles wit by their won-Their Ufe. derfull transmutation; and they set forth to us the boundlesse power of Almighty God.

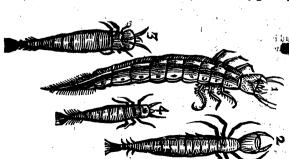
George Agricola only propounds to us the Teredo without feet, which from the brasen colour of it, he call Kupter-worm: It creeps like a Serpent, faith he, because it wants wings and feet. It is as thick as a small Goose quill, and it is as long as a Scolopendra: It is round, and breeds under rotten wood, and sometimes found hard by the Scolopendra, or long Ear-wig. You may

easily finde the figure of it placed amongst the Scolopendræ.

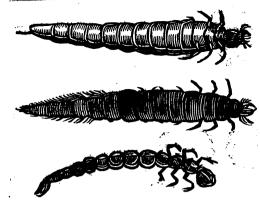
CHAP. XXXVII.

Of Water Infects without feet, and first of the Shrimp or Squilla.

WEB said before that all water Insects were with seet or without seet. Some of those that have seet, swim with six seet, as the Lobster, the Shrimp, the lake Scorpion, the Evet, and the Sea-lowse; others with four feet, some with more. We shal treat of them severally. The Squilla an Insect differs but little from the fish Squilla, but that it hath the failyards much shorter, and a more red colour, or rather a more earthly colour. Some of these are covered with a thin shell, and some again are smooth and naked. Those with shells live chiefly in small Brooks, and stick to the roots of Reeds or water-flags: They are of a yellowish colour, and fometimes of a white or Ash-colour. They go only with fix feet, the rest that are



joyned to them, ferve in stead of fins. The naked ones are either foft or hard. The foft ibipones are represented well eough by this figure, only suppose their heads to be of a bright Bay colour, and their body died with a dark Ash-colour. All those that are covered with a hard crust are made with joynts, but some have round joynts, others other fathions. The form of the round joynted is exactly represented here, if you suppose him to be easily dyed with a lighter red. And fuch is the colour of the first and



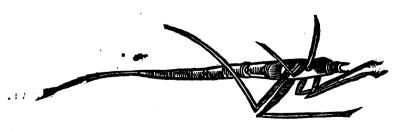
Of lesser living Creatures. fecond that are not round joynted. The third kinde is black upon the back, and with a brown belly; but they are all with a torked mouth, and that will hold fast what is applyed to it. The fourth kinde moves it felf with the three former feet, and ufeth the reft that hang by its flead of Oars. The neck of it, and the failyards, and the nippers are of a warry red colour, the body is brownish or more Ash coloured. The fifth hath a very black head, and the body like to a Pomegranate shell. The fixth feems to be critel, and in the fame form you fee it, of an Afh-colour. All of them have stard eyes, and black, covered over with a membrane fhining like unto glaffe, which move continually almost, like to the ears of fourfooted beafts. They leap quickly one

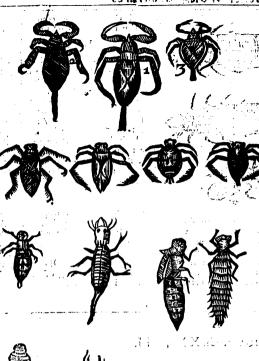
upon the other as the Fishes Squillæ doe in coupling, and when they grow bold and have liberty, they fill the Females with young. The time when they are ready for this is fignified by a gentle biting: The Female takes hold with her mouth, and what the layes hold on the kills, and gives part of it to her companion; for they couple at the mouth, as Crabs and Lobsters doe. But what use they serve for in physick, I cannot finde either in writers or from Empiricks, who either knew not these Squillæ, or thought them not worthy to say any thing of them. Yet this is certain, that in April and May there is no better bait to catch Fish with.

CHAP. XXXVIII.

Of the Locast, Scorpion, Notonectum, the Grashopper, the Wasp, the forked Claw, the Newt, the little Heart, and the Lowse, all Water-Insects.

HE Infect-Locust, is like the Lobster, for that cannot be called either flesh or fish: you fee the figure of it: it is of a pale green colour: I have feen three kindes of Lake Scorpions, and I have them by me: the first is somewhat black, the other two are like to white





fand: we call some Insects of the water Noton Ca. which do not, fwim upon their bellies as the rest do, but upon their backs, from whence it is probable that men learned the art of swimming upon their backs also. Some of these have eyes, shoulders, and bodies all black. some are green, some are fiery coloured, and some pitch co-loured. For you shall seldom fee two of them of the fame colour; nature hath fo varioully sported her self in adorhing them. Water-Grashoppers hold the farm described, but their eyes are described, but their eyes are described black, and their bodies are as coloured. The Wasp hath a brownish body all over, except the black eyes. The Forked Claw hath almost the same colour, but it is more full, it feems to want eyes, but it hath them hid within, whereby it both fees, and perceives the object. The Lizard is of divers colours, and delights in catching Fish, it is common about the British shores, where it lyeth in wait to catch Fish. The Corculus bath the just fashion of a heart, the feet and head being taken away; it hath very little black eyes, and fix legs of the fame colour & each with two clayes. The Sea-Lowfe is an Infect that is an enemy to all kinde of Whales, which by biting and tickling it puts into fuch a rage, that they are forced to run upon the fand, and haften to dry land? I know nothing concerning the use of these creatures; but I seriously exhort posterity to fearch out the lufe of them.



CHAP. XXXIX.

Of the Flea or Asellus, and the Scolopendra found in the Sea.

THE Flea, or Sea Asellus is like to a soft Squilla, but it hath but sour seet (as I may say by Gesners leave) and by often and long leaps it frees it self from having many seet. It is called Asellus from its leaping, Mristele cals it a Flea; from its bunch-



are bred, and do live.

CHAP. 29.

back it is called a Sow: it is of a wan colour with blackness; the length of those that are in rivers is the breadth of ones singer, and their breadth is not above half a singer broad. But the Sea sleas are larger, which when the tyde slowes are seen also oft-times in fresh waters. It shewes a wonderful deal of agility when men strive to catch it, or do but look upon it.

The Sea Scolopendra, sometimes is of a grey colour, and sometimes you shall see others that are more red. These are longer and leaner, that is shorter and thicker. I saw both kindes in the year 1578, in coves of Oysters. For they are not found in the deep sea, as Gesser supposets, but in the muddy standing waters, where the Oysters are fatted, there they say hid, Numerical Fisher-men concerning these, when he said;

See therefore that you let not ingender, The stupid Julii or deadly Scolopender.

They are as Ariftotle writes lesse than the land Scolopendras, but not differing in their form. Norus the Physician makes of these a remedy to hinder hair from growing, or a depilatory, and highly commends it in his 34. Chapter. Take Frankincense, Vitriol, of each two ounces, sea Scolopenders three ounces, grinde them all well, and mingle them with the powder of Quick-lime, then pull out the hairs first, and anount the places with that.

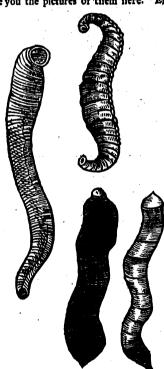
CHAP. XL.

Of Water Insects without feet, and first of Oripes.

O Philosopher that understands as he should, will deny but that snow is water turned to froth, by long subliming in the air. In this Worms are bred which the Greeks call seems. Aristotle writ something concerning these, which History I will briefly touch. In snow there are bred hairy Worms, very sluggish, and that move slowly, wherefore I reckon them amongst Worms without feet, so soon as they are taken out of the snow they die, as the Worms bred in the fire doe, being taken from thence: with from that is old and begins to look red, they become red also, but those that are sound in new snow are white. It is, saith he, a certain thing that snow can no more corrupt than fire can. And indeed they cannot corrupt, yet in both of them are living Creatures bred, and they are nourified in both. I cannot in any wife consent to Euffathim the Scholiast upon Homer, who affirms, that snow growes red from Minium, because those places are of a Cinnaberous quality, whence he conceives, that from the vapours rifing from Cinnaber, the snow becomes red: I will not deny but that it is fo in some places. But whether the Interpreter be pleased or not, we must needs grant that in fome places the snow grows red, where no Cinnaber is. Strabo makes mention of such places in these words. In Chargena and the Countrey of Cambicium, and in places neer to the mountains of Caucaju, some little beafts are bred in the deep snow, which Apolonides calls oranges, and Theophones Seines, that is, Mountain little hairy Worms, like unto the greater Teredines. I think their generation as admirable, as of the fire Worms; yet living Creatures are more eastly bred in fnow, than in fire, because in snow there is much air, earth and spirit, all which the fire consumes abundantly. And if the heat of the Sun happen to be with these, I shall use &caligers words, they make dung that smells the sweetest of all ordure. Also they are bred in abundance in Carinthia, as Joath. Vadianus reports. But Strabo in his Comment upon Pompen. Mel. addes a thing that is admirable, faying that these Worms are full of excellent water, which Travailers take, by breaking the bladder or coat it is in, and they drink this preffing it forth gently. For it is very whollome and feafonable when the fountains are troubled, as it falls out often in great snowes.

CHAP. XLI.

Of Horsteeches.

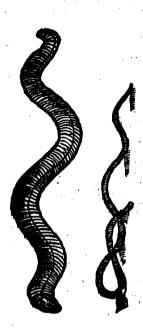


India they are common. Those that are not open behinde, are obvious to every man, and when they are filled with bloud, their skin feems cheequer'd with fibres. Some of them are of divers colours, some green, black, brown, yet not venomous, only the bright bay and Chesnut colours, that are like to pills of trees. They breed chiefly in standing pools, where Cattel are wont to be watred, for from their feet earth and foulnesse are washed, and fall to the bottome, to fay nothing of the sediment of their dung. out of which, that want not vital heat, living Creatures are bred. Once bred, they most greedily thirst after bloud, and therefore they lie in wait in the very entrance of the pools, that they may light upon Horses, Oxen, Elephants, &c. so soon as they come to drink for thirst of cold water. Pliny writes, that they are so troublesome to the Elephant, that the beaft is by their tickling and fucking in his fnout, almost mad, which doth manifestly shew the wonderful power of Infects: For what is there greater then an Elephant? and what is there more contemptible than a Horsleech? Yet the greatnesse and wit of the Elephant must give way and yeeld to this Worm. They feed most on bloud of beasts, and watry bloudy matter; yet when they want fustenance, they fill themselves with the filth that riseth from the water. Pliny faith they vanish in the Spring, 1. 9. c. 51. but we see that season to be most fit for the breeding of them. And indeed I can see no reason, that when they have overcome the Winters cold, they should not be able to stand out the Springs mildeness. And this we all know, that Horsleeches will die in the Winter, unlesse they be carefully preserved in warm water, and fed with bloud very plentifully. If any man swallow a Horsleech, some perswade us to drink pickle, others inow-water : But Afelepiades bids us first to wash the mouth, and to put a soft Sponge wet in cold water into the mouth, that the Horsleech Rick-

ing to the Sponge may be drawn forth. After this he prescribes the juice of Iuck-weed, and to cover the neck with cooling plaisters. But Apollonium, whose surname was Mum, gave the sharpest Vinegar with pickle to drink; but those that gave snow, did first warm it, and used it being dissolved, and they did use meat and drink at fit times to make the belly soluble, that they might drive forth the Horsleech, for they report that so they will oft-times come forth with the excrements. Gal. 1. 2 de Amidoiu. In the dayes of Pliny, wicked men did privily give Horsleeches to their enemies to do them mischief; but Rue with Vinegar, or only Butter, (as against all venoms that did exulcerate) were a present remedy, 11b. 20. c. 13. and 11b. 28. c. 10.

Their ule in phylick is manifold. For lome (Iufe Galens words, lib. de different. fanguinu detrabendi modis, Tract. 10.) take Horsleeches and put them up, and they use them diversly : For when they are made tame they are eafily put upon the skin; but those that are taken must be kept one day, and must be fed with a little bloud; and so it will be that what soever venome they have in them, they will foon cast forth. But when we have need to use them, that part to which you will apply your Leeches must be first rubbed with Nitre, and must be anounted, and scratched with your fingers, that by this means they may fasten the more greedily; but you must cast them into warm water that is contained in a large and a clean veffel, then you must lay hold of them with a Sponge, you must clean e them with your hand from all filth and dirt, and so they will be fit to be applyed. And when you have for them on, left that part they fick to should grow fold, you mult powr on warm, by But, it they be to be applyed to your handt or eet, you must throst them lite the warm water that the Leeches are cast into. And if the will not hold fait, you mult cut off their fails with a pair of Cizzers; for when the bloud to fine forth they will not leave off fucking their you formkle fait or affect upon their mouth. When they are sallen off, that wither ous quality, they are to leave belinde mult be drawn forth with a Curring glaffe; and if that may not be done, you must use a Sponge to foment the place. And if yet glasse, and it that may not be done, you mult use a Sponge to soment the place. And it yet any bloudy drops run forth, apply meal and Cummin, and then binds on some Woods we with a little Oyl. But it yet the bloud will not stop, lay on, a linnen clow ever in Vinegar, or burnt glasse, or a Sponge first put into liquid pitch, and afterwards burnt. And this also you mult observe, that Leeches draw that bloud that is next the stell, and not that which is contained in the Centre of the body. Men use them commonly in stead of Cupping glasses. Mark also that you must take them off when they have crawn half the bloud. And you must beward that, the bloud run not forth so song; untill it be sufficient: For the partic self will grow cold; both by reason of the Leeches that are naturally cold, and because of the air that compassed in the song selfers. But Odrada bids us not to anoynt the place with Nitre, but with milk, that they may safely the songer and withall to high the leech close that strayers and withall to high the leech close that strayers are the second fallen the fooner; and withall to pinch the Leech glose, that striving for revenge he may open the vein, lib. 7. de ref. var. c. 28. What help they were to Dionysius the Tyrant of Heracless the vein, lib: 7. de rer. var. c. 28. What help they were to Dionysius the Tyrant of Heracleis we may read in Histories, who representing rather a beast than a man, locked died with a mighty great paunch, had been eaten by the Worms long before, unlesse Horsleeches had been applyed to both his sides, and drawn forth daily some quantity of the humouits he was charged with. It were too tedious to reckon up all the melancholique and mad people, that have been cured by applying Leeches to the Hemorrods in their, sundaments. Yet I may het over-pass the Noble Richard Cavends in the world linke by the fathers side of that samous Navigator through the world Thomas Cavends in which was perfectly cured of his Gowt that had held him many years, only by applying Horsleeches to the Emrods in Ano every moneth, so that now to the great wonder of all the Gowt, he walks alone without any help, and being soundand void of all pain, he sives an old man. Allo Horsleeches set upon the sundament, will convended fully pluck back the humours that run from the whole body to the sounce that they will propoderfully pluck back the humours that run from the whole body to the sounce that they will propoderfully pluck back the humours that run from the whole body to the joynts, that they will presently ea che pains like a Charm. This I proved at Lions upon an excellent Musitian, one Rosolus; who for the great pains he endured, and by continual waking, fell into a burning Feaver, with raving, in the Dog-dayes, at which time Hipportales saith it is dangerous to purge. It is in this case such a remedy, that it is to be preferr'd before all others, for they draw from the whole body without any trouble or losse of a mans forces. Jac. Aubert. Exercit. 50. progymnasm, Fernel. Abdit. Godfridus a Cenami, a Venetian, a famous man, and my very great friend, for just and lawfull causes, who told me that he faw one who had the joynt Gowt, who lived many years free of all his pains, only by applying Leeches to the part that was in pain. Math. de Grad. and Savanrola, Jacob Dournes, Apolog. lib. c. 3. perswade the same remedy. Also Gilbertus Anglicus reports, that the Lowsie disease generally is to be cured with the ashes of Horsleeches boyled with Storax: For they are not only usefull for men whilest they are alive, but when they are dead and burnt to aftes. Pliny reports, lib. 32. c. 7. that Horsleeches will black ones hair, if they be corrupted in black wine for fixty dayes: Others bid us take one fextarius of Leeches, and let them lie to corrupt in two sextarii of Vinegar, in a leaden vessel for so many dayes, and then to anount with them in the Sun. Somatim relates, that this medicament is of fo great force, that uleffe they hold Oyl in their mouths that die the hair, it will also black their teeth. Meges writes, that live Frogs putrefied in Vinegar, will take off the hair, but the after of Leeches anounted with Vinegar will doe the same."

Of Water-worms.



In waters both falt and fresh, great and small Worms will breed of putresaction, especially in Summer, very like Earth-worms, but they want that knot or chain about their necks: Also they are by far more sharp and lean; oft-times they lie in the sand, and they east up earth out of their holes, as Earth-worms do In sweet waters that are standing, and not deep, there is found a kinde of Worms of a sulf red, that resemble in shape the Teredo without seet, but that they have greater heads. Their tail is forked, whereby they stay themselves, till listing up their heads they may finde a place to saften the rest of their body, and so they creep upon the mud and stones, and so they move in a brandishing manner crookedly. In Summer, when it is clear weather and hot, they come forth together in great numbers, but if the mud move never so little they presently withdraw themselves. The English call them Summer-warm, either because they are seen only in Summer, or they die in Winter. In the Mattertanean Sea there is a round Worm found as great as a great Snake, and of the same colour, but it hath neither head nor tayl, as Weekerus observes. Sometimes it is twenty foot long. What may be the use or neature of these I have not yet observed. But I hope that on there will discover that light that shall hew us both. Yet this is certain, that those Worms serve for baits to catch Fish, specially those small red ones, and Fisher-men diligently seek after them for that purpose. We call shem Water-worms, because as Earth-worms will not live long, in water, so Waster-worms put upon dry land soon die, they wanting Air, and these for want of water.

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